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THE IRISH ECCLESIASTICAL RECORD:

A Monthly Journal.

CONDUCTED BY A SOCIETY OF CLERGYMEN,
UNDER EPISCOPAL SANCTION.

VOL. I

"Ut Christiani ita et Romani sitis".

"As you are children of Christ, so be you children of Rome".

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

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JOHN F. FOWLER, 3 CROW STREET,
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1865.

THE IRISH

ECOLOGICAL RECORD

Journal of the

CONDUCTED BY A SOCIETY OF CLERGYMEN
UNDER EPISCOPAL SANCTION

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Translation of ditto.

Inauguration of the Catholic University, Session 1864-65.

THE IRISH ECCLESIASTICAL RECORD.

OCTOBER, 1864.

“Christian is my name, Catholic my surname”, said one of the early Fathers, when he wished to give an adequate description of his religious belief. In the same way, the name and surname of this publication sufficiently indicate its character and scope. First of all, it is Ecclesiastical, by reason of its subject matter, of the class which it addresses, and of the sanction under which it appears. Next, it is Irish, because, to the best of its humble ability, it is intended to serve the Catholic Church of our native country. Father Segneri tells us in one of his sermons, that in his day men used to flock to the religious houses in Italy, eagerly asking: “What news from Ireland?” Those were the stormy days of the latter half of the seventeenth century. How often, on such occasions, in the cool cloisters of Roman colleges, where he had spent so much of his blameless life, was the name of Archbishop Plunket pronounced by the old friends to whom his worth was so well known! How many a listener went straight out from such conferences to pray for his stricken brethren of the suffering Irish Church! At that time the trials, the wounds, the sorrows, the triumphs, the hopes of Irish Catholics were the subject of many a discourse, the anxious care of many a heart. To-day all this is changed in great part. No foreign preacher now-a-days would allude to his hearers’ widespread interest about the Irish Church, as one of the signs of the times. And why? Not because—due allowance made for changes—our country has become less interesting; for surely our Catholicity, in the bloom of its second spring, is not less remarkable than it was when torn and beaten to the ground by persecution. And if fraternal love made our distant brethren look sorrowfully over the sea upon our Church when in ruins,

surely the same love would teach them not to turn away their eyes from us now that we are once more setting in fair order the stones that had been displaced. Brothers share each other's joys as well as each other's sorrows. The reason of the change is, that Irish Catholic intelligence does not find its way abroad. There is much to be said about the Church in Ireland, there are many anxious to hear it, but there is no messenger to bear the news. It is not, perhaps, too much to say, that there is less known abroad about the state of the Irish Church in these days of telegraph and railway, than there was when Dr. Plunket had to borrow a name under cover of which to write to the inter-nuncio, and when Irish news was not thought out of place among the *Epistolæ Indicæ et Japonicæ* of the Jesuit Fathers. The IRISH ECCLESIASTICAL RECORD will endeavour to meet this want. It will give some account of the necessities, the progress, the efforts of the Irish Church. Facts of Ecclesiastical administration, Episcopal letters of general interest, various documents that go to make up the history of a Church, shall find their place in its pages. By these means we shall have at hand a ready answer, when we are asked what are we doing in Ireland. Otherwise, our silence is likely to be taken as an admission that we have nothing to show worthy of the *Insula Sanctorum et Doctorum*.

Besides, as the world goes on, history is ever repeating itself, but with a difference. In Father Segneri's time the Catholics of Italy asked after the news from Ireland; now it is our turn to ask: "What news from Rome?" Then the Head was tenderly solicitous about the suffering members; now the members are troubled for the perils of the Head. This being the case, it is intolerable that modern journalism, with its lies, clumsy or clever, should be teachers of Pontifical history to the Irish Clergy. The sheep should hear the very voice of the Chief Shepherd, and not the distorted echo of that voice. We want no unfriendly medium between us and our Holy Father's words as they run in his Allocutions, Briefs, Decisions, or in the responses of the Sacred Congregations. It will be the privilege of the RECORD to publish from genuine copies those documents, which, if left to hostile or indifferent channels, might otherwise either be cast away as useless or mutilated in the carrying. In addition, we shall give from time to time Roman Intelligence of general interest to the Clergy.

A distinguished German scholar has lately said that the candlestick of theological science has been moved in our days from its primitive seats, and that upon the German mind has devolved the charge of becoming the principal support and guardian of theological knowledge. We do not share this view. The

science of Theology being supernatural in its nature, although at a given date it may flourish more in one country than another, can never become the special property of any. In Rome, above all, and in Italy generally, in Belgium, in France, in Spain, in America, as well as in Germany, much is being done for Theology. The literary and scientific labours of Catholics in all these countries ought to be better known amongst us. Surrounded by a literature which, non-Catholic at its best, is fast losing all colour of Christianity, we have need to profit by all that modern research has anywhere contributed to the Catholic solution of the great questions of which the age has been so fertile. Nor is Catholic Ireland without her own proper treasures to give in exchange for what she receives from abroad. Not to speak of the actual labours of Irish Divines in Theology and History, it may be said that few Churches are so rich as ours in remains of ecclesiastical antiquity of the highest importance. A catena could be formed from the unpublished writings of Irish Fathers so complete and so full, that scarcely a single dogma of faith or practice of religious life would be left outside the circle. Fresh researches will every day bring new treasures to light, and the application of sound critical principles will teach us to estimate at their true value those already in our possession. These remains have been scattered over many countries, but pious hands are even now bringing them together once more. The RECORD will tell how the work of restoration progresses, and give from time to time some of the more valuable documents to the light.

The RECORD would thus be, in some degree, a link between the clergy of Ireland and their foreign brethren. It would likewise serve as an organ for direct communication between the Priests of Ireland themselves. We have, no doubt, many excellent Catholic newspapers and periodicals which are of material service to our holy religion. But it is quite true, nevertheless, that ecclesiastical subjects cannot well be treated of in publications devoted to general literature. Liturgical decisions, rubrical questions, remarkable cases, points of theology, notices of books treating of clerical or pastoral duties, Christian archæology, if they can gain admission to their pages at all, look strangely out of place in the midst of an indiscriminate gathering of the changing topics of the day. Besides, the general reader might complain, were too much space given in such works to the discussion of new phases of Protestantism or infidelity, to accounts from the Foreign Missions, to the claims of Catholic Education; whilst the clergyman would regret to find his letter or paper on some ecclesiastical matter cut down to a size altogether out of keeping with its importance. In one word, the Catholic Clerical body requires a

special organ for itself. This want has been felt in Italy, in France, in Belgium, in Bavaria; and in all these countries the clergy now have a publication exclusively devoted to what concerns their sacred calling. We have abundant assurance from many quarters that these periodicals are esteemed as of great advantage to the clergy. To-day the IRISH ECCLESIASTICAL RECORD takes an humble place among them, content to do even a little in so great a work. We are confident that it will receive the sympathy and support of our brother Priests of this country; for the feeling that has called it into existence is a feeling that lies close to the heart of every one amongst us, namely, a true love for the Catholic Church of Ireland.

PRAYER OF ST. COLGA.

The learned Professor O'Curry devotes the sixteenth and following lectures of his work on the *Manuscript Materials of Irish History* to the early ecclesiastical MSS. In the eighteenth lecture (page 378, and foll.) he says:—

“The fifth class of these religious remains consists of the prayers, invocations, and litanies which have come down to us: these I shall set down in chronological order, as far as my authorities will allow me, and, when authority fails, guided by my own judgment and experience in the investigation of these ancient writings”.

Of the first piece of this class mentioned by O'Curry, the Prayer of Saint Aileran, or Aileran the Wise, we hope to treat in a future number of this RECORD.

“The second piece of this class”, he continues, “is the Prayer or Invocation of *Colgu Na Duinechda*, a classical professor of Clonmacnoise, who died in the year 789”.

In the Martyrology of Donegal, just published by the Irish Archæological and Celtic Society, we find the following notice of the Author of this prayer on the 20th of February, the 10th of the Kalends of March:

“COLGA, Mac Ua Duinechda,* *i.e.* Lector of Cluan-mac-nois. It was he that composed the kind of prayer, called the Supab Cpabarò.† It was to him Paul the Apostle came to converse with him, and to help him on his road, and he took his satchel of books at Moin-tire-an-áis, and it was he that pleaded for him to the school of Cluain-mac-Nois, and the prologue or preface which

* Dr. Todd, one of the learned editors, here adds a note: “*Duinechda*. The later hand inserts here: Marian. vocat. Caolcu, Marianus O'Gorman calls him Caolchu”. But in the Brussels MS. of M. O'Gorman, as copied by Mr. O'Curry, the name is written Colchu.

† That is the Besom or Broom of Devotion. See Colgan, *Acta SS.* p. 378.

is before that prayer states that this Colga was a saint, was a priest, and was a scribe of the saints of Erin, etc. And there is a Saint Colga, with his pedigree, among the race of Dathi, son of Fiachra, son of Eochaidh Muidhmhedhoin, and he may perhaps be this Colga".

Through the gracious permission of their Lordships the Board of the Catholic University, who have placed at our disposal the manuscripts belonging to the late lamented Mr. O'Curry, now in possession of the University, we are enabled to give our readers this interesting and valuable document. In doing so we do not pretend to enter on a critical or philological examination of it. We shall confine ourselves to some remarks on those points which seem most interesting to ecclesiastics.

Speaking of this document, the learned Professor says: "This prayer is divided into two parts. The first consists of twenty-eight petitions or paragraphs, each paragraph beseeching the mercy and forgiveness of Jesus through the intercession of some class of the holy men of the Old and New Testament, who are referred to in the paragraph, or represented by the names of one or more of the most distinguished of them. The first part begins thus:—'I beseech the intercession with Thee, O Holy Jesus! of thy four Evangelists who wrote thy Gospel, Matthew, Mark, Luke, and John'. The second part consists of seventeen petitions to the Lord Jesus, apparently offered at Mass time, beseeching Him to accept the sacrifice then made for all Christian Churches, for the sake of the Merciful Father, from whom He descended upon the Earth, for the sake of His Divinity, which the Father had overshadowed, in order that it might unite with His humanity, for the sake of the Immaculate body from which He was formed in the womb of the Virgin. The second prayer begins thus: 'O Holy Jesus! O Beautiful Friend!' etc., etc."

The prayer is found in the *Leabhar Buidhe Lecain* (or Yellow Book of Lecain), in the library of Trinity College, Dublin, (MS. H. 2. 16, T.C.D., col. 336).

The *Yellow Book of Lecain* is a volume consisting at present (notwithstanding many losses) of 500 pages of large quarto vellum; and with the exception of a few small tracts in somewhat later hands, is all finely written by Donnoch and Gilla Isa Mac Firbis, in the year 1390. It would appear to have been, in its original form, a collection of ancient historical pieces, civil and ecclesiastical, in prose and verse. O'Curry enumerates these pieces at page 191 of his work on the *MS. Materials of Irish History*.

ORATIO COLGANI sancti* (Ua Duinechda, ob. A.D. 789). Sa-

* This title is from Michael O'Cleary's copy, made in 1627.—The Prayer is from a vellum MS. written in 1390.

pientis et Prespiteri et Scripæ omnium Sanctorum incipit qui cunque hanc orationem cantaverit veram penitentiam et indulgentiam peccatorum habebit et alias multa gratias, id est, Ateoch fuit a Isa naemh do cheithre suiscela, etc.

[PART I.]

1. I beseech the intercession with thee, O holy Jesus, of thy Four Evangelists, who wrote thy Divine Gospel, viz., Matthew, Mark, Luke, and John.

2. I beseech the intercession with thee of thy four chief Prophets, who foretold thy Incarnation, Daniel, and Jeremiah, and Isaiah, and Ezechiel.

3. I beseech the intercession with thee of the nine degrees of the Church on Earth, from the Psalm-singer to the Bishop.

4. I beseech the intercession with thee of all the elect who have taken these degrees from the commencement of the New Testament to this day, and who shall adopt them from this day to the day of judgment.

5. I beseech the intercession with thee of the nine degrees of the Heavenly Church, viz., Angels and Archangels, Virtutes, Potestates, Principatus, Dominationes, Throni, Hirophin, Sarophin.

6. I beseech the intercession with thee of the noble Patriarchs, who foretold thee through the spiritual mysteries.

7. I beseech the intercession with thee of the twelve Minor Prophets, who figured thee.

8. I beseech the intercession with thee of the Twelve Apostles, who loved, and who desired, and who adhered to, and who followed, and who chose thee before all others.

9. I beseech the intercession with thee of all thy sons of pure virginity throughout the world, both of the Old Testament and the New Testament, together with the youthful John, thine own bosom child.

10. I beseech the intercession with thee of all the repentant saints, with Peter the Apostle.

11. I beseech the intercession with thee of all the perfect virgins of the world, with the Virgin Mary, thine own Holy Mother.

12. I beseech the intercession with thee of all the repentant widows, with Mary Magdalene.

13. I beseech the intercession with thee of all righteously tempted persons, with afflicted Job, who was visited with tribulations.

14. I beseech the intercession with thee of all the holy martyrs of the whole world, both of the Old Testament and of the New Testament, from the beginning of the world to Eli and Enoch, who shall suffer the last martyrdom on the brink of the judg-

ment; with Stephen, with Cornelius, with Cyprian, with Lawrence, with Georgius, with Germanus.

15. I beseech the intercession with thee of all the holy monks who made battle for thy sake throughout the whole world, with Eliam, and with Elisium, in the Old Testament; with John, with Paul, with Anthony, in the New Testament.

16. I beseech the intercession with thee of all the chosen of the Patriarchal Law, with Abel, with Seth, with Eli, with Enoch, with Abraham, with Isaac, with Jacob.

17. I beseech the intercession with thee of all the chosen of the written Law, with Moses, with Jesu, with Calep, with Aaron, with Eliazar, and with Jonas.

18. I beseech the intercession with thee of all the chosen of the Law of the Prophets, with Elias and with Elisium; with David, with Solomon.

19. I beseech the intercession with thee of all the chosen of the Law of the New Testament, with thine own Holy Apostles, and with all the saints to the end of the world.

20. I beseech the intercession with thee of all the holy bishops who founded the ecclesiastical city in Jerusalem, with Jacob of the knees, thine own holy brother.

21. I beseech the intercession with thee of all the holy bishops who founded the ecclesiastical city in Rome, with Lin, with Cleit, with Clement.

22. I beseech the intercession with thee of all the holy bishops who founded the ecclesiastical city in Alexandria, with Mark the Evangelist.

23. I beseech the intercession with thee of all the holy bishops who founded the ecclesiastical city after them, with the Apostle Peter.

24. I beseech the intercession with thee of the holy Innocents of the whole world, who suffered crucifixion and martyrdom for thee, with the two thousand one hundred and forty *youths* who were murdered by Herod in Bethlehem of Juda, with the boy Ciric.

25. I beseech the intercession with thee of all the hosts of the perfect, righteous elders, who preached of thee in their old age, and their perfection, and their righteousness, with Eligib in the Old Testament, and with the noble, perfect, righteous elder Simeon, at the beginning of the New Testament, who caught thee upon his wrists and upon his knees and upon his arms, rejoicing over thee, when he said: Nunc dimitte secundum tuum Domine secundum verbum tuum in pace. Quia viderunt oculi mei salutem tuam. Quod parasti antefaciem omnium populorum lumen adrevelationem gentium et gloriam plebis tuæ Israel.

26. I beseech the intercession with thee of all the holy dis-

ciples, who learned all the spiritual knowledge, both of the Old Testament and the New Testament, with the seventy-two disciples.

27. I beseech the intercession with thee of all the perfect teachers, who preached the spiritual sense (*πνευματικόν*), with the seventy-two disciples themselves, and with the Apostle Paul, that thou take me this night, O Holy Trinity, under thy protection and shelter, and with ardour to defend me and to protect me from the demons with all their solicitations, and from all the creatures of the world; from the desires, from the transgressions, from the sins, from the disobediences, from the dangers of this world; from the pains of the next; from the hands of enemies and all dangers; from the fire of Hell and eternity; from disgrace before the face of God; from the pursuit of demons, that they prevail *nought* with us in our passage to the other world; from the dangers of this world; from every person whom God knows to be unfriendly to us throughout the ten points of the Earth. May God put away from us their fury, their power, their valour, their bravery, their cunning; may God light up meekness, and charity, gratitude, and mercy, and forgiveness in their hearts, and in their thoughts, and in their souls, and in their minds, and in their bowels.

[PART II.]

1. O Holy Jesus

O Beautiful Friend.

O Star of the Morning.

O Full Noonday Sun.

O Resplendent.

O Noble torch of the righteous, and of the truth, and of the eternal life, and of eternity.

O Fountain ever new, everlasting.

O Heart's-love of the illustrious Patriarchs.

O Longing of the Prophets.

O Master of Apostles and Disciples.

O Bestower of the Law.

O Precursor of the New Testament.

O Judge of the Judgment Day.

O Son of the Merciful Father, without a Mother in Heaven.

O Son of the truly perfect Virgin Mary, without a father on Earth.

O true brother of the heart.

2. For the sake of thy consanguinity, hear the supplication of this poor miserable being, that thou receive the offering for all Christian Churches and for myself.

3. For the sake of the Merciful Father, from whom thou didst come unto us upon Earth.

4. For the sake of thy Divinity, which that Father modified so as to receive thy humanity.

5. For the sake of the Immaculate Body from which thou didst come (wert formed) in the womb of the Virgin.

6. For the sake of the Spirit with the seven forms, which descended upon that body in unity with thyself and with thy Father.

7. For the sake of the holy womb from which thou didst receive that body without destruction of virginity.

8. For the sake of the holy following, and the holy pedigree from which that body descended, from the body of Adam to the body of Mary.

9. For the sake of the seven things which were foretold of thee on Earth, namely, thy conception, thy birth, thy baptism, thy crucifixion, thy burial, thy resurrection, thy ascension, thy coming to the judgment.

10. For the sake of the holy tree upon which thy side was torn.

11. For the sake of the innocent blood which trickled upon us from that tree.

12. For the sake of thine own body and blood, which are offered upon all the holy altars which are in all the Christian Churches of the world.

13. For the sake of all the scriptures in which thy news is recorded.

14. For the sake of all the truth in which thy resurrection is recorded.

15. For the sake of thy charity, which is the head and the top of all the testaments, ut dicitur, caritas super exaltat omnia.

16. For the sake of thy royal kingdom, with all its rewards and glorious gifts and music.

17. For the sake of thy mercy, and thy forgiveness, and thy loving friendship, thy own bountifulness, which is more extensive than all wealth, that I may obtain the forgiveness and the annihilation of my past sins from the beginning of my life to this day, after the words of David, who said: *Beati quorum remissæ sunt iniquitates et quorum tecta sunt peccata, id est: dispense, and give, and bestow thy holy grace and thy holy spirit to defend and shelter me from all my present and future sins; and to light up in me all truth, and to retain me in that truth to the end of my life, and that thou receive me at the end of my life into Heaven, in the unity of illustrious patriarchs and prophets, in the unity of Apostles and Disciples, in the unity of Angels and Archangels, in the unity which excels all unities, that is, in the unity of the bright, holy, all-powerful Trinity, Father, and*

Son, and Holy Spirit. For I can effect nothing unless I effect it in the language of the Apostle Paul, who said: *Quis me liberavit a corpore mortis hujus peccati nisi gratia tua Domine Jesu Christe qui regnas in secula seculorum. Amen.*

The dogmatic importance of this document is very great, as showing the belief of the Church of Ireland on many points, which are now set down by Protestants as of recent introduction.

We are struck in the first part with the invocation of the saints, whose powerful intercession is asked, not with God the Father only, but with the Son of God made man, the Mediator of God and man, Christ our Lord; and the intercession with Him is asked of the saints of the Old Testament as well as of the New.

In the nine degrees of the Church on Earth, (3) we find allusion to the four minor and three greater orders, of which the names are given by the Council of Trent; and to them are added the office of bishop, which is the completion of the priesthood, and that of psalm-singer, which, as we are told by an ancient Irish canon, was given to any clerk, not by episcopal ordination, but by delegation from a priest.

The nine choirs of blessed spirits (5) are those mentioned by Saint Gregory (*Hom. 34 in Evang. ante med.*), and are enumerated almost in the same order: "*Novem Angelorum ordines dicimus, quia videlicet esse testante sacro eloquio scimus: Angelos, Archangelos, Virtutes, Potestates, Principatus, Dominationes, Thronos, Cherubim, atque Seraphim. Esse namque Angelos et Archangelos pene omnes sacri eloquii paginae testantur. Cherubim vero atque Seraphim saepe, ut notum est, libri Prophetarum loquuntur. Quatuor quoque ordinum nomina Paulus Apostolus ad Ephesios enumerat, dicens: Supra omnem Principatum et Potestatem et Virtutem et Dominationem. Qui rursus ad Colossenses scribens, ait: Sive Throni, sive Potestates, sive Principatus, sive Dominationes. Dum ergo illis quatuor, quae ad Ephesios dixit, junguntur Throni, quinque sunt ordines; quibus dum Angeli et Archangeli, Cherubim atque Seraphim, conjuncta sunt, proculdubio novem esse Angelorum ordines inveniuntur*". We ought, perhaps, to add that the coincidence with Saint Gregory's enumeration is not, perhaps, altogether casual, for there is reason to believe that in the eighth century there was in Ireland a very extensive acquaintance with that great pontiff's writings.

In the verses (9, 11) St. Colga clearly shows the feeling of the ancient Church of Ireland with respect to the practice of holy virginity, and in honouring the ever blessed Mother of God. "I beseech the intercession with Thee of all thy sons of pure virginity, etc. I beseech the intercession with Thee of all the

perfect virgins of the world, with the Virgin Mary, Thine own holy Mother, O Son of the truly perfect Virgin Mary”.

In verse (14) our saint seems to allude to the special honour in which Saint Germanus of Auxerre was held in Ireland, perhaps on account of his close connection with our holy Apostle, Saint Patrick. Saint Colga invokes him along with some of the most distinguished saints of the early Church; and as if to mark the great labours of that apostolic man, the holy men with whom he joins him are all martyrs.

The honour to be shown to the monastic state is indicated by associating (15) with all *the holy monks who made battle for thy sake throughout the whole world*, the great names of Elias and Eliseus under the Old Law, and of John the Baptist, Paul, the first hermit, and Anthony, the first founder of the monastic state, in the New Testament.

In the next eight verses the prayer follows a chronological order: our Saint first invokes the early patriarchs: Abel, Seth, etc., to Jacob. He then calls upon the *chosen of the written Law*, including Moses, Josue, etc., and the chosen of the law of the Prophets—Elias, Eliseus, David, and Solomon. He then passes to the New Testament, begging the intercession of *thine own holy Apostles*, and all the saints to the end of the world. Saint James, “*Frater Domini*”, is then mentioned as first bishop of Jerusalem, which was the earliest of the Churches; then follow all *the holy bishops who founded the ecclesiastical city in Rome*. After them mention is made of Mark the Evangelist, the founder of the Church of Alexandria. And then, as if to sum up under one heading the whole Church of Christ on Earth, and to indicate its chief foundation and corner-stone after our Lord Himself, our Saint, still addressing the Son of God, exclaims: “I beseech the intercession with Thee of all the holy bishops who founded the ecclesiastical city, after them, with the Apostle Peter”. Were it not for this special invocation of Saint Peter, it might seem strange that his name was omitted when invoking the holy bishops of the Church of Rome; but our Saint seems to wish to call upon him here, not in connection with any particular Church, but in his relation to the whole ecclesiastical edifice, the city of God, which is the Church.

In indicating the holy bishops who founded the ecclesiastical city in Rome, St. Colga follows the order of the Canon of the ancient Roman Liturgy: Linus, Cletus, Clement, showing by this the close connection of our ancient Church with the other churches of Europe, and especially with the Church of Rome. Whether this be really the chronological order, is (as all are aware) a *vexata questio* among ecclesiastical historians. Nearly all the monuments and authorities bearing on this point set down Saint

Linus as the immediate successor of the Prince of the Apostles; and, although Saint Augustine (*Epistola ad Generosum*) and Saint Optatus of Milevi (*Lib. 2, adv. Parmenianum, cap. 3*) give Saint Clement as next in order to Saint Linus, still the weight of testimony is in favour of the order followed by our Saint. Eusebius (*Hist. Eccles. lib. 3, cap. 16*), says: "Per id tempus Clemens Romanam adhuc gubernabat Ecclesiam, qui post Paulum et Petrum Episcopalis illius dignitatis gradum obtinuit: Linus primus erat, secundus Anacletus". From the concurrent testimony of almost all the ancient writers, Saint Irenaeus, Eusebius, Saint Epiphanius, Saint Optatus, Saint Augustine, etc., Anacletus and Cletus were one and the same person. A confirmation of this ancient tradition, regarding the immediate successors of Saint Peter, has been found within the last three years in the excavations made by our indefatigable fellow-countryman, Father Mullooly, O.P., under the actual church of Saint Clement in Rome, of which he is prior. In one of the frescoes which adorned the old church over which the present basilica is raised, we find a picture of Saint Clement enthroned by Saint Peter. The apostle has one foot on the step of the throne upon which he is placing his disciple, while Saint Linus and Saint Cletus stand by, as if assisting at the installation of one who was their successor, as well as Saint Peter's. These paintings were executed in the ninth century, during the pontificate of Pope Nicholas I., of whom mention is made in another part of them. In this representation of the enthronement by Saint Peter of Saint Clement, although not his immediate successor, we seem to have a confirmation of Tertullian's assertion: That Saint Clement was consecrated bishop by the Prince of the Apostles. "Edant ergo", he says, speaking of the heretics of his day, "edant ergo origines Ecclesiarum suarum evolvant ordinem Episcoporum ita per successionis ab initio decurrentem, ut primus ille Episcopus aliquem et Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit auctorem et antecessorem. Hoc enim modo Ecclesiae Apostolicae census suos deferunt, sicut Smyrnaeorum Ecclesia Polycarpum ab Joanne conlocatum refert, sicut *Romanorum Clementem a Petro ordinatum itidem*, perinde utique et ceterae exhibent, quos ab Apostolis in Episcopatu constitutos Apostolici seminis traduces habeant" (*Lib. de Praescript. cap. 32*). Linus, Cletus, and Clement were, therefore, the founders of the ecclesiastical city of Rome after Peter, and as such are invoked by our Saint; while Peter is the representative, the first of all the holy bishops who founded the Church throughout the world; the chief of that episcopacy, of which Saint Cyprian says: "Episcopatus unus est, cujus a singulis in solidum pars tenetur".

THE SEE OF ARDAGH IN THE SIXTEENTH CENTURY.

WE are indebted to the learned priest of the Roman Oratory, Father Theiner, for some valuable papers connected with the See of Ardagh in the sixteenth century, published in his recent work, "*Vetera Monumenta Hibernorum et Scotorum historiam illustrantia*" (*typis Vaticanis*, 1864), the more important on account of the general darkness which shrouds our Ecclesiastical history of that period, and of the inextricable confusion in which the succession of bishops in the See of Ardagh seemed hitherto involved.

During the first years of the century, this see was governed by Dr. William O'Farrell, who, together with the mitre, retained the hereditary chieftaincy of his family, and was styled by his contemporaries Bishop of Ardagh and Dynast of Annaly. The brief of his appointment to the episcopal see is dated the 4th of August, 1479 (ap. Theiner, pag. 486), and Ardagh is described as having been rendered vacant by the demise of John, his immediate predecessor. The new bishop is said to be descended from the ancient chieftains of that district, and he is styled Abbot of the Cistercian Monastery of St. Mary's of Lera, better known by its more modern name of Granard; he is, moreover, described as remarkable for his learning, piety, and every virtue which should adorn the episcopal character.

Dr. William O'Farrell governed the see of Ardagh for thirty-seven years, and died in 1516. The historian Ware, anxious to find room for two supposed bishops, viz.—*Thomas O' Congalan*, and *Owen*, who should have presided over this see between 1500 and 1510, asserted that Dr. O'Farrell resigned his see many years before his death. However, these two bishops never held the see of Ardagh; they were Bishops of Achonry, and the Latin name of that diocese, *Achadensis*, probably gave occasion to the error of the learned writer.

In Father Theiner's collection there is another document of the year 1517, which illustrates this point. It is entitled "*Processus Consistorialis*", that is, a consistorial inquiry for the appointment of a successor to Dr. O'Farrell. This consistorial record presents to us a series of very important monuments. It opens with a letter of King Henry VIII., addressed to the great Pope Leo X., and dated Greenwich, 26th July, 1517. We give the whole original text of this letter, as it forms such a contrast with the subsequent iniquitous career of that unfortunate monarch:

“ Sanctissimo Clementissimoque Dño. nostro Papae.

“ Beatissime Pater, post humillimam commendationem et devotissima pedum beatorum oscula. Expositum nobis fuit Cathedralē Ecclesiam Ardakadensem perexigui census ac proventus in dominio nostro Hiberniae per obitum Reverendissimi in Christo patris, Dñi. Wilhelmi ejus novissimi Episcopi, impraesentia vacare suoque pastore esse destitutam, et cogitantibus tum nobis ei providere propositus fuit venerabilis vir Magister Rogerius O'Moleyn, Cathedralis Ecclesiae Cluamensis canonicus, vir modestus, circumspectione, probitate et doctrina non mediocriter probatus, quem et nos idoneum existimavimus cui dictae Ecclesiae Ardakadensis cura committatur eique praeficiatur. Quocirca Vestrae Sanctitati eum commendamus ut eundem Magistrum Rogerium praedictae Ecclesiae praeficere ac Episcopum et Pastorem constituere dignetur, quod et honori atque utilitati ejusdem Ecclesiae futurum putamus et nobis erit admodum gratum: et felicissime valeat Vestra Beatitudo. Quam Deus Altissimus longaevam conservat”, etc.

In the next place the Cardinal to whose care had been entrusted the inquiry as to the merits of Dr. O'Malone, presents a petition to the Holy Father, in which he states that the Vice-Chancellor of the Roman Church, to whom the task should belong, being impeded by sickness, it had become his duty to propose the candidate for the vacant see: a diligent investigation being made, Roderick O'Malone, canon of Olonmacnoise, recommended by the English king, was found to be a person well suited for that important post, and as he was actually present in the city of Rome, his Eminence prays the Holy Father to sanction without delay his appointment to the See of Ardagh.

The evidence of three Irish witnesses in regard of the vacant see is also produced. From their depositions we cull the following particulars:

1. That the Diocese of Ardagh formed part of the Ecclesiastical Province of Armagh, and was vacant for about a year, by the death of *William*, its last Bishop.

2. That the town of Ardagh was situated in a hilly country, surrounded by woods and forests. In this town there were no more than four houses, all built of wood, and its inhabitants were very few, in consequence of the continual quarrels between the late bishop and his neighbours; for Dr. O'Farrell had wished to insist upon his rights as chief dynast of Annaly; but some of his clansmen refused to recognize his claims, and having assembled their forces, assailed and reduced to absolute ruin the mere remnant of the former city of Ardagh.

3. The cathedral shared in the ruin of the metropolitanical city. Its walls alone were now standing. There was only one altar,

and it was canopied by the azure vault of Heaven. Moreover, there was only one priest in the district, and the Holy Sacrifice was rarely offered up. There was neither sacristy, nor belfry, nor bell; in fact, there were scarcely vestments and altar ornaments sufficient for one Mass, and these were ordinarily kept in a common box in the body of the church.

4. The *Deanery* is valued at ten ducats, equal to £2 10s. The archdeacon's revenue was eight ducats. There were also twelve Canons and a few minor Prebendaries, of little or no income. The extent of the diocese is said to be about twenty miles, and, it is added that there were some few rural benefices in the patronage of the bishop.

5. As regards the bishop elect, Dr. Roderick O'Malone, he is described as "*honestis parentibus natus aetatis annorum fere XL., sanus mente et corpore, ac bonae conversationis et famae, in jure canonico bene instructus et litteratus, ac in sacerdotii ordine constitutus et ad ipsius Ecclesiae regimen et gubernationem aptus et idoneus*" (p. 521.). The Holy See readily approved of the appointment of such a worthy successor of St. Mel, and in the hope that through the prudence and zeal of such a bishop, the ancient Diocese of Ardagh would soon regain its former splendour, Dr. O'Malone was proclaimed in consistory of 4th December, 1517. He was moreover permitted to retain his former canonry and benefice in Clonmacnoise, on account of the poverty of the see of Ardagh; for, though it was rated in the books of the Apostolic Datary with the tax of 33½ ducats, its whole annual revenue was now reduced to the sum of ten ducats.

Such are the principal points of this important consistorial record, as far as it relates to the Diocese of Ardagh. There are, however, some incidental statements introduced into it which may not be uninteresting to the reader:

"The island of Hibernia", it says, "was called Ierne (Iuerna) in the time of Pliny, and at a later period received from the barbarians the name Ireland (i.e. Western Land). The inhabitants of the coasts which look towards England, are somewhat modernized in the usages of life; the remainder of the island retains its primitive simplicity, and uses wooden or straw houses. The great majority of the population roams through the open country following their flocks; they travel barefoot, and are fond of plunder. The chief produce of the island is corn; its horses are of a superior merit, being swifter than those of England, and at the same time having a softer and more agreeable pace. They were formerly known as *Asturcons*, having come from the Asturias in Spain. Amongst the chief saints of Ireland are numbered Sts. Malachy, Cathaldus, and Patrick, by whom the inhabitants were first led to the fold of Christ. It gave birth to William Ocham, who was

famed for his skill in Dialectics, and flourished under Pope John XXII.; as also to Richard Fitz Ralph, Archbishop of Armagh and Cardinal, who about 1353 was conspicuous for his learning and writings”.

This statement in regard of Dr. Fitz Ralph decides the controversy which was raised by Ware, as to the fact of this archbishop having been decorated with the Roman purple. Raffaele da Volterra expressly attested it; but Ware deemed the silence of Ciacconius and other historians conclusive against his claim. However, the Roman Consistory itself now confirms the statement of Volterra, and hence we may further deduce another important conclusion, that, viz., in general the silence of Ciacconius and other such historians is of little weight in regard of our Irish prelates, especially when their elevation to the purple has positive testimony in its favour, such, for instance, as is more than once met with in the writings of Lopez and others.

Dr. Roderick O'Malone continued to govern the see of Ardagh till the year 1540, under which year his death is recorded in the *Annals of the Four Masters*. His successor was Dr. Patrick Mac Beathy Mac Mahon, of the Order of St. Francis, whose appointment is registered in the Consistorial Acts on 14th November, 1541, the see being described as vacant *per obitum Roderici*.

During the first years of Dr. Mac Mahon's episcopate, the temporalities of the see were possessed by Richard O'Ferral, who, being temporal dynast of the district, wished also to enjoy the episcopate, and had his usurpation readily confirmed by the crown. The writ for his consecration bears date the 22nd of April, 1542, when already the canonically appointed bishop had for six months dispensed the bread of life to the faithful of Ardagh. It was only in 1553, on the demise of the schismatical nominee, that the Catholic bishop was allowed his full rights and privileges, and received possession of the temporalities of the see.

Dr. Mac Mahon died in 1576, and had for his successor another member of the Franciscan Order, Richard Mac Brady, who was proclaimed bishop of Ardagh in the Consistory of 16th January, 1576-7. He, however, held the see for little more than three years, and was then transferred to the diocese of Kilmore. His successor as bishop of Ardagh was the renowned Edmund Mac Gauran, who, being translated to the Primatial See on the 1st July, 1587, closed his career by adding his name to the long list of the martyrs of Ireland.

It is now time to draw a few practical conclusions from the historical facts which we have thus faintly sketched.

1. In the first place, the assailants of the Catholic cause contend that Henry VIII., when assuming to himself the ap-

pointment of bishops to the Irish sees, and rejecting as nugatory the sanction of Rome, merely continued the long-practised usage of England, and asserted the time-honoured privileges of his crown. Now we have seen the submissive letter with which Henry himself petitions Pope Leo to confirm Dr. O'Malone in the see of Ardagh; and hence it results that the course subsequently pursued by the English monarch was confessedly an usurpation of the rights of the Vicar of Christ and a trampling on the traditions of the kingdom.

2. We have also seen how the schismatical bishop, D. Richard O'Ferral, can have no claim to be ranked amongst the successors of St. Mel. The canonically appointed bishop was already engaged for six months in dispensing the food of life to his flock, when the schismatical nominee was intruded into the see of Ardagh. During Elizabeth's reign another Protestant bishop was similarly nominated to this see. His name was Lisach O'Ferral, and as we learn from Harris, his letters patent bear date the 4th November, 1583. This date alone suffices for his condemnation. The Catholic bishop was long before divinely chosen to rule that spiritual fold; and a rival bishop appointed by royal authority must be regarded not as a true shepherd, but as a plunderer whose mission it is to scatter the flock of Christ.

3. We have also seen how the so-called Reformation was ushered into the diocese of Ardagh. The altar was despoiled, the cathedral was in ruins, and the general destruction which dismantled the material house of God, seemed to forebode the spiritual desolation which should soon prevail. It is now cheering to contemplate the happy change that reigns in that favoured diocese. Once more the altars are clothed with gladness; a noble cathedral, which is an ornament not to the diocese alone, but to the whole island, honours the memory of St. Mel; and we may confidently hope that under the wise guidance of its holy bishop and clergy, this material restoration is the harbinger and token of the spiritual progress of its faithful people, and of the rapid strides made by the whole country in regaining its former proud position as *Island of Saints*.

P. F. M.

THE SACRED CONGREGATION OF RITES ON THE SIGNS OF MARTYRDOM IN THE CATACOMBS.

DECREE.

Postquam saeculo XVI., laboribus praesertim et studiis Antonii Bosi iterum sacra suburbana patuere Coemeteria, quae a saeculo VIII. exeunte Summorum Pontificum cura penitus interclusa remanserant ne barbari Romanum solum devastantes ibi aliquam inferrent profanationem, in iis conquiri coeperunt Martyrum corpora quae adhuc ibidem permanebant in loculis abscondita. Tutissimum dignoscendi sacra haec pignora signum a majorum traditione receptum erant phialae vitreae vel figulinae cruore tinctae, aut crustas saltem sanguineas occludentes, quae vel intra vel extra loculos sepulcorum affixae manebant. Attamen aliquibus visum fuit viris eruditis alias praeter sanguinem admittere notas, quibus ipsi Martyres distingui autumabant. Verum ut in re tanti momenti inoffenso procederetur pede, placuit Clementi IX. Summo Pontifici singularem deligere Congregationem, quae ex Sanctae Romanae Ecclesiae Cardinalibus, aliisque doctissimis viris constaret, eique hac super re gravissimum commisit examen. Haec Congregatio quae postea a Sacris Reliquiis et indulgentiis nomen habuit, argumentis omnibus perpensis, die 10 aprilis anni 1668 decretum hoc tulit : “ *Cum in Sacra Congregatione Indulgentiis, Sacrisque Reliquiis praeposita de notis disceptaretur, ex quibus verae Sanctorum Martyrum Reliquiae a falsis et dubiis dignosci possint; eadem Sacra Congregatio, re diligenter examinata, censuit, Palmam et Vas illorum sanguine tinctum pro signis certissimis habenda esse: aliorum vero signorum examen in aliud tempus rejecit*”. Decretum hujusmodi duorum fere saeculorum decursu fideliter servatum est, quamvis praeterito vertente saeculo nonnulli selecti scriptores de Phialae sanguineae signo diversimode dubitaverint; quibus praecipue gravissima Benedicti XIV. auctoritas obstitit, quum in Literis Apostolicis ad Capitulum Metropolitanae Ecclesiae Bononiensis de S. Proco Martyre ex Coemeterio Thrasonis cum vase sanguinis effosso edoceret : “ *Ipsi debetur cultus et titulus Sancti, quia procul dubio nulli unquam venit in mentem quantumvis acuto ingenio is fuerit, et cupidus quaerendi, ut aiunt, nodum in scirpo, nulli, inquam, venit in mentem dubitatio, quod Corpus in Catacumbis Romanis inventum cum vasculo sanguinis aut pleno, aut tincto, non sit Corpus alicujus qui mortem pro Christo sustinuerit*”. At nostris hisce diebus alii supervenere viri eruditione aequae pollentes, et in sacrae Archeologiae studiis valde periti, qui vel scriptis, vel etiam voluminibus editis adversus Phialam sanguineam utpote indubium Martyrii signum decertarunt. Sanctissimus autem Dominus Noster PIUS PAPA IX., de Decreti illius robore et auctoritate haud haesitans, quum videret tamen eruditorum difficultates in ephemeridibus tum catholicis, tum heterodoxis divulgari, ad praecavendum quodlibet inter fideles scandalum sapientissime censuit, ut hujusmodi difficultates in quadam peculiari Sacrorum Rituum Congregatione severo subjicerentur examini. Peculiaris vero Congrega-

tio haec nonnullis ex ejusdem Sacrorum Rituum Congregationis Cardinalibus, Praelatis Officialibus, ac selectis ecclesiasticis viris pietate, doctrina, prudentia, rerumque usu eximie praeditis constituta prae oculis habens universam argumentorum seriem, nec non fidelem ejusdem Secretarii relationem, quum omnia accuratissima ponderaverit disquisitione die 27 Novembris vertentis anni duobus his propositis dubiis:

I. *An Phialae vitreae, aut figulinae sanguine tinctae quae ad loculos sepulchrorum in Sacris Coemeteriis vel intus vel extra ipsos reperiuntur, censeri debeant Martyrii signum?*

II. *An ideo sit standum vel recedendum a Decreto Sacrae Congregationis Indulgentiarum, et Reliquiarum, diei 10 Aprilis 1668?*

Respondit ad primum: "AFFIRMATIVE";

Respondit ad secundum: "PROVISUM IN PRIMO".

Ideoque declaravit confirmandum esse decretum anni 1668.

Facta autem de praemissis Sanctissimo Domino Nostro PIO PAPAE IX. a subscripto Secretario accurata omnium expositione, Sanctitas Sua sententiam Sacrae Congregationis ratam habuit et confirmavit, atque praesens decretum expediri praecepit.

Die 10 Decembris 1863.

C. EPISCOPUS PORTUEN. ET S. RUFINAE CARD. PATRIZI,
S. R. C. PRAEF.

D. Bartolini S. R. C. Secretarius.

This Decree of the Sacred Congregation of Rites contains the decision of a most important and interesting question. The decision itself is prefaced by an historical summary by help of which even those who hear of the question for the first time, are placed in a position to understand without trouble its nature and bearing. It is unnecessary to say anything concerning the early phases of the controversy about the value of the phial of blood, as a sign of martyrdom. Nor, after the decision just delivered, is it necessary to dwell upon the difficulties that have been urged in our own day against the ancient practice. In face of the clear and explicit declaration of the Sacred Congregation, such difficulties lose in Catholic eyes all the value which once might have been claimed for them. Nevertheless, it will not be without advantage to make some observations on the objections which have furnished the matter for the rigorous examination alluded to in the Decree.

Three of these objections are deserving of special attention.

1. Many of the sepulchres marked by the presence of the phial of blood bear, likewise, the names of consuls who flourished after the reign of Constantine. Now, the reign of Constantine put an end to the persecutions and brought peace to the Church. How, then, can the phials of blood be a sign of martyrdom,

when they appear upon graves opened to receive those who died when the period of martyrdom had passed?

This difficulty, so serious at first sight, becomes much less serious when we consider that we must except from the number of these inscriptions, all such as belong to the reign of Julian the Apostate, in whose days there was certainly no lack of martyrs. This deduction made, the number of inscriptions, hitherto found, marked with the names of consuls posterior to Constantine, and in connection with the phial of blood, amounts to the comparatively insignificant number of about thirty. To account for this number of martyrs after Constantine, it is not necessary, on the one hand, to suppose a general persecution; and on the other, we have ample testimony to the existence of partial persecutions and outbreaks against the Christians, more than sufficient to have caused the death of a much greater number. In the first place, some of the Christian emperors were Arians, and as such little careful to protect the Catholics against the fury of the Pagans or of the heretics. Saint Felix II., Eusebius the Priest, and many others received the crown of martyrdom from this cause. In the next place, the orthodox emperors generally did not reside at Rome, which they governed by prefects, who were for the most part Pagans. Besides, the Roman nobility long continued, not only Pagan, but violently attached to Pagan superstitions. Among the people, too, there were many Pagans whose rage at the decay of their own religion, was provoked still more by the sight of the progress made by Christianity.

The state of Rome during this period will best be understood by the two following facts. In the year 369, the Prefect of Rome having rebuilt the portico of the Dei Consenti under the Capitol, whilst Valentinian I. was Emperor, and Saint Damasus was Pope, was bold enough to place on its front an inscription still to be read: "*Deorum Consentium Sacrosancta Simulachra*". The famous Altar of Victory, in the Capitol, was kept in its place of honour as late as the reign of Theodosius, notwithstanding the efforts of the preceding emperors to remove it. Nor could even that great emperor effect its removal without exciting tumults on the part of the Pagan senators. In such a state of society, lasting more or less for a century and a half, is it hard to find a place for the martyrdom of many and many a Christian?

2. The second difficulty is as follows: Many of the graves marked by the phial of blood are also marked by the presence of that special form of the monogram of Christ which belongs to the period of Constantine; they cannot, therefore, be the graves of martyrs.

What has been already said in reply to the first difficulty ap-

plies equally to the second. But is it certain that the use of the monogram in question does not go farther back than the time of Constantine? There is good reason to believe that it is by no means certain. In many portions of the catacombs which, undoubtedly, were excavated before the fourth century, tablets have been found most distinctly marked with this form of monogram. Besides, the same form is sometimes found close by other forms which are beyond doubt of most remote antiquity, and this, too, in corridors which, for the most part, appear to have been excavated before the time of Constantine. Examples of this collocation are to be seen in the cemetery of Cyriaca, in that of Maximus, or Saint Felicitas, in the Via Salaria Nuova, in the cemetery of Saint Hypolytus, in the cemetery of Saint Agnes. It is the well-considered opinion of almost all antiquarians, that the use of the monogram alluded to in the difficulty was by no means infrequent at the close of the third and the commencement of the fourth century—that is to say, at the period of the persecution of Dioclesian.

3. The third difficulty denies the supposition that the slight red coating found on the side of the phials, has been deposited there from blood. Some have been bold enough to say that it is due to the Eucharistic species of wine which the vessels once contained, and which gradually dried up; others say that it has been caused by the decomposition of the glass, or that water trickling through the reddish earth has left behind it a coloured sediment upon the vessel's sides. But it results from careful chemical analysis, frequently repeated, that the red coating is due to the presence of the colouring matter of the blood, and not to any of the causes above recited. The opinion which ascribes it to the Eucharistic species is, above all others, singularly destitute of proof from history or monuments.

Since the publication of the Decree we have given above, an important discovery has been made in the Basilica Ambrosiana of Milan, which goes far to justify the accuracy of the decision of the Sacred Congregation. In the year 386 Saint Ambrose discovered at Milan the relics of the two illustrious Milanese martyrs, Saints Gervasius and Protasius. He caused them to be translated to the Basilica, and buried them beneath the altar, on the right or Gospel side. "This spot", said he, in his discourse on the occasion, "I had destined for myself, for it is meet that the bishop should repose where he was wont to offer the Divine Sacrifice. But to these sacred victims I give up the right portion". Saint Ambrose died in 397, and was buried on the left or Epistle side of the same altar, beneath which he had placed the bodies of the holy martyrs.

In the ninth century Anglebert II., Bishop of Milan, placed in

one and the same urn the remains of the three saints, and built over them a new altar, which was so richly ornamented with gold and precious stones that it has ever since been styled the Pallio d'Oro. This altar has remained intact down to our days. On the evening of the 15th January, 1864, the authorities of the Basilica, in course of excavations directed by the provost and a special commission, made search for the primitive sepulchre in which Saint Ambrose had laid the two martyrs. They found it formed of slabs of rare marbles, and within it a little earth mixed with small fragments of bones, together with a fragment of an ampolla or glass phial. Of this ampolla, the illustrious Cavalier De Rossi, in his *Bulletino di Archeologia Cristiana* (anno ii., No. 3, p. 21), thus writes: "It now remains for me to speak of a fact lately established by chemical science—a fact of the greatest importance, and worthy of the attentive consideration of all students of Christian archaeology. In Biraghi's first account (of the discoveries in the Basilica Ambrosiana) we read that the bottom of a glass ampolla was found in the sepulchre to the right, that is, in the sepulchre of the martyrs Gervasius and Protasius. The same gentleman has since written to me to say that a chemical analysis of the deposit found in the fragment of phial has resulted in the discovery of the presence of blood. Now, this is certainly the most notable instance we have of a phial containing blood being placed at the sepulchre of martyrs known as such to history, and what especially distinguishes this ampolla beyond every other are the solemn words of the great Doctor Saint Ambrose, which have especial reference to it. He had discovered the tomb of Saints Gervasius and Protasius, and describing his discovery in a letter to his sister Marcellina, he says that within the urn he found 'plurimum sanguinis'. In the same epistle he adds: 'Sanguine tumulus madet, apparent cruoris triumphales notae, inviolatae reliquiae loco suo et ordine repertae avulsum humeris caput' (*Ep. xxii. ad Marcellin.*). It was of the blood of the same martyrs that Gandentius, of Brescia, uttered the well-known words: 'Tenemus sanguinem gypso collectum, qui testis est passionis' (*Serm. in ded. SS. XL. Mart.*). But neither Ambrose nor any one else had informed us that besides the blood copiously sprinkled in the sepulchre, and in which the chalk or cement was soaked, there was also some collected in a glass ampolla. The late discovery certifies to this fact, and shows that phials filled or stained with blood were placed in the sepulchres of martyrs, and that these phials were alluded to in the celebrated words of Ambrose and his contemporaries, who speak of blood found in tombs, and bearing witness to martyrdom. This important fact comes most opportunely to strengthen the principle followed by the Church, and lately confirmed by a

new decree of the Congregation of Rites, namely, that the blood-stained ampolla was placed in the sepulchres of martyrs to the end that it might bear witness to their glorious death for the faith of Christ".

UNIVERSITY EDUCATION IN IRELAND.

There are two Universities recognized by law in this country. One of these, the University of Dublin, or Trinity College, although it has shown of late years a more liberal spirit towards Catholics than formerly, must always remain essentially Protestant in character, until the way is open for Catholics to be appointed on its governing body—a change, of which there does not appear to be the slightest probability.

As a matter of fact, its governing body, consisting of the provost and senior fellows, are *all* members of the Church as by law established, and, with two exceptions, are Protestant clergymen. The other fellows, and the scholars on the foundation, are likewise Protestants; and this in a city where, of a population of 254,000, only 58,000 are Protestants (of all denominations), and in a country in which only 11·8 per cent. of the inhabitants are members of the Established Church.

It is true that within the last few years some scholarships of small value have been opened for Catholics and Dissenters. Masters of Arts, even such of them as are not Protestants, have votes in the election of members to represent the University in Parliament; but these scholarships are not on the foundation, the holders of them do not belong to the corporation, and no Catholic has any share in the government of the University, nor (with one trifling exception) in its teaching. Trinity College was founded for the purpose (as stated in its original charter) of destroying Catholicity and promoting the ascendancy of the Established Church in Ireland. It has religiously endeavoured to discharge that trust; and, although some of its members have been and are men of liberal and enlarged views, still it continues to the present day the work given it to do by its foundress, Queen Elizabeth. At this moment there is a Protestant bishop in Ireland who was a Catholic till he entered Trinity College; the same can be said of the archdeacon of another diocese, and his two brothers; the female members of the families of these dignitaries still remain good Catholics; and on the list of the fellows, professors, and scholars of the University itself, are the names of several who were baptized in the Catholic faith, and declared themselves Protestants when wishing to become members of the University of Dublin! What wonder, then, that Catholics should be unwilling

to leave the chief education of the country in the hands of the Protestant University of Dublin, more especially since it has been observed that a very large proportion of the Catholics who have studied there, cease during their University course to be communicants in the Church to which they still belong by name? What wonder that Catholics should consider it a hardship to be forced, if they wish to get University education near home, to seek it in an institution from whose dignities and management they are excluded, in which an antagonistic creed is always put forward ostentatiously in a position of superiority, while the faith of their fathers, if it be not contemned and scoffed at, is systematically treated with silent indifference, or with supercilious patronage? What wonder that Catholics being declared by Act of Parliament "freemen", in every way equal to their Protestant fellow-countrymen, should be unwilling to continue begging as a favour at the gates of such an institution for the academical honours and distinction to which they are entitled as a right? It is absurd that in the metropolis of a free country, containing inhabitants of various religions, a handful of clergymen of one denomination should pretend to a monopoly of University education; should hold in their hands the keys of knowledge, doling it out as they please, and obliging even those whose faith they denounce as idolatry and superstition, to send their sons to their schools. Would such a system be allowed in any other country? Would a few Catholic priests be allowed, even for one hour, to monopolize the University education of Protestant England?

We need not be surprised, then, that the number of Catholics entering Trinity College has steadily diminished during the last thirty years, and that they now form only six per cent. of the total number of entrances. In the official return contained in the last report of the Census Commissioners, we find that on the 17th May, 1861, of one hundred and forty-seven students resident in Trinity College, only five were Catholics.

In order to remedy, in some measure, this evil, the late Sir Robert Peel founded the Queen's Colleges. But the remedy was ineffectual. These colleges incurred the reprobation of the authorities of the Catholic Church, and, consequently, by far the greater part of Catholics object to these institutions on conscientious grounds, and many of them on political and social grounds also.

According to the last census, there were in Ireland in 1861, ninety-eight classical schools under the management of societies or boards, and two hundred and three private classical schools. The total number of pupils in these schools was 10,346, of whom 5,118, or about one-half, were Catholics. There were also 1,242 Catholics returned as receiving collegiate education on the 17th

of May of that year. We have thus a total of 6,360 Catholic youths receiving a superior education in Ireland. Few, if any, of the Catholic institutions to which these pupils belong look with favour on the existing universities. On the other hand, none of these youths ought to be excluded from University education on account of conscientious objections: and yet by far the greater number are practically excluded at present, at least they are excluded from participation in the highest University dignities, and from the management of those seats of learning and centres of intellectual progress, one of which is essentially Protestant, the other is condemned by their Church. Is this justice? is it equality? is it intellectual freedom?

The unfairness of the present system will appear more clearly, if we consider the question of professional education. In the profession of the Law, out of 758 barristers in Ireland in 1861, 216 were returned as Catholics; 674 out of 1,882 attorneys; of 2,358 physicians and surgeons, 761 were Catholics; and 210 out of 419 apothecaries, many of whom hold a medical license. Of 1,065 members of other liberal professions, not ecclesiastics, the Census Commissioners state that 358 belonged to the Catholic religion; and of 267 professors in colleges, and tutors, 141 held the same faith. To these we must add 83 law students, 40 of whom are Catholics; and 329 Catholic medical students out of a total of 954. We have thus 2,729 Catholics out of a total of 7,758 persons engaged in the liberal professions, or aspiring to them.

Let us now see the disabilities under which this large number, more than one-third of the whole, labour, when on conscientious grounds they object, as is generally the case, to existing University arrangements.

With respect to the profession of the Law and to Attorneys, the following arrangement is at present in force by Act of Parliament, or by the resolution of the Benchers.

All graduates of Trinity College or of the Queen's University can be called to the Bar at the end of *three* years from the date of their registration as law students; while non-graduates are inadmissible to such call until the expiration of *five* years from such date.

Graduates are obliged to attend only *two* courses of lectures, *either* at the King's Inns or at Trinity College, *or* (in the case of students of the Queen's University) at any one of the Provincial Colleges; while non-graduates are required to attend *four* courses, viz.:—two courses at the King's Inns, and two additional courses at Trinity College. Moreover, graduates are required to attend *twelve* terms' commons, viz.: six in the King's Inns and six in any Inn in London; while non-graduates are required to attend *seventeen* terms' commons, viz.: nine in the King's Inns and eight in

England. Finally, the fees payable by graduates are less than those imposed upon non-graduates.

With regard to the apprentices of solicitors and attorneys, all matriculated students of Trinity College and of the Queen's Colleges are exempt from the preliminary examination imposed upon all other apprentices who have not been so matriculated. They may further be admitted to the practice of their profession two years earlier than non-matriculated apprentices, and are exempt from one of the courses of lectures appointed by the Benchers for such apprentices.

From this it appears that Catholics, and indeed all who object to the Protestant University and to the Queen's Colleges, are delayed in their course to a profession one or two years longer than the graduates of the favoured institutions, and are obliged to attend additional lectures and to pay extra fees, irrespectively of their proficiency in literature and science, or in law. Nearly one thousand Catholics (930) must submit to these inconveniencies, or must, on the one hand, choose between a University founded to maintain the ascendancy of the Established Church in Ireland, and, on the other hand, institutions condemned by their Church.

With respect to the Medical Profession, every one knows the high value set by practitioners, and by the public, on the title and degree of "Doctor of Medicine". Now, no one can obtain that high distinction in Ireland unless by becoming a member of one of the two Universities recognized by law; and the 329 Catholic medical students must either give up all chance of that honour and professional advantage, or trample under foot their self-respect, if, contrary to their religious principles, they enter one of the institutions which their faith condemns.

As to professors in colleges, and tutors, besides the injustice to the persons themselves, there is no one but must see the injury inflicted on the education of the nation, when more than one-half of the teachers in its superior schools and colleges are obliged to forego the advantages of University education (we ought in their case rather to say, the necessary training for their important office, which can be had only in an University), or to secure it with the fear which nearly all Catholics feel of forfeiting more sacred advantages, of endangering more important interests. And although some persons may deem these fears excessive, still, has any one the right to tamper with these religious opinions? Is it fair or reasonable to place such trammels on men in the pursuit of the highest education? In fine, is it just to oblige parents to choose for their sons either half-educated tutors, or else men whose views may have become unsettled on matters most important, most sacred to their eyes in their chil-

dren's education—men who have been trained in an institution which Catholics, as a body, reject and repudiate?

The Census Commissioners, in the report referred to, remark: "The high proportion of members of the Established Church receiving intermediate instruction (as compared to Catholics) is due in a great measure to the numerous endowments in connection with that Church, and to the relation existing between many of these endowments and the University of Dublin". Might they not have added, that this disproportion is also due to the fact, that little or no inducements are held out to Catholics to pursue University studies, or rather, that no University career is left open to the large number of Catholics who, on conscientious grounds, object to the Protestant University and to the Queen's Colleges? The following sentences in the Report seem fully to bear us out in this remark: "The very small proportion of Roman Catholic students receiving University instruction requires, perhaps, more explanation, because they are taken from the class of those undergoing intermediate instruction, which has an absolute majority over the Protestants of the same class. If, however, we deduct from the number of Roman Catholics pursuing classical studies those who pass to the College of Maynooth, All Hallows, and several Continental seminaries, to follow up their studies preparatory for the priesthood, the disproportion will appear less, when we take into account that nearly all the candidates for the ministry of the Established Church graduate in the University of Dublin, to which they contribute a very large proportion of its students". It might be asked: Why ought the Catholic students here referred to, be deprived of the advantages of University education, if they wished for them, as they are enjoyed by ecclesiastical students in Belgium, Prussia, and Austria?

The Report then continues: "Taking an average for ten years of the numbers graduating in the University of Dublin and Queen's University, we obtain a representation of the number receiving University instruction yearly in Ireland not very far removed from the truth. That average is 335, or 0·006 per cent. of the entire population. This being so, we regret to say that, as compared with other European countries, Ireland occupies a lower place than several—namely, than Prussia, Austria, or Belgium; the first mentioned of those countries having had, in 1852, 0·028 per cent.; the second, in 1853–4, 0·026; and the last, in 1850, 0·017 per cent. of her population engaged in University studies; so that whatever advantage any one section of the Irish people may seem to have over any other in this respect, much yet remains to be done by all before the entire population of Ireland can take a prominent rank among civilized

countries in the cultivation of liberal studies"—*Report of Census Commissioners*, page 60.

The "much which remains to be done" is, we submit, to take off the restrictions on University education which still remain, and to allow Catholics who conscientiously object to the Protestant University and to the Queen's Colleges, to gain University honours and distinctions without violating their religious principles. At present they are excluded, practically, from University education on account of their religious opinions. Let these disabilities be removed, either by placing on an equality with the other Universities the Catholic University, which is founded on the principles they admit, as the others are based on principles antagonistic to them; or else establish one central University of Ireland, an institution which will be, not a teaching, but an examining and graduating body, before which all who desire degrees or other academical honours may equally present themselves, and where every man, no matter under what system he has studied, will find his religious convictions respected, and will be asked not where or how he has learned, but what he knows—a University, which, with some necessary modifications, will be for Irish Catholics, and indeed for all Ireland, what the London University is for the Dissenters of England.

If precedents for either of these plans be asked for, they will be found, for the first, in the Catholic University of Laval, Quebec, chartered by her present Majesty; and for the other, in Belgium, and in the University of Sydney.

LITURGICAL QUESTIONS.

(From *M. Bouix's "Revue des Sciences Ecclesiastiques"*.)

1. Should the altar-charts be placed on the altar except at the time of Mass?
2. Should the preacher wear his beretta while preaching?
3. Should the little bell be rung at the moment when Benediction is given with the Blessed Sacrament?
4. Should the thurifer incense the Blessed Sacrament whilst Benediction is being given?

1. It is usual in certain churches not only to leave the altar-charts permanently on the altar, but also to place them on it as an ornament during vespers and other functions, and even to furnish with them altars at which Mass is not said. Now, it is quite certain that whatever specially belongs to the Mass should not be on the altar except during the Holy Sacrifice. The

Rubric of the Missal prescribes that the altar-charts should be prepared before Mass, and does not suppose that they remain permanently on the altar. Except at Mass time, and even during the celebration of the divine office, the altar ought to remain covered. In the *Caeremoniale Episcop.*, l. 2, c. 1, n. 13, we read that the acolytes should uncover the altar before the incensation at the *Magnificat*. "Interim duo acolyti procedunt ad altare, elevantes hinc inde anteriorem partem superioris tabulae, seu veli super altare positi, illamque conduplicant usque ad medium". Nothing is more opposed to the spirit of liturgical rules than objects for which there is no use. Altar-charts are not a decoration, but are made to serve a purpose; therefore they should be displayed when they are wanted. Care should also be taken that they be legible, and not, as sometimes happens, rather pictures than anything else.

2. The Rubric of the *Caeremon. Episcop.* is clear on this point: "Mox surgit, et capite coöperto incipit sermonem"—(l. 1, c. 22, n. 3). According to the Rubric of the Missal, the preacher uncovers his head as often as he pronounces the holy names of Jesus and Mary, or of the saint whose feast is being celebrated. In order not to do this too often, he should avoid a too frequent mention of their names. "Si SS. nomen Jesu vel Mariæ fiat mentio", says Lohner (*Instr. Pract.*, t. 1., p. 50), "caput discoöperire debet (concionator); si tamen saepe sint repetenda, utatur potius nomine Christi, Redemptoris, Dominae nostræ, Cœli Reginae, aut similibus".

We may remark, however, that this regulation of the Rubric is an exception to the general rule. The general rule is, that ecclesiastics in church or choir are never covered except when seated, unless those who, *paramentis induti*, move from place to place without passing before the clergy. A priest who goes from the sacristy to the choir, or to any other part of the church, if he do not wear at least the stole, should not wear his beretta. Much less should he wear the beretta if he be not in choir habit.

3. No author speaks of this usage. There appears, therefore, no reason why it should be introduced. We would not venture to say that it ought to be suppressed. However, it appears more becoming to reserve for Mass the use of the small bell, and to ring during Benediction the large bells of the church, as is the custom in Rome.

4. During Benediction the thurifer may incense the Blessed Sacrament on his knees, as at High Mass; but it is better to omit such incensation. The first of these assertions rests upon various decrees of the Sacred Congregation of Rites; the second upon authority, especially that of Gardellini.

1st Decree.—"Cum non una sit auctorum sententia, nec eadem Ecclesiæ praxis quoad incensationem SS. Sacramenti dum populo cum ipso impertitur benedictio, R. P. Fr. Paschalis a Platea Branculi sacerdos ordinis minorum. . . . S. R. C. sequentia dubia enodanda proposuit, nimirum: 1. Num utraque auctorum sententia, videlicet eorum qui affirmant et eorum qui denegant talem thurificationem adhibendam tuto teneri possit? 2. . . . 3. Quatenus respondeatur in sensu denegantium, an usus, sive consuetudo incensandi, ubi viget, sit de medio tollendus? Respons. *Servetur Rituale Romanum*"—(Dec. 11 Sept., 1847, No. 5105, q. 1, d. 3).

2nd Decree.—"Utrum conveniens sit, quod cæremoniarius vel thuriferarius incenset SS. Eucharistiæ Sacramentum cum populo benedictio impertitur, uti fit in elevatione SS. Sacramenti in Missa solemni? Respons. *Non præscribi*" (Decret. 11 Sept., 1847, No. 5111, q. 9).

The Rubric of the Ritual referred to in the first decree does not speak of this incensation. In the second the usage appears to be tolerated, but is not prescribed.

Gardellini, § xxxi., No. 23, thus speaks:

"Heic loci altera se offert quæstio, num scilicet thuriferarius, dum sacerdos benedicit populum debeat, incensare Sacramentum? Silentium, quod tenent Caeremoniale, Rituale, Instructio clementina, et auctores fere omnes, qui caeteroquin nihil omiserunt de iis, quæ in sacra hac actione servanda sunt, plane suadet hanc incensationem esse omittendam. Nihilominus Cavalerius... et Tetamus, qui eum sequitur... innixi quodam decreto... existimant faciendam esse, vel saltem in arbitrio relinqui. Videtur tamen magis congruere contrariam sententiam consentaneam silentio Caeremonialis, Ritualis, et Instructionis. Cur enim in his, licet enumerentur ritus et caeremoniæ omnes servandæ, de hac una ne verbum quidem fit? Non alia est ratio, nisi quia locum habere nequit. Si quaeris: cur? Dicam: quia dignior id est sacerdos, jam Sacramentum thurificavit, nec inferior debet postea thurificationem iterare. Dum benedicitur populus supplet vices incensi bonus adorationis odor. Nec me commovent assertum decretum et Missalis rubrica. Nam ad illud quod attinet, jam supra notavi decretum illud non reperiri in registis S. R. C. ac penitus ignorari a qua congregatione vel cujus auctoritate datum fuerit; et forte nihil aliud est, nisi privatum responsum ad consultationem factam alicui Rubricarum perito, qui potius variam ecclesiarum consuetudinem attendens, quam rationum vim, respondit: Servari posse alterutram. Quod vero spectat rubricam Missalis, longe diversa militat ratio. Ideo enim rubrica præscribit in Missa solemni: *Thuriferarius genuflectus in cornu epistolæ ter incensat Hostiam, cum elevatur, et similiter calicem, posito incenso in thuribulo absque benedictione*, tum quia unica hæc est incensatio, quæ ad Sacramentum adolendum fit in Missa solemni, tum quia alius non est thuriferario dignior, qui eo fungatur munere; nam

sacerdos celebrat, diaconus ei assistit, subdiaconus impeditus est patena, caeremoniarius invigilat ut quisque suo fungatur officio. Id adeo verum est, ut in Missa defunctorum cum dignior thuriferario subdiaconus non sit impeditus, Sacramentum incensat jubente rubrica: *Subdiaconus non tenet patenam post celebrantem, sed tempore elevationis Sacramenti in cornu epistolae illud incensat.* Contra vero cum benedicendus est populus cum Sacramento, curam iteranda erit thurificatio per acolythum, si jam ab omnium in ea actione ministrantium dignissimo, celebrante scilicet, peracta fuerat? Si has rationes parvi fieri oportere existimas, haud contemnendum censeas librorum ritualium silentium, qui certe hanc thurificationem demandassent, quemadmodum jusserunt fieri ad hymni cantum ante orationem. Haec dixi, ne quid magis congruum mihi videtur, praeterirem: caeterum absit ut velim turbas movere, ac damnare consuetudinem, quae licet minus conveniat, ritus tamen substantiam non laedit. Cum autem eadem consuetudo in bene multis ecclesiis obtineat, difficillimum esset eandem penitus eliminare”.

DOCUMENTS.

I.

Venerabili Fratri Gregorio Archiepiscopo Monacensi et Frisingensi.

PIUS PP. IX.

Venerabilis Frater Salutem et Apostolicam Benedictionem. Tuas libenter accepimus Litteras die 7 proxime elapsi mensis Octobris datas, ut Nos certiores faceres de Conventu in ista Monacensi civitate proximo mense Septembri a nonnullis Germaniae Theologis, doctisque catholicis viris habito de variis argumentis, quae ad theologicas praesertim ac philosophicas tradendas disciplinas pertinent. Ex Litteris Tibi Nostro jussu scriptis a Venerabili Fratre Mattheo Archiepiscopo Neocaesariensi, Nostro et Apostolicae hujus sedis apud istam Regiam Aulam Nuntio, vel facile noscere potuisti, Venerabilis Frater, quibus Nos sensibus affecti fuerimus, ubi primum de hoc proposito Conventu nuntium accepimus, et postquam agnovimus quomodo commemorati Theologi et viri ad hujusmodi Conventum invitati et congregati fuere. Nihil certe dubitare volebamus de laudabili fine, quo hujus Conventus auctores fautoresque permoti fuere, ut scilicet omnes Catholici viri doctrina praestantes, collatis consiliis conjunctisque viribus, germanam catholicæ Ecclesiae scientiam promoverent, eamque a nefariis ac perniciosissimis tot adversariorum opinionibus conatibusque vindicaret ac defenderent. Sed in hac sublimi Principis Apostolorum Cathedra licet immerentes collocati asperrimis hisce temporibus, quibus sacrorum Antistitum auctoritas, si unquam alias, ad unitatem et integritatem catholice doctrinae custodiendam, vel maxime est necessaria, et ab omnibus sarta tecta servari debet, non potuimus non vehementer mirari videntes memorati Conventus invitationem privato nomine factam et promulgatam, quin ullo modo intercederet impulsus, auctoritas et missio ecclesiasticae potestatis, ad quam proprio ac nativo jure unice pertinet advigilare ac dirigere theologicarum praesertim rerum doctrinam. Quae sane res, ut optime nosis, omnino nova ac prorsus inusitata in Ecclesia est. Atque ideo volumus, Te, Venerabilis Frater, noscere hanc Nostram fuisse sententiam, ut cum a Te, tum ab aliis Venerabilibus Fratribus Sacrorum in Germania antistitibus probe judicari posset de scopo per Conventus programma enuntiato, si nempe talis esset, ut veram Ecclesiae utilitatem afferret. Eodem autem tempore certi eramus, Te, Venerabilis Frater, pro pastorali Tua sollicitudine ac zelo omnia consilia et studia esse adhibiturum, ne in eodem Conventu tum catholice fidei ac doctrinae integritas, tum obedientia, quam omnes cujusque classis et conditionis catholici homines Ecclesiae auctoritati ac magisterio praestare omnino debent, vel minimum detrimentum capeant. Ac dissimulare non possumus, non levibus Nos angustiis

affectos fuisse, quandoquidem verebamus, ne hujusmodi Conventu sine ecclesiastica auctoritate congregato exemplum praeberetur sensim usurpandi aliquid ex jure ecclesiastici regiminis et authentici magisterii, quod divina institutione proprium est Romano Pontifici, et Episcopis in unione et consensione cum ipso S. Petri Successore, atque ita, ecclesiastico ordine perturbato aliquando unitas et obedientia fidei apud aliquos labefacteretur. Atque etiam timebamus, ne in ipso Conventu quaedam enunciarentur ac tenerentur opiniones et placita, quae in vulgus praesertim emissa et catholicae doctrine puritatem et debitam subjectionem in periculum ac discrimen vocarent. Summo enim animi Nostri dolore recordabamur, Venerabilis Frater, hanc Apostolicam Sedem pro gravissimi sui muneris officio debuisset ultimis hisce temporibus censura notare ac prohibere nonnullorum Germaniae Scriptorum opera, qui cum nescirent decedere ab aliquo principio, seu methodo falsae scientiae, aut hodiernae fallacis philosophiae, praeter voluntatem, uti confidimus, inducti fuere ad proferendas ac docendas doctrinas dissentientes a vero nonnullorum sanctissimae fidei nostrae dogmatum sensu et interpretatione, quique errores ab Ecclesia jam damnatos e tenebris excitarunt, et propriam divinae revelationis et fidei indolem et naturam in alienum omnino sensum explicaverunt. Noscebamus etiam, Venerabilis Frater, nonnullos ex catholicis, qui severioribus disciplinis excolendis operam navant, humani ingenii viribus nimium fidentes, errorum periculis haud fuisse absterritos, ne in asserenda fallaci et minime sincera scientiae libertate abriperentur ultra limites, quos praetergredi non sinit obedientia debita erga magisterium Ecclesiae ad totius revelatae veritatis integritatem servandam divinitus institutum. Ex quo evenit, ut hujusmodi catholici misere decepti et iis saepe consentiant, qui contra hujus Apostolicae Sedis ac Nostrarum Congregationum decreta declamant ac blaterant, ea liberum scientiae progressum impedire, et periculo se exponunt sacra illa frangendi obedientiae vincula, quibus ex Dei voluntate eidem Apostolicae huic obstringuntur Sedi, quae a Deo ipso veritatis magistra et vindex fuit constituta. Neque ignorabamus, in Germania etiam falsam invaluisse opinionem adversus veterem scholam, et adversus doctrinam summorum illorum Doctorum, quos propter admirabilem eorum sapientiam et vitae sanctitatem universalis veneratur Ecclesia. Qua falsa opinione ipsius Ecclesiae auctoritas in discrimen vocatur, quandoquidem ipsa Ecclesia non solum per tot continentia saecula permisit, ut ex eorumdem Doctorum methodo, et ex principiis communi omnium catholicarum scholarum consensu sancitis theologica excoleretur scientia, verum etiam saepissime summis laudibus theologiam eorum doctrinam extulit, illamque veluti fortissimum fidei propugnaculum et formidanda contra suos inimicos arma vehementer commendavit. Haec sane omnia pro gravissimi supremi Nostri Apostolici ministerii munere, ac pro singulari illo amore, quo omnes Germaniae catholicos carissimam Dominici gregis partem prosequimur, Nostrum sollicitabant et angebant animum tot aliis pressum angustiis, ubi, accepto memorati Conventus nuntio, res supra expositas Tibi significandas curavimus. Postquam

vero per brevissimum nuntium ad Nos relatum fuit, Te Venerabilis Frater, hujusce Conventus auctorum precibus annuentem tribuisse veniam celebrandi eundem Conventum, ac sacrum solemniter peragisse, et consultationes in eodem Conventu juxta catholicae Ecclesiae doctrinam habitas fuisse, et postquam ipsius Conventus viri per eundem nuntium Apostolicam Nostram imploraverunt Benedictionem, nulla interposita mora, piis illorum votis obsecundavimus, Summa vero anxietate Tuas expectabamus Litteras, ut a Te, Venerabilis Frater, accuratissime noscere possemus ea omnia, quae ad eundem Conventum quovis modo possent pertinere. Nunc autem cum a Te acceperimus, quae scire vel maxime cupiebamus, ea spe nitimur fore, ut hujusmodi negotium, quemadmodum asseris, Deo auxiliante, in majorem catholicam in Germania Ecclesiae utilitatem cedat. Equidem cum omnes ejusdem Conventus viri, veluti scribis, asseruerint, scientiarum progressum, et felicem exitum in devitandis ac refutandis miserrimae nostrae aetatis erroribus omnino pendere ab intima erga veritates revelatas adhaesione, quas catholica docet Ecclesia, ipsi noverunt ac professi sunt illam veritatem, quam veri catholici scientiis excolendis et evolvendis dediti semper tenere ac tradiderunt. Atque hac veritate innixi potuerunt ipsi sapientes ac veri catholici viri scientias easdem tuto excolere, explanare, easque utiles certasque reddere. Quod quidem obtineri non potest, si humanae rationis lumen finibus circumscriptum eas quoque veritates investigando, quas propriis viribus et facultatibus assequi potest, non veneretur maxime, ut par est, infallibile et increatum Divini intellectus lumen, quod in christiana revelatione undique mirifice elucet. Quamvis enim naturales illae disciplinae suis propriis ratione cognitis principiis nitantur, catholici tamen earum cultores divinam revelationem veluti reatricem stellam prae oculis habere oportet, qua praelucente sibi a syrtibus et erroribus caveant, ubi in suis investigationibus et commentationibus animadvertant, posse se illis adduci, ut saepissime accidit, ad ea proferenda, quae plus minusve adversentur infallibili rerum veritati, quae a Deo revelatae fuere. Hinc dubitare nolumus, quin ipsius Conventus viri commemoratam veritatem noscentes ac profitentes, uno eodemque tempore plane rejicere ac reprobare voluerint recentem illam ac praeposteram philosophandi rationem, quae etiamsi divinam revelationem veluti historicum factum admittat, tamen ineffabiles veritates ab ipsa divina revelatione propositas humanae rationis investigationibus supponit, perinde ac si illae veritates rationi subjectae essent vel ratio suis viribus et principiis posset consequi intelligentiam et scientiam omnium supernarum sanctissimae fidei nostrae veritatum et mysteriorum, quae ita supra humanam rationem sunt, ut haec nunquam effici possit idonea ad illa suis viribus et ex naturalibus suis principiis intelligenda aut demonstranda. Ejusdem vero Conventus viros debitis prosequimur laudibus, propterea quod rejicientes, uti existimamus, falsam inter philosophum et philosophiam distinctionem, de qua in aliis Nostris Litteris ad Te scriptis loquuti sumus, noverunt et asseruerunt, omnes catholicos in doctis suis commentationibus debere ex conscientia dogmaticis infallibilis catholicae Ecclesiae obedire

decretis. Dum vero debitas illis deferimus laudes, quod professi sint veritatem, quae ex catholicae fidei obligatione necessario oritur, persuadere Nobis volumus, noluisse obligationem, qua catholici Magistri ac Scriptores omnino adstringuntur, coarctare in iis tantum, quae ab infallibili Ecclesiae iudicio veluti fidei dogmata ab omnibus credenda proponuntur. Atque etiam Nobis persuademus, ipsos noluisse declarare, perfectam illam erga revelatas veritates adhaesionem, quam agnoverunt necessariam omnino esse ad verum scientiarum progressum assequendum et ad errores confutandos, obtineri posse, si dumtaxat Dogmatibus ab Ecclesia expresse definitis fides et obsequium adhibeatur. Namque etiamsi ageretur de illa subjectione, quae fidei divinae actu est praestanda, limitanda tamen non esset ad ea, quae expressis, oecumenicorum Conciliorum aut Romanorum Pontificum, huiusque Apostolicae Sedis decretis definita sunt, sed ad ea quoque extendenda quae ordinario totius Ecclesiae per orbem dispersae magisterio tanquam divinitus revelata traduntur, ideoque universali et constanti consensu a catholicis Theologis ad fidem pertinere retinentur. Sed cum agatur de illa subjectione, qua ex conscientia ii omnes catholici obstringuntur, qui in contemplatrices scientias incumbunt, ut novas suis scriptis Ecclesiae afferant utilitates, ideoque ejusdem Conventus viri recognoscere debent, sapientibus catholicis haud satis esse, ut praefata Ecclesiae dogmata recipiant ac venerentur, verum etiam opus esse, ut se subiciant tum decisionibus, quae ad doctrinam pertinentes a Pontificiis Congregationibus proferuntur, tum iis doctrinae capitibus, quae communi et constanti Catholicorum consensu retinentur, ut theologicae veritates et conclusiones ita certae, ut opiniones eisdem doctrinae capitibus adversae quamquam haereticae dici nequeant, tamen aliam theologiam mererent censuram. Itaque haud existimamus viros, qui commemorato Monacensi interfuerint Conventui, ullo modo potuisse aut voluisse obstare doctrinae nuper expositae quae ex verae theologiae principiis in Ecclesia retinetur, quin immo ea fiducia sustentamur fore, ut ipsi in severioribus excolendis disciplinis velint ad enunciatae doctrinae normam se diligenter conformare. Quae nostra fiducia praesertim nititur iis Litteris, quas per Te, Venerabilis Frater, Nobis miserunt. Si quidem eisdem Litteris cum summa animi Nostri consolatione ipsi profitentur, sibi in cogendo Conventu mentem nunquam fuisse vel minimam sibi arrogare auctoritatem, quae ad Ecclesiam omnino pertinet, ac simul testantur, noluisse, eundem dimittere Conventum, quin primum declararent summam observantiam, obedientiam, ac filialem pietatem, qua Nos et hanc Petri cathedram catholicam unitatis centrum prose, quuntur. Cum igitur hisce sensibus supremam Nostram et Apostolicae huius sedis potestatem auctoritatemque ipsi recognoscant, ac simul intelligant, gravissimum officium Nobis ab ipso Christo Domino commissum regendi ac moderandi universam suam Ecclesiam, ac pascendi omnem suum gregem salutaris doctrinae pascuis, et continenter advigilandi, ne sanctissima fides ejusque doctrina ullum unquam detrimentum patiatur, dubitare non possumus, quin ipsi severioribus disciplinis excolendis, tradendis sanaeque doctrinae tuendae

operam navantes uno eodemque tempore agnoscant se debere et religiose exsequi regulas ab ecclesia semper servatas, et obedire omnibus decretis, quae circa doctrinam a Suprema Nostra Pontificia auctoritate eduntur. Haec autem omnia Tibi communicamus, ac summopere optamus, ut ea iis omnibus significes viris, qui in memorato Conventu fuere, dum, si opportunum esse censuerimus, haud omitemus alia Tibi et Venerabilibus Fratribus Germaniae Sacrorum Antistitibus hac super re significare, postquam Tuam et eorundem Antistitum sententiam intellexerimus de hujusmodi Conventuum opportunitate. Denum pastorem Tuam sollicitudinem ac vigilantiam iterum vehementer excitamus, ut una cum aliis Venerabilibus Fratribus Sacrorum in Germania Antistitibus, curas omnes cogitationesque in tuendam et propagandam sanam doctrinam assidue conferas. Neque omittas omnibus inculcare, ut profanas omnes novitates diligenter devitent, neque ab illis se decipi unquam patiantur, qui falsam scientiae libertatem, ejusque non solum verum profectum, sed etiam errores tamquam progressus impudenter jactant. Atque pari studio et contentione ne desinas omnes hortari, ut maxima cura et industria in veram christianam et catholicam sapientiam incumbant, atque, uti par est, in summo pretio habeant veros solidosque scientiae progressus, qui, sanctissima ac divina fide duce et magistra, in catholicis scholis habiti fuerunt, utque theologicas praesertim disciplinas excolant secundum principia et constantes doctrinas, quibus unanimiter innixi sapientissimi Doctores immortalem sibi nominis laudem, et maximam Ecclesiae et scientiae utilitatem ac splendorem pepererunt. Hoc sane modo catholici viri in scientiis excolendis poterunt, Deo auxiliante, magis in dies quantum homini fas est, noscere, evolvere et explanare veritatum thesaurum, quas in naturae et gratiae operibus Deus posuit, ut homo postquam illas rationis et fidei lumine noverit, suamque vitam ad eas sedulo conformaverit, possit in aeternae gloriae claritate summam veritatem, Deum scilicet, sine ullo velamine intueri, Eoque felicissime in aeternum perfrui et gaudere. Hanc autem occasionem libentissimo animo amplectimur, ut denuo testemur et confirmemus praecipuam Nostram in Te caritatem. Cujus quoque pignus esse volumus Apostolicam Benedictionem quam effuso cordis affectu Tibi ipsi, Venerabilis Frater, et gregi tuae curae commisso peramanter impertimus.

Datum Romae apud Sanctum-Petrum die 21 decembris anno 1863, Pontificatus Nostri anno decimoctavo.

PIUS PP. IX.

II.

DECREES OF THE SACRED CONGREGATION OF INDULGENCES.

I. Various decrees of the Sacred Congregation of Indulgences declare that more Plenary Indulgences than one may be gained by the same person on the same day, provided that the conditions prescribed by the Apostolical Indults be complied with.

A decree of 29th February, 1864, supplies further important information on this subject. It lays down that the Indulgences alluded to above are not only the current Indulgences of Feasts, but also the Indulgences which any of the faithful may gain, once a week, or once a month, on a day fixed by himself. When the visitation of a church or a chapel is among the conditions prescribed in order to gain a Plenary Indulgence, the number of visits paid to the church must be the same as that of the indulgences to be gained.

The decree runs as follows:

DECRETUM.—*Congregationis S. Benedicti in Gallia.* In generalibus Comitibus Sacrae hujus Indulgentiarum Congregationis habitis die 29 Februarii, 1864, sequentia dubia per Joannem Baptistam Nicolas Monachum Congregationis Gallicae Sancti Benedicti proposita fuere.

1. Cum ex diversis Decretis S. Congregationis Indulgentiarum jam liceat plures Plenarias Indulgentias eadem die lucrari, solutis scilicet conditionibus, quaeritur, an dictum Decretum respiciat solas Indulgentias in una die occurrentes propter festivitatem, vel potius etiam illas, quas unusquisque ob suam devotionem tali per hebdomadam aut mensem diei adfixerit?

2. Qui Decreto ipso uti voluerit, an teneatur Ecclesiam vel publicum Oratorium visitare (quando nempe requiritur talis visitatio) totidem vicibus, quod sunt Indulgentiae lucrificandae?

Et quatenus Affirmative,

3. An Sufficiat, ut in una, eademque Ecclesia tot preces, seu visitationes repetantur, quot sunt Indulgentiae lucrandae quin de Ecclesia post quamlibet visitationem quis egrediatur, et denuo in eam ingrediatur?

Hisce itaque ab Eminentissimis Patribus mature discussis, Votisque Consultorum perpensis, respondendum esse statuerunt Ad Primum, *affirmative*; ad Secundum, *affirmative*; ad Tertium *negative*.

Datum Romae ex Secretaria S. Congregationis Indulgentiarum die 29 Februarii 1864.

F. ANTONIUS MARIA CARD. PANEBIANCO PRAEFECTUS.

A. Colombo Secretarius.

II. In order to gain the indulgence of the privileged altar, it is required to say a *Requiem* Mass with black vestments as often as the Rubrics permit. Sometimes this cannot be done; for example, during Exposition of the Blessed Sacrament, or when the Mass is to be said in a church where the station is held, or where some Feast is being celebrated. No account of such days having been taken in the General Decrees, the doubt was raised whether in such cases the indulgence of the privileged altar could be gained without saying a *Requiem* Mass. The following General Decree of the Sacred Congregation of Indulgences, dated April 11, 1864, settles the point:

DECRETUM.—*Urbis et Orbis.* Quamplures Romani Cleri Sacerdotes, ac praesertim Animarum Curatores dubium huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae enodandum proposuerunt: Utrum, scilicet, Sacerdos, celebrans in Altari Privilegiato legendo Missam de Festo Semiduplici, Simplici, Votivam, vel de Feria non privilegiata sive ratione expositionis Sanctissimi Sacramenti, sive Stationis Ecclesiae, vel alterius Solemnitatis, aut ex rationabili motivo fruatur privilegio ac si legeret Missam de Requite per Rubricas eo die permissam?

Sacra itaque Congregatio, quae habita fuit apud Vaticanas aedes die 29 Februarii, 1864, auditis Consultorum Votis, respondendum esse duxit *Affirmative, deletis tamen verbis* "aut ex rationabili motivo" *et facto verbo cum Sanctissimo.* Facta insuper per me (infrascriptum) ejusdem S. Congregationis Secretarium Sanctissimo Domino nostro relatione in Audientia diei 11 Aprilis ejusdem anni Sanctitas Sua Eminentissimorum Patrum sententiam benigne confirmavit.

Datum Romae ex Secretaria ipsius S. Congregationis Indulgentiarum die 11 Aprilis, 1146.

F. ANTONIUS MARIA CARD. PANEBIANCO Praefectus.

A. Colombo Secretarius.

III.

SECRET SOCIETIES.

The following letter will be read with interest by those who desire to be accurately acquainted with the present legislation of the Church in regard to secret societies. The bulls of Clement XII., Benedict XIV., Pius VII., and Leo XII., against freemasons, carbonari, and other similar associations, are well known. However, controversies have arisen as to the persons who incur the censures enacted in those bulls. Some have asserted that members of a secret society contract no censure unless the object or tendency of the society be both to undermine the authority of civil government, and to destroy religion, and that at the same time the members of the society be bound by oath to secrecy.

The decision of the Holy Office, confirmed by his present Holiness, puts an end to all doubts on the question, and it is now decided that all members of secret societies that are directed *either* against the state, *or* against religion, whether bound by oath or not, incur the penalties enacted against freemasons, etc., in the Papal constitutions:

ILLME. ET REVME. DNE.

Plura ad Sanctam Sedem delata sunt circa societatem quæ appellatur Fratrum Feniorum, nec non circa aliam a Sancto Patritio nuncupatam, eaque supremæ Congregationi Universalis Inquisitionis submissa fuere, ut quid de illis sentiendum esset declararetur.

Porro Sanctissimus Dominus Noster Pius IX. audito Eminen-

tissimorum Inquisitorum suffragio, Amplitudini tuae notificandum mandavit Decretum Feriae IV., 5. Augusti, 1846, quod sic se habet: "*Societates occultae de quibus in Pontificiis Constitutionibus sermo est, eae omnes intelliguntur quae adversus Ecclesiam vel gubernium sibi aliquid proponunt, exigant vel non exigant juramentum de secreto servando*". Voluit praeterea Sanctitas sua ut Tibi subjungeretur recurrendum esse ad Sanctam Sedem, et quidem omnibus adamussim expositis, si quae forte difficultates in applicatione praedicti Decreti quod alterutram e memoratis societatibus inveniantur.

Precor Deum ut Te diu sospitem et incolumem servet.

Romae ex Aedibus Sacrae Congregationis de Propaganda Fide die 7 Junii, 1864.

Amplitudinis Tuae

Ad officia paratissimus,

AL. C. BARNABO, Praef.

H. CAPALTI, Secretarius.

R. P. D. PAULO CULLEN,

Archiepiscopo Dubliniensi.

IV.

DECRETUM

ACHADEN.

Reverendissimus Dominus Patritius Durcan Episcopus Achadensis in Hibernia exponens in sibi concredita Dioecesi a tempore immemorabili viguisse cultum Sanctae Attractae Virginis inter Sancti Patritii alumnas adnumeratae, a Sanctissimo Domino Nostro PIO PAPA IX. humillime postulavit ut, die XI. Augusti Sanctae Attractae recurrente memoria, a Clero Achadensi in Officio et Missa de communi Virginum recitari valeant cum oratione Lectiones secundi nocturni propriae, uti supra adnotantur, ex probatis legitimisque fontibus desumptae. Sanctitas porro Sua, referente subscripto Sacrorum Rituum Congregationis Secretario precibus clementer annuere dignata est; dummodo Festum Sanctae Attractae instituatur ritu duplici minori, Rubricae servantur, ac interim Episcopus Orator efficaci adhibita pastoralis sollicitudine Fideles cohortari et excitare curet ad instaurandam in oppido Killareti Ecclesiam Sanctae Attractae solo aequatam, quo opere completo, preces iterari debent ad implorandam pro clero ejusdem oppidi elevationum ritus in Festo Sanctae Attractae. Contrariis non obstantibus quibuscumque.

Die 28 Julii 1864.

LOCUS ✠ SIGILLI

C. Episcopus Portuen. et S. Rufinae

CARD. PATRIZI S. R. C. PRAEF.

D. BARTOLINI, S. R. C. Secretarius.

DIE XI. AUGUSTI IN FESTO SANCTAE ATTRACTAE, VIRGINIS,
DUPLEX.

ORATIO.—Deus humilium fortitudo, qui ad promovendam inter paganos fidem, beatam Attractam Virginem tuam verbis et miraculis potentem effecisti, præsta ut cujus patrocinio juvamus in terris, ejus societatem consequamur in cælis. Per Dominum, etc.

IN SECUNDO NOCTURNO.

Lectio IV.—Hibernia, Sanctorum insula, divina virtute fecundata, vix orto fidei sole, innumera germina sanctitatis protulit. Imprimis vero castitatis liliis exornata est, unde et illustre Apostoli sui Patritii elogium promeruit: Quomodo, inquit, tota insula plebs Domini effecta est, et filii ejus ac filiæ Monachi et Virgines Christi esse videntur, et jam recenseri vix potest earum numerus quæ impropria parentum ac persecutiones hilari animo sustinentes totas se religioni et Christo voverunt. Inter quas Patritii alumnas se virginum choro adjunxit Sancta Attracta, quæ in Ulltonia nobili genere nata est sed a prima ætate pompas ac divitias respuens sæculo renuntiavit, et vanitates hujus mundi nihili esse duxit ut Christi sponsa esse mereretur.

Lectio V.—Nondum adulta nobile certamen adversus Satanam ejusque illecebras inivit et votum castitatis emisit. Ut autem divinis rebus liberius vacaret, natale solum deserens fines Connaciæ petiit, ibique orationibus et jejuniis vacans tota in pietatis exercitia et virtutis studium incubuit. Hospitalitatis quoque gratia enituit et seipsam suasque opes in sublevandis indigentium miseriis alacriter impendit. Pauperes et ægrotos undequaque accedentes Christi charitate amplexa est et eosdem tum terrena ope sublevavit tum veris fidei thesauris divites effecit. Plures quoque ab iniquitatis semitis ad justitiæ legem convertit et a servitute idolorum adduxit ad colendum Dominum ac Deum Jesum Christum, immo miraculorum gloria illustris ejus sanctitatis fama longe lateque per totam insulam pervulgata est.

Lectio VI.—Inter innumera vero, quæ a Sancta Attracta mire patrata narrantur, insigne imprimis miraculum est quo territorium Lugniæ in provincia Connaciæ ab horrendo monstro liberavit. Tota siquidem illa regio belluæ hujus feritate devastata est, et incolae adeo terrore perculsi sunt ut a terribili ejus aspectu ad montes et cavernas confugerent. Attractam tandem supplices rogarunt ut in tanta afflictione opem sibi et auxilium ferre dignaretur. Respondit inclyta Virgo: potens est Deus, qui mundum ex nihilo creavit et hominem de limo terræ ad suam imaginem plasmavit, etiam regionem istam de tanta peste omnino liberare. Tunc genua flectens omni fiducia Deum precabatur: Antequam vero suis precibus finem apposuit, jam exauditæ sunt apud Dominum, et sæva bellua rugitus emittens et torvo collo in ipsam Sanctam irruens divina virtute interiit.

NOTICES OF BOOKS.

I.

1. *Essays on the Origin, Doctrines, and Discipline of the Early Irish Church.* By the Rev. Dr. Moran, Vice-Rector of the Irish College, Rome. Dublin: Duffy, 1864, pp. 337.
2. *History of the Catholic Archbishops of Dublin since the Reformation.* By the Rev. Dr. Moran, Vice-Rector of the Irish College, Rome. Vol. I., Part I. Introduction. Dublin: Duffy, 1864, pp. 192.

There are two positions that command the whole field of Irish Church history. The first is the original connection of the Irish Church with the See of Rome; the second is that her hierarchy has remained ever faithful to Rome, especially in the time of the Reformation. Deny either of these, and the whole aspect of our ecclesiastical history is immediately changed. The supernatural virtues that spring from Catholicism nowhere had a fresher bloom than in Ireland. Faith, and hope, and charity, and love for the evangelical counsels were in a special degree the ornaments of the nation which, Saint Patrick tells us in his *Confessions*, "had been bestowed upon him by the charity of Christ". The schools of Ireland, her art, her literature, her laws, her social customs, all felt the influence of the intense religious feeling that existed throughout the land. The Irish monastic superiors, says a lively French writer, aimed at making their monks saints, and were surprised to find them become poets likewise. Now this rich superabundance of spiritual blessing, as it was the fruit of union with Rome, so also ought it be traced back to Rome as its source under God. And the more marvellous its richness, the more striking the necessity of being able to show that it has come to us through Saint Peter. Besides, all these graces were, if we may use a theological expression, *gratiae gratis datae*, as well as *gratum facientes*. They were given to the Irish Church not only to make her the glad mother of saints, but also, and in a singular manner, for the benefit of others. It is, we think, impossible not to recognize in the history of the Irish Church, both ancient and modern, this missionary character. Her cloisters had the gift of sanctity; but did not the odour of this very sanctity draw to her shores crowds of foreign ecclesiastics—Egyptian, Roman, Italian, French, British, and Saxon? Her schools had the gift of wisdom; but did not this wisdom cry out to the men beyond the seas to come and buy of it without price? Where was the bishop's throne encircled by a more dense crown

of Priests and Levites than in Ireland? and was it not that many of them might be spared for those places abroad where the little ones were asking for bread, and there was none to break it to them? The flower of her youth thronged her monasteries; she took them to her bosom as children, that she might make them fathers; and among the monks of the West what fathers were more fruitful of good? And in our own day let England, and Scotland, and Australia, and America, and Africa, and India, tell what part Providence has assigned to the Irish Catholics in that wonderful growth of Catholicism which refreshes the heart in these days of indifference and infidelity. To Ireland may well be applied the words used by Saint Gregory Nazianzen, of the Constantinople of the fourth century, when he calls it "the bond of union between the east and west, to which the most distant extremes from all sides come together, and to which they look up as to a common centre and emporium of the faith". This being the case, it becomes a cardinal point to show the unbroken connection between Rome and Ireland through all the chequered course of our history. If she be not sent, how shall she preach?

This central truth is the subject of Dr. Moran's two books, although under a different aspect in each. He could not have rendered better service to our Church than by establishing so clearly and firmly as he has done, that Saint Patrick had his mission from Rome, and that the Irish Church was never merged in the so-called Church of the Reformation. Under any circumstances, such a work would be entitled to our gratitude. But the exceptional circumstances of the times were such as to make its appearance a real necessity. Dr. Todd, of Trinity College, in his *Memoir of Saint Patrick*, added his honoured name to the list of those who deny that Saint Patrick's mission to our island had any connection with, or sanction from, the Roman Pontiff, Celestine. In his preface to the same work he lays down the theory that the new Irish Church, which was long in opposition to the church of the English Pale, at last combined with it in embracing the reformed creed. In face of such assertions, coming from such a source, and which, as we have seen, strike at the very heart of our ecclesiastical glory, we had need of a work conceived in good temper, executed with scholarly precision, and giving proof as well of extensive acquaintance with our ancient records, as of critical skill in their interpretation. These qualities we find in Dr. Moran's works. In addressing himself to his task, he starts from the principle, that as being a question of facts, it must be discussed on its intrinsic merits, and decided by the mere authority of historical records and critical arguments. To this principle he carefully adheres to the close.

The work which we have placed first on our list contains three essays. The first treats of the origin of the Irish Church and of the labours of Saints Palladius and Patrick; the second, of the Blessed Eucharist; the third, of the Blessed Virgin. The first essay is divided into three parts. Part I. treats of Saint Palladius and Saint Patrick, and is divided into four chapters respectively headed: Mission of Saint Palladius; general sketch of Saint Patrick's history; Saint Patrick's connection with Saint Germanus; Saint Patrick's mission from Rome. In Part II. various modern theories respecting Saint Patrick are reviewed and refuted. Chapter i. refutes Dr. Ledwich's theory that Saint Patrick never existed; chapter ii. refutes the statements of Sir William Betham, that Saint Patrick lived long before A.D. 432, and of Usher, that Ireland possessed a hierarchy long before Saint Patrick's time; chapter iii. examines Dean Murray's theory, that Saint Patrick had no mission from Rome; chapter iv. refutes the opinion of Dr. Lanigan, that Saint Patrick died A.D. 465, and then Dr. Petrie's conjecture, that our ancient writers have so blended together the acts of two Saint Patricks, that it is no longer possible to say which belongs to the Apostle Patrick; chapters v. vi. vii. deal with Dr. Todd's theory reduced to three heads:—1. that Saint Palladius was not a Roman deacon; 2. that Saint Patrick did not commence his apostolate until A.D. 440; 3. that Saint Patrick received no mission from Rome. Part III. sets before us the sentiments of the early Irish Church regarding Rome. Three classes of witnesses are called, in as many chapters, to testify that the ancient Irish acknowledged with filial reverence the divinely given authority of the Holy See. First come the ancient writers, next the canons which regulated the discipline of the Church, then the Irish saints who gave evidence of their sentiments by their pilgrimages to Rome, and by their appeals to the supreme power of Saint Peter's chair.

The second essay treats of the teaching of the ancient Irish Church regarding the Blessed Eucharist. That Christ is really present and offered on our altars for the living and the dead, was held by our Christian fathers as tenaciously as by their Catholic children of to-day. The documents which illustrate this point are arranged by Dr. Moran under the following heads:—1. Liturgical treatises; 2. Penitentials and other records; 3. the words and practice of the early saints; 4. the ancient writers cited by Protestants as favourable to the reformed doctrine. The examination of these witnesses occupies four chapters.

In the third essay Dr. Moran brings conclusive testimony to show that devotion to the Blessed Virgin was part of the primitive teaching. He alludes to the beautiful prayer of Saint Colgu

which we have been enabled, at page 4, to present in full to our readers.

The work is closed by various appendices, each dealing with some one monument of sacred antiquity. In these appendices the reader will find, together with a valuable mine of precious information, the following documents, either whole or in part:—an old Irish tract on the various liturgies referred by Spelman to about A.D. 680, the Penitentials of Saint Cummian, Saint Finnian, Saint David, Saint Gildas, and Saint Columbanus; the canons of Adamnan, the Synodus Sapientium, the Bobbio Missal, the Profession of Faith by Saint Mochta, of Louth, of the fifth century, the sixth canon of Saint Patrick, the Irish synod of A.D. 807, and various hymns from the Bangor Antiphonarium.

The second of Dr. Moran's books noticed above is the introduction to a larger work which we hope soon to see published, the *History of the Catholic Archbishops of Dublin since the Reformation*. This introduction is intended to prepare the reader for that history by describing the first attempts to root out the ancient religion of Ireland, the unworthy arts by which the Catholic Church was assailed, and the evil effects of the Reformation. It also gives a sketch of the persecutions in Ireland under Henry VIII. and Queen Elizabeth. The whole is divided into four chapters. Chapter i. treats of the first efforts of the English government to introduce the Reformation into Ireland; chapter ii. of the appointment of Hugh Curwin to the see of Dublin, and his apostacy; chapter iii. of the vacancy of the see after the apostacy of Curwin, and how the diocese was administered until the end of the sixteenth century; chapter iv. of the persecution of the Irish Catholics during the reign of Elizabeth. In the appendix Dr. Moran shows from the Consistorial Acts and other genuine sources, that the succession of our Irish Catholic bishops has remained unbroken. The immense value of such an appendix will best be recognized when we recall to mind the confident statements to the contrary continually put forward by Protestant writers. The late Protestant Dean of Ardagh asserts that the bishops, with the exception of two, and all the priests embraced the Reformation. The Hon. and Rev. A. Percival, in *An Apology for the Doctrine of Apostolical Succession*, states that "at the accession of Queen Elizabeth, of all the Irish bishops, only two were deprived, and two others resigned on account of their adherence to the supremacy of the See of Rome. The rest continued in their sees; and from them the bishops and clergy of the Irish Church derive their orders. . . . This has never been disputed". Dr. Mant, the Protestant bishop of Down and Connor, attempts to prove statistically that the Irish hierarchy adopted the Reformation. On this, his

chosen ground of statistics, he is met by Dr. Moran, who shows that he omits three sees occupied by Catholic bishops, viz. : Mayo, Ross, and Kilmacduagh ; that he falsely supposes Armagh to have been vacant after Dr. Dowdal's death in 1558, until Adam Loftus' consecration in 1561, whereas Dr. Donatus Fleming had been appointed in February, 1560, and was then in actual possession of the see ; that seven other sees, whose occupants were *not known* to Dr. Mant, were, nevertheless, held by canonically appointed prelates, viz. : Kilmore, Dromore, Raphoe, Derry, Kilfenoragh, Killala, Achonry ; that the eleven sees vacated by death retained beyond a doubt the Catholic succession. Dr. Mant's opinions as to the other sees are carefully examined, and the result of the whole investigation is to establish triumphantly against Dr. Todd and Dr. Mant, that, " so far from the old clergy of Ireland having merged into the reformation of Elizabeth, the succession of the Catholic hierarchy remained unbroken".

II.

The Ancient Church of Ireland: A few Remarks on Dr. Todd's Memoir of the Life and Mission of Saint Patrick, Apostle of Ireland. By Denis Gargan, D.D., Professor of Ecclesiastical History in the Royal College of Saint Patrick, Maynooth. Dublin: Duffy, 1864, page 120.

In this work Dr. Gargan reviews and refutes some of the opinions advanced by Dr. Todd in his *Memoir of Saint Patrick*. He selects six of these opinions as specially deserving of animadversion. 1°. That Diocesan jurisdiction did not exist in Ireland before the twelfth century ; and under this head he examines the inferences drawn by Dr. Todd from the testimonies of Saint Anselm, Saint Bernard, the enactment of the English Synod of Cealecythe, and the authority of Byeus. 2°. That the Irish Church underwent decline during the sixth and seventh centuries. For this opinion Dr. Todd adduces as *abundant evidence*, 1. a prophecy put into the mouth of Saint Brigid by Aumchad, or Animosus, in his life of that saint ; 2. the testimony of the Abbess Hildegardis, in her *Life of Saint Disibod*, or *Disen*, Abbot of Disemberg ; 3. the *Life of the Gildas*, in which startling charges are brought against the Irish Church. Dr. Gargan shows in detail how far these testimonies are from being abundant evidences on which to ground so serious a charge. 3°. That Saint Patrick and other early saints of Ireland were not free from superstition. As proof of this, Dr. Todd cites the *Confession of Saint Patrick*, his Lorica, and his toleration of pagan superstitions. The second order of saints, according to Dr. Todd, " were unable to divest themselves of the old superstitions of their race". These proofs are severally overthrown by Dr.

Gargan. 4°. That Saint Patrick was illiterate and ignorant, and that the story of his education under Saint Germanus is false. *Saint Patrick's Confession* is the principal argument adduced to prove the first assertion, and the absence of all allusion to Saint Germanus in the *Confession* and in the *Hymn of Secundinus* is the reason for the second. 5°. That Saint Patrick had no commission from Pope Celestine. Under the head of Dr. Todd's negative arguments, Dr. Gargan examines the silence observed about the mission from Rome:—1. in the *Confessions*, and the *Epistle to Coroticus*; 2. in the *Hymn of Saint Sechnall, or Secundinus*; 3. in the *Hymn of Saint Fiace*; 4. in the *Life of Saint Patrick* in the Book of Armagh. Under the heading, "Dr. Todd's Chronological Difficulties against the Roman Mission of Saint Patrick", the author refutes the arguments drawn from various sources to show that Saint Patrick did not commence his apostolic life in Ireland before A.D. 440, wherefore, Pope Celestine having died A.D. 432, the mission from Rome cannot be admitted. Finally, 6. the incompleteness of the memoir is brought as a charge against its author. "With all that Dr. Todd has written concerning our apostle, we are left strangely at a loss to know whether the form of Christianity which he introduced into our island in the fifth century was in harmony or at variance with Catholicity as then prevailing in the east and west, and as still prevailing in all churches in connection with the chair of Peter" (page 107). This is a grave charge indeed, and we agree with the learned professor in believing that it seriously interferes with the claims which Dr. Todd's work has to be considered a guide in the questions that every now and then are agitated concerning the Irish Church. In the face of this well-grounded charge of incompleteness, how can the *Press* say that "no one will be qualified to do justice to that vexed and intricate question, who has not made himself master of the facts connected with the early institution of that Church, of which Dr. Todd has shown himself the truthful and laborious expositor"?

III.

De residentia beneficiatorum, Dissertatio historico-canonica, quam ad gradum doctoris sacrorum canonum in academia Lovaniensi consequendum, conscripsit Ludovicus Henry, juris canonici Licentiat. Lovanii, 1863 (238 pp).

This book contains eight chapters. The two first treat of general principles, and the remaining chapters discuss how far residence is obligatory upon cardinals, bishops, canons, parish priests, curates, and those holding simple benefices. Each chap-

ter is ordinarily divided into two parts; the first treats of the ancient discipline, the second of modern discipline, such as the Council of Trent and the Apostolical Constitutions have made it. Dr. Henry has consulted good authorities: Thomassinus for the ancient law; the Decrees of the Sacred Congregations and the Roman Canonists have furnished him with principles to solve the various cases to which modern discipline has given rise. We omit to notice the obligations of cardinals, bishops, and canons in the matter. As to parish priests, the author has carefully made a collection of the decisions regarding their obligation to reside in their parishes. We shall be satisfied with citing such as bear upon really doubtful cases.

1. An Parochi, qui nocturno caeteroquin tempore resident apud suas ecclesias, possint, celebrata summo mane missa in dictis ecclesiis, se conferre ad civitatem, et in ea diurno tempore totius vel majoris partis anni commorari, licet apud dictas ecclesias adsint eorum substituti? Resp. *Negative*.

2. An parochus villae, in qua non est alius sacerdos, etiamsi nullus infirmetur, sine episcopi licentia, gratis ubique concedenda, abesse possit a parochia per duos, vel tres dies, nullo idoneo relicto vicario? Resp. *Negative*.

3. An saltem abesse possit a mane usque ad vespertas, et quid si hoc semel in hebdomada evenierit. Resp. *Affirmative dummodo non sit die festo, et nullus adsit infirmus et raro in anno contingat*.

4. Sacra Congregatio censuit parochum nec posse per hebdomadam abesse non petita, vel non obtenta licentia, etiam relicto vicario idoneo ab ipso Ordinario approbato.

“Dr. Henry’s book” (says the editor of the *Analecta*, from which work we have drawn our notice of the work), “is valuable on account of its exactness and clearness. He has neither omitted nor treated superficially any important question, especially in the chapters concerning the residence of bishops and parish priests”.

IV.

Monumenta Vetera Historiam Hibernorum et Scotorum illustrantia ex Vaticani, Neapolis et Florentiae tabulariis depromsit, et ordine chronologico edidit, A. Theiner. Romae: Typis Vaticanis, 1864.

We must be satisfied with the bare announcement of this work in our present number. We hope to speak of Father Theiner’s volume at greater length on another occasion. In the paper on the See of Ardagh in the Sixteenth Century, our readers have one proof of the great value of this publication.

V.

Dionysii Petavii Opus de Theologicis Dogmatibus. A. J. B. Thomas in Seminario Verdunensi Theologiae Professore, recognitum et annotatum. Tomus I. Barri-Ducis, typis et sumptibus L. Guérin, 1864. In 4o, xviii. 629 pp. and portrait.

There are at this moment two editions of *Petavius* in the press in France—M. Vives, at Paris, and M. Guérin, at Bar-le-duc, being both engaged in the same work. The first volume contains, in addition to the Prolegomena, the first seven books of the treatise, *De Deo Deique proprietatibus*. The edition will be complete in eight volumes, at the cost of 8fr. 50c. per volume. It is a reproduction of the edition by Zaccaria, Venice, 1757. The short notes by the editor, the type, and the paper, are very satisfactory.

VI.

Dissertations, Chiefly on Irish Church History. By the late Rev. Matthew Kelly, D.D., Professor, Maynooth College, and Canon of Ossory. Edited by the Rev. D. M'Carthy, D.D. Dublin: Duffy. 1864. xiii. 448.

VII.

Tractatus juridico-canonicus de irregularitatibus; auctore Fr. E. A. Boenninghausen, juris utriusque Doctore et Presbytero Curato. Cum permissu R. D. Episcopi Monasteriensis, Monasterii. Typis et sumptibus, Theissengianis, 1863.

The first part of this work, *De Irregularitatibus in genere*, treats of the following six points in as many chapters: 1°. Importance of the subject; 2°. on the idea of irregularity and incapacity; 3°. on the word irregularity, and its division into different species; 4°. of the efficient cause of irregularity; 5°. of its effects, with regard to Holy Orders and to Benefices; 6°. on dispensations from irregularities. The second part, entitled *De irregularitatibus ex delicto*, deals with irregularities arising—1°. from any defect occurring in baptism; 2°. from heresy, schism, and apostacy; 3°. from the violation of excommunications, suspensions, and interdicts; 4°. from the exercise of any of the sacred orders without having received that order. Here ends the first part. "This work", says the learned Bouix, "appears to us to be solid, methodical, and sufficiently complete. We have not as yet examined it with sufficient attention to be able to pronounce judgment on the perfect doctrinal exactness of its details; but we here thought it our duty to bring it under the notice of the clergy, and especially of professors in colleges".

THE IRISH ECCLESIASTICAL RECORD.

NOVEMBER, 1864.

THE HOLY SEE AND THE LIBERTY OF THE IRISH CHURCH AT THE BEGINNING OF THE PRE- SENT CENTURY

All students of Irish Catholic affairs must feel, at every moment, that we are at a great loss for a collection of ecclesiastical documents connected with our Church. The past misfortunes of Ireland explain the origin of this want. During the persecutions of Elizabeth, of James the First, and Cromwell, our ancient manuscripts, and the archives of our convents and monasteries, were ruthlessly destroyed. At a later period, whilst the penal laws were in full operation, it was dangerous to preserve official ecclesiastical papers, lest they should be construed by the bigotry and ignorance of our enemies into proofs of sedition or treason. Since liberty began to dawn on our country, things have undergone a beneficial change, and recently great efforts have been made to rescue and preserve from destruction every remaining fragment of our ancient history, and every document calculated to throw light on the annals of our Church. We are anxious to coöperate in this good work, and we shall feel deeply grateful to our friends if they forward to us any official ecclesiastical papers, either ancient or modern, that it may be desirable to preserve. Receiving such papers casually, we cannot insert them in the RECORD in chronological order, but by aid of an Index, to be published at the end of each volume, the future historian will be able to avail himself of them for his purposes.

To-day we insert in our columns two letters never published before, as far as we can learn, in their original language. They were addressed, in the beginning of this century, by the learned Archbishop of Myra, Monsignore Brancadoro, Secretary of the Propaganda, to a distinguished Dominican, Father Concanen, then agent of the Irish bishops, who was afterwards promoted to the See of New York, and who died at Naples, in the year 1808, before he could take possession of his diocese.

The first letter, dated the 7th August, 1801, refers to certain resolutions adopted by ten Irish prelates, in January, 1799, at a sad period of our history, when Ireland was in a state of utter prostration, and abandoned to the fury of an Orange faction. In such circumstances, we are not to be surprised that the Catholics of Cork, Waterford, Wexford, and many other parts of Ireland, in the hope of preserving their lives and property, should have petitioned to be united to England; or that Catholic prelates, anxious to gain protection for their flocks, should have endeavoured to propitiate those who had the power of the government in their hands, by taking into consideration the proposals then made—that the state should provide for the maintenance of the clergy, and that a right should be given to the state to inquire into the loyalty of such ecclesiastics as might be proposed for the various sees of Ireland.

The celebrated Dr. Milner, treating of the resolutions just referred to, observes in his *Supplementary Memoirs*, p. 115, that they had nothing in common with the veto which was afterwards proposed by government in 1805, and several times in succeeding years, and adds, that the prelates “stipulated for their own just influence, and also for the consent of the Pope in this important business”.

According to the wise determination of the prelates, the matters they had agreed to were referred to the judgment of the Supreme Head of the Church. A speedy answer, however, could not be obtained. At that time the great Pontiff, Pius the Sixth, was a captive in the hands of the French Republicans, and soon after died a martyr at Valence in France. The Holy See was then vacant for several months, until, by the visible interposition of Providence, Italy was freed from her invaders, and the cardinals were enabled to assemble in conclave to elect a new Pope. Soon after his promotion, Pius the Seventh occupied himself with the affairs of our Church, and the secretary of the Propaganda received instructions to communicate through Father Concanen to the Irish Prelates the wishes of his Holiness.

The substance of the official note of Monsignore Brancadoro is, 1. That his Holiness is thankful to the British government for the relaxation of the penal laws to which Catholics had been so

long subjected, and for any other acts of liberality or kindness conferred on them. 2. That the Irish prelates, whilst manifesting their gratitude for the favours they had received, should prove, by their conduct, that it was not through a feeling of self-interest, or through hopes of temporal advantages, that they inculcated on their flocks the necessity of obedience to the laws and the conscientious fulfilment of the duties of good citizens; but that they did so through a spirit of religion, and in conformity with the dictates of the gospel. 3. That to prove how sincerely they were animated with those feelings, the Irish prelates should refuse the proffered pension, and continue to act and support themselves as they have done for the past, thus giving an example of Christian perfection which would not fail to give general edification.

The second letter is also from the secretary of Propaganda to Father Concanen, and is dated 25th of Sept., 1805, in which year Dr. Milner had just brought under the notice of the Holy See some new projects of government interference with the Catholic clergy, which had lately been introduced into Parliament by Sir John Hippisley, at that time a supporter of Emancipation, but who afterwards gave proofs of a great desire to enslave the Catholic Church.

In the second letter Monsignore Brancadoro states the apprehension felt by the S. Congregation, lest the moment of the Catholic triumph should prove the one most dangerous to the purity and stability of the Catholic religion since the Reformation; that it would be no injustice to suspect the British Government of being influenced by designs to that very effect; that the Bishops should, therefore, as a general principle, renounce all idea of advancing their own proper interests, or of securing any temporal advantages, lest through human frailty they should inadvertently be surprised into any concessions which in course of time might prove injurious to the interests of religion. The Secretary then goes on to say that the S. Congregation found serious difficulties, more or less, in all the plans which, as Dr. Milner had reported, had been proposed by the statesmen of the day in England. These plans were:—1. The pensioning of the clergy. 2. State interference in the nomination of Bishops. 3. The restoration of the Hierarchy in England. 4. The concession to the ministry of the right to examine the communications which might pass between the English and Irish Catholics and the Holy See.

As to the plan of pensioning the clergy, Monsignore Brancadoro points out the dangers to which its adoption would expose them. If they accept a pension from government, the offerings of the faithful will be undoubtedly withdrawn, and the

priesthood will be left quite dependent on the caprice of those in power. He recalls to Father Concanen's memory, that in his previous letter of the 7th of August, 1801, he had announced to him the Pope's wish that the Irish clergy should decline all pensions from the government, and mentions that the Irish Bishops, in reply, had stated that they willingly renounced all temporal advantages in order to preserve religion uninjured.

The secretary of the Propaganda next reminds his correspondent that Pius VI., in a brief of 20th March, 1791, had condemned a decree of the National Assembly of France, by which the clergy of that country were made pensioners of the state; and he adds that the Holy See had resisted a similar attempt of the English government in regard to the clergy of Corsica, when that island had fallen into their hands.

Examining the various vetoistical plans mentioned by Dr. Milner, Monsignore Brancadoro quotes the authority of the great and learned Pontiff, Benedict XIV., to show how decidedly opposed the Holy See has always been to every project directed to vest Catholic ecclesiastical appointments in the hands of a Protestant sovereign. This question is discussed in a brief of that Pope addressed to the Bishop of Breslau on the 15th of May, 1748, and his words are as follows: "There is not recorded in the whole history of the Church a single example in which the appointment of a bishop or abbot was conceded to a sovereign of a different religion". He adds "that he would not, and could not, introduce a practice calculated to scandalize the Catholic world, and which, besides bringing on him a dreadful judgment in another world, would render his name odious and accursed during life, and much more so after death".

2. The learned writer then proceeds to examine the various plans of granting to government certain powers in regard to the nomination of bishops, and explodes them all as replete with danger to religion, and well calculated to enslave the Church.

The plans proposed to lessen the Pope's unwillingness to grant to the sovereign the right of nomination were the following:—Some thought that the nomination should be limited to a certain class of persons who should have been approved of by the episcopal body after an examination and trial. Such a body might be the vicars-general, of whom two should be appointed for each diocese. The government was to be bound to choose the bishops out of this body. This plan was rejected, first, because it would really amount to vesting the nomination of bishops in a non-Catholic sovereign; and secondly, on account of difficulties created by the circumstances of the time and place.

Others proposed to give the government the right of excluding from the episcopal charge those obnoxious to itself. Mon-

signore Brancadoro says of this plan, that unless this right of exclusion were restricted by limits, it would be equivalent to a real power of nomination. But even so, even after due limitation, it was an absolute novelty in the Church, and no one could tell what its consequences might be. Besides, it was uncalled for, since the experience of so many centuries ought to have convinced the government that the ecclesiastics appointed to govern dioceses were always excellent citizens. Besides, it was the custom of the Holy See not to appoint to a vacant diocese until it had received the recommendation of the metropolitans and the diocesan clergy. This was a safeguard against improper appointments.

3. With respect to the restoration of the Hierarchy in England, Monsignore Brancadoro blames the motive which induced the English nobles to petition for such a change of church government, namely, the desire they felt to have bishops less bound to the Holy See. He declares that, although differing *quoad jus*, bishops and vicars-apostolic did not differ in reality, and that the Holy See was equally well satisfied with the bishops of Ireland, and the vicars-apostolic of England and Scotland.

4. The Secretary condemns, as worst of all, the plan of giving to the ministers the right to examine the communications that pass between the Holy See and the British and Irish Catholics. Such a right has never been allowed, even to a Catholic power, much less should it be allowed to a Protestant government. The case of France was not to the point, for there the right was limited to provisions of benefices alone. The government has no reason to be afraid: the Holy See has expressly declared to bishops and vicars-apostolic, that it does not desire any political information from them.

The two official notes we insert will be read in their original language with great interest. They are noble monuments of the zeal of the holy Pontiff, Pius VII., and of the vigilance with which the Holy See has always endeavoured to uphold the rights and independence of our ancient Church. Undoubtedly the wise instructions given in those letters had no small share in arousing that spirit with which a few years later our clergy and people resisted and defeated all the efforts of British statesmen to deprive our Church of her liberties, and to reduce her to the degraded condition of the Protestant establishment. The notes of the secretary of Propaganda are a fine specimen of ecclesiastical writing, illustrating the maxim *fortiter in re, suaviter in modo*.

I.

From Mgr. Brancadoro to Father Concanen, O.P., Agent at Rome for the Irish Bishops.

Dalla Propaganda. 7 Agosto, 1801.

Informata la Santità di Nostro Signore del nuovo piano ideato de Governo Brittannico in supposto vantaggio della ecclesiastica Gerarchia dei cattolici d'Irlanda, non ha punto esitato a manifestare la più viva reconoscenza verso la spontanea e generosa liberalità del prelodato Governo, cui professerà sempre la massima gratitudine, per l'assistenza, e favori, che accorda ai mentovati cattolici de' suoi dominj. Tenendo poi la Santità Sua per indubitato, che la sperimentata fedeltà di quel Clero Cattolico Romano al legittimo suo Sovrano derivi interamente dalle massime di nostra S. Religione, le quali non possono mai esser soggette a verun cambiamento, desidera il suddetto Governo resti assicurato, che i Metropolitani, i Vescovi e il Clero tutto della Irlanda conoscerà sempre un tal suo stretto dovere, e lo adempirà esattamente in qualunque incontro. Brama però ad un tempo vivissimamente il S. Padre, che l'anzidetto Clero seguendo il plausibile sistema da lui osservato finora si astenga scrupolosamente dall' avere in mira qualunque suo proprio temporale vantaggio, e che dimostrando sempre con parole, e con fatti la sincera invariabilità del suo attaccamento, riconoscenza, e sommissione al Governo Brittanico, gli faccia vieppiù conoscere la realtà di sua gratitudine alle offerte nuove beneficenze, dispensandosi dal profittarne, e dando con ciò una luminosa prova di quel costante disinteresse stimato tanto conforme all' Apostolico zelo dei ministri del Santuario, e tanto giovevole, e decoroso alla stessa cattolico Religione, come quello che concilia in singular modo la stima, e il rispetto verso dei sagri ministeri, e che li rende più venerabili, e più cari ai fedeli commessi alla loro spirituale direzione.

Tali sono i precisi sentimenti che la Santità di Nostro Signore ha ordinato al Segretario di Propaganda di comunicare alla Paternità Vostra affinchè per di Lei mezzo giungano senza ritardo a notizie degli ottimi Metropolitani, e Vescovi del regno d'Irlanda, nel quale spera fermamente Sua Santità, che come ad onta dei più gravi pericoli si è già mantenuta in passato, così manterassi pur anco in avvenire affatto illesa da ogni benchè menoma macchia la nostra cattolica Religione.

Lo scrivente pertanto nell' eseguire i Pontificj comandi si rassegna nel suo particolare colla più distinta stima ec.

II.

From the same to the same.

Dalla Propaganda, 25 Settembre, 1805.

REVERENDISSIMO P. MAESTRO CONCANEN,

La lettera del degnissimo Monsig. Milner, Vicario Apostolico del distretto medio d'Inghilterra, diretta a V. P., la cui traduzione ella, per ordine del Prefetto stesso, ha comunicata all' Arcivescovo di

Mira, Segretario di Propaganda, ha fatto entrare la Sacra Congregazione nello stesso timore, che manifesta l' ottimo Prelato, che il momento della fortuna dei cattolici nel Parlamento sia il più pericoloso alla purità, e stabilità della nostra santa Religione, che sia mai avvenuto dopo la pretesa riforma di quel regno, e non si farebbe ingiuria al Governo acattolico, se si sospettassero appunto queste mire: E perciò dovranno i Vicarj Apostolici, ed i Vescovi di quel dominio abbandonare ogni mira di proprio vantaggio, ed interesse temporale, da cui, indebolito il loro cuore potrebbe facilmente, senza avvedersene, essere sorpreso a condiscendere in qualche cosa, che recherà, col tempo, del pregiudizio alla Religione.

Questo spirito di disinteresse si scorge già luminosamente in Monsig. Milner dal tenore della sua lettera: e perciò chiede egli saviamente dalla S. C. delle istruzioni, colle quali regolarsi nella trattativa, in cui si trova impegnato. Ma la S. C. trova delle difficoltà gravi, più o meno, in tutti i progetti, ch' egli narra, fatti da quei politici.

Ed in primo luogo, riguardo al progetto di assegnarsi stabili pensioni sul pubblico erario ai Vescovi, ed al Clero di quel dominio, la Santità di N. S. espresse già i suoi sentimenti, per mezzo di un biglietto dell' Arcivescovo, che scrive, diretto a V. P. in data dei 7 Agosto 1801, il quale essendo stato da lei comunicato ai metropolitani, e vescovi d'Irlanda, essi risposero, che rinunziavano volentieri a qualunque vantaggio temporale, per conservare illibata la cattolica Religione. Sarà dunque opportuno di spedire a Mons. Milner la copia di quel Biglietto, che si dà qui annessa.

E per verità, accettandosi dal clero le pensioni, cesseranno immanente molti fondi di sussistenza, che ora ritrae dalla pietà de' fedeli; resteranno le pensioni per quasi unico mezzo di sostentamento. Ora chi non vede a quali gravissime tentazioni non si esporrebbero gli ecclesiastici, di condiscendere, in qualche cosa pregiudiziale alla s. Religione, alla volontà di un Governo di religione diversa, che può in un punto ridurlo allu mendicità col ritenere le pensioni? Per questa, ed altre ragioni, essendosi adottata la massima di dare le pensioni al clero dell' Assemblea Nazionale di Francia nella Costituzione civile del clero, la Sa. Me. di Pio VI. la riprovò nel suo breve dei 20 marzo 1791. pag. 61, e seg. Ed avendo la stessa corte di Londra, quando entrò in possesso della Corsica, fatto il medesimo progetto, vi si oppose la S. Sede, e quella Real corte desistè dall' impegno.

Riguardo all' influenza, che si vorrebbe, del potere civile nella nomina de' vescovi, così varj progetti, che si sono fatti, per regolare una tale influenza, è in primo luogo da avvertirsi, che la nomina assolutamente non potrà accordarsi al Sovrano, come acattolico. Al qual proposito basterà riportare i sentimenti di Benedetto XIV. Questo gran Pontefice in una sua lettera scritta al vescovo di Breslavia li 15 maggio 1748, si espresse ne' seguenti termini.—“Non ritrovasi in tutta la storia Ecclesiastica verun indulto conceduto da Romani Pontefici ai Sovrani di altra comunione, il nominare a Vescovadi, ed Abbadie—soggiungendo, che non voleva, nè poteva introdurre un

esempio, che scandalizzerebbe tutto il mondo cattolico, e che, oltre la gravissima pena, la quale Iddio gli farebbe scontare nell' altro mondo, renderebbe il suo nome esoso, e maledetto in tutto il tempo di sua vita, e molto più in quello che avrebbe a decorrere dopo la di lui morte. La stessa difficoltà sussisterebbe ugualmente, ancorchè il diritto di nomina fosse limitato tra una classe di persone, esaminata prima, e previamente sperimentata, ed approvata dal corpo dei Vescovi, come quello de' Gran-Vicarj, da stabilirsene due in ogni Diocesi, e Distretto. Ma oltre a questo, il progetto de' Gran-Vicarj involve gravissime difficoltà per le circostanze locali. Perciocchè, lasciando anche stare il pericolo dell' ambizione degli ecclesiastici presso de' Vescovi, e Vicarj Apostolici per essere dichiarati Gran-Vicarj, quando che ora, scegliendosi i soggetti da promuoversi dal ceto degli operaj, s' impegnano anche gli ambiziosi a faticare a prò delle anime: é chiaro ancora, che in tanta penuria di ecclesiastici, ch' è in tutto cotesto dominio, se si tolgono due Gran-Vicarj per ogni Vicario Apostolico, o Vescovo, mancheranno affatto gli ecclesiastici per la cura delle anime.

Il semplice diritto di esclusiva involverebbe minori inconvenienti intrinseci, purchè fosse limitato; giacchè altrimenti, a forza di escludere si otterrebbe per indiretto una vera nomina. Ma questo diritto è affatto nuovo; e l' introdurlo per la prima volta, non si sa a quali conseguenze potrebbe condurre. Ma siccome tutti questi progetti si fanno per assicurare il Governo, che non sia promossa persona, che non gli sia invisa, dovrebbe bastare l' esperienza di tanti secoli, ad assicurare il Governo, stesso della somma premura, che ha sempre avuta la S. Sede, che i soggetti da lei promossi, non solo non siano invisi, ma siano anche graditi dal Governo stesso. Eo V. P. può di fatto proprio attestare della somma industria, attività, e segretezza usatasi, qualche tempo fa, dalla S. Sede, per escludere persona, che sospettava potere riuscire men gradita al Governo, benchè ape poggiata da forti raccomandazioni, ed includesse altra persona, ch' sicuramente fosse di sua soddisfazione. Oltre di che essendo solit- questa S. C. di attendere per gli promovendi gli attestati, e le postulazioni, o le informazioni de' Metropolitani, o degli altri Vicarj Apostolici, ed anche del clero della rispettiva Diocesi, prima di proporre al S. P. i soggetti, da questi certamente sapra quali siano quelle persone, che possano essere poco accette al Governo, per escluderle sicuramente.

Quanto al desiderio de' Magnati, di avere vescovi, in vece di Vicarj Apostolici, in se stesso considerato è santissimo, ed analogo alla costituzione della Chiesa Cattolica; e se n' è trattato altre volte in Inghilterra. Dispiace solamente il fine, per cui si fa un tal progetto, cioè per avere Prelati meno aderenti alla S. Sede. Ma la S. Sede nulla avrebbe a temere da siffata innovazione, sull' esempio de' vescovi d' Irlanda de quali è ugualmente contenta che de' Vicarj Apostolici d' Inghilterra, e di Scozia. Senza che, la costante esperienza dimostra, che quantunque in diritto sia diversa la condizione de' Vicarj Apostolici de quella de' Vescovi; pure in fatti non porta

effetti diversi. Solo dovrebbe riflettersi alle circostanze de' tempi, ed agl' inconvenienti che potrebbero esercitare il così detto Club Cisalpino, per evitarsi al possibile ogni innovazione.

Più di tutti sarebbe fatale quel progretto, che per altro Monsig. Milner dice essere di alcuni pochi, che ogni comunicazione de' cattolici colla S. Sede debba soggiacere all' esame de' ministri di S. M. Questo diritto non si è mai riconosciuto dalla S. Sede in alcun principe cattolico: e l' esempio che si cita, della Francia, era dai concordati limitato alle sole ecclesiastiche provviste. Ma quanto sarebbe più pericoloso in un Governo acattolico, con cui non è possibile di convivere nelle massime religiose. Si spera per altro, che quei pochi, che propongono, un tal progretto, non troveranno seguito: e che quel Governo, che si vanta di lasciare una piena libertà ai suoi sudditi, non vorrà imporre loro una catena negli affari più delicati, che riguardano la coscienza, per gli quali soltanto i cattolici, comunicano colla S. Sede: giacchè la S. C. nel questionario stampato, che manda a quei Vescovi, e Vicarj Apostolici per norma della relazione delle loro chiese, nel primo articolo si protesta espressamente che non vuole di loro alcuna nuova politica.

Molto consolante è poi, riuscito alla S. Congr. la nuova, che sia riuscito, allo stesso Monsig. Milner di ottenere un' assai più grande libertà per gli soldati cattolici nell' esercizio della S. Religione; e che abbia ben disposti gli animi, per fare riconoscere validi nella legge civile i matrimonj contratti avanti un sacerdote cattolico. V. Paternità gliene faccia i più vivi ringraziamenti, per parte di questa S. C.

In fine l' Arcivescovo, che scrive, con piena stima se le rassegna.

A RECENT PROTESTANT VIEW OF THE CHURCH OF THE MIDDLE AGES.

The history of the Church in the middle ages has ever forced upon Protestant minds a difficulty which they have met by many various methods of solution. The middle age exhibits so much of precious side by side with so much of base, so much of the beauty of holiness in the midst of ungodliness, so much of what all Christians admit as truth with what Protestants call fatal error, that the character of the whole cannot readily be taken in at first sight from the Protestant point of view. Some there are who dwell so long on the shadows that they close their eyes to the light, and these declare the medieval Church to have been a scene of unmitigated evil. To their minds the whole theology of the period is useless, or worse than useless, harmful. They connect the middle ages with wickedness as thoroughly as the Manicheans connected matter with the evil principle.

Others there are who honestly admit that these ages, especially their earlier part, are not Protestant, but at the same time contend that neither are they favourable to Roman doctrine. These believe that facts abundantly prove that in the bosom of the Church which was then, the two Churches were to be found, which afterwards disengaged themselves from one another at the Reformation. This is the philosophy of medieval history which, as we learn from the preface to his collection of *Sacred Latin Poetry*,* has recommended itself to Dr. Trench, the present Protestant Archbishop of Dublin. "In Romanism we have the residuum of the middle-age Church and theology, the lees, after all, or well nigh all the wine was drained away. But in the medieval Church we have the wine and lees together—the truth and the error, the false observance and yet at the same time the divine truth which should one day be fatal to it—side by side." For such thinkers the sum of all the history of that period amounts to this: a long struggle between two Churches—one a Church of truth, the other a Church of error—a struggle which, however, ended happily in the triumph of the Church of truth by the Reformation, in which the truth was purified from its contact with error.

It is not without its advantages to know what views the occupant of an Irish see so distinguished, is led to take, of the Church to which seventy-seven out of every hundred Irishmen belong, with all the convictions of their intellects, and all the love of their hearts. It seems to us that his theory is not likely to satisfy any party; it goes too far to please some, and stops short too soon to be agreeable to others. But what strikes us most of all in it is the fatal inconsistency of its parts. Of this the very book to which it serves as preface is proof enough. Dr. Trench's position is this. He tells his Protestant readers that whereas in the medieval Church there was a good church, and an evil, all the good has found its resting place in Protestantism, all the evil in tyrannical Rome. Whatever of good, of holy, of pure, has ever been said or done within the Church, Protestants are the rightful inheritors of it all. From the treasury of the Church before the Reformation he proposes to draw, and to collect in this work what his readers may live on and love, and what he is confident will prove wholesome nourishment for their souls. He would set before them the feelings of the Church during these thousand years of her existence, and would summon from afar, from remote ages, "voices in which they may utter and embody the deepest things of their hearts". Such, he assures them, are the voices of the writers whose poems have found a place in his

* *Sacred Latin Poetry*, selected and arranged by R. C. Trench, D.D., Archbishop Dublin, etc. Macmillan and Co., London and Cambridge. 1864.

book Now, if we are to understand that the two ante-Reformation Churches stood out quite distinctly, one from the other, in open antagonism, like Jerusalem and Babylon, each having its own position more or less clearly defined, we should naturally expect to find in Dr. Trench's book the thoughts and words only of the Reformers before the Reformation, of the men, that is, who never bent the knee to Baal, but ever cherished in their hearts the true doctrine of salvation. If his own theory be worth anything, he must have recourse for his present purposes, to that one of the two Churches which alone has been perpetuated, victorious after conflict, in Protestantism. Where else shall he find sympathies that answer to those of Protestants? But he does not do so. For in the beginning of his preface he tells us that he has not admitted each and all of the works of the authors whose productions he inserts. He tells us that he has carefully excluded from his collection "all hymns which in any way imply the Romish doctrine of transubstantiation", or, "which involve any creature-worship, or speak of the Mother of our Lord in any other language than that which Scripture has sanctioned, and our Church adopted", or which "ask of the suffrages of the Saints"? These certainly are not the doctrines which have been perpetuated in Protestantism.

His own practice, therefore, is inconsistent with his theory, if that theory means to assert the existence of two Churches in the middle age, distinctly antagonistic, one to the other.

The only escape from this tangle is to reply, that Dr. Trench, although he may find two Churches in the bosom of the middle-age Church, does not, however, place between them a separation so sharp as to suppose the Church of good absolutely without evil, nor the Church of evil altogether destitute of good. In each there is good and some mixture of evil: error relieved by a vein of truth. His favourite authors, by whose labours he wishes to make his readers profit, are, in this last hypothesis, men who are subject to the influence of both Churches; men who belong partly to each in turn, whose doctrines are a pitiable admixture of truth with falsehood—who, in one word, are visited both by "airs from Heaven and blasts from Hell". At times they say what all, even Protestants, may treasure up in their hearts, to live on and love; at times, again, they are made to utter what all should reject and condemn, as so many snares for unwary feet. We shall say nothing of the difficulty the mind feels in accepting such a description of the position of these writers, nor nor of the task we have to persuade ourselves that those who teach belief in deadly heresies to be essential to salvation, can be, at the same time, the chosen tabernacles wherein the pure spirit of real piety can ever take up its abode. Such was not

the feeling of the ancient Church. We ask, instead, who are the men upon whose writings Dr. Trench would sit in judgment, "to sunder between the holy and profane", to distinguish between the errors and the truth, to decide what we are "to take warning from and to shun, what to live upon and love". With the exception of the two, Alard and Buttmann, all are men highly honoured by the whole Catholic world, and all, without exception, are praised for their excelling virtues by Dr. Trench himself. Among the twenty-three names we read with reverence those of Saint Ambrose, Saint Bonaventure, Venerable Bede, Saint Bernard, Saint Peter Damian, Thomas a-Kempis, Peter the Venerable, Jacopone, and others of great reputation for sanctity and learning. These are the men whose writings Dr. Trench is to parcel out into two portions; this to be venerated as sacred, that to be condemned as profane. It needs great faith in the censor, to accept readily his decision in such a case. What test does he undertake to apply? what criterion is to influence his choice? Why does he cast away the poems which celebrate St. Peter as Prince of the Apostles, and approve of those those that extol St. Paul? Why should he style Adam of St. Victor's hymn on the Blessed Virgin an exaggeration, and quote as edifying his *Laus S. Scripturae*? Why are St. Bonaventure's pieces in honour of Mary visited with censure, and his lines *In Passione Domini* made the theme of praise? Dr. Trench gives us his reasons very plainly. "If our position mean anything", says he (page x.), "we are bound to believe that to us, having the Word and the Spirit, the power has been given to distinguish things which differ. . . . It is our duty to believe that to us, that to each generation which humbly and earnestly seeks, will be given that enlightening spirit, by whose aid it shall be enabled to read aright the past realizations of God's divine idea in the wise and historic Church of successive ages, and to distinguish the human imperfections, blemishes, and errors, from the divine truth which they obscured and overlaid, but which they could not destroy, being, one day, rather to be destroyed by it". That is to say, we, as Protestants, in virtue of our position as such, are able by the light of the Holy Spirit to discern true from false doctrine, the fruits of the good Church from the fruits of the evil Church. This enlightening Spirit will be given to each generation which humbly and earnestly seeks it. But, we ask, what are we to believe concerning the working of the same enlightening Spirit in the hearts of the holy men whose exquisitely devotional writings Dr. Trench sets before us? Were they men of humility and earnestness? If they were not, Dr. Trench's book appears under false colours, and is not a book of edification. And if they were, as they certainly were, who is Dr. Trench

that he should take it on himself to condemn those who enjoyed the very same light which he claims for himself? And why should we not rather believe that as these holy men had, on his own showing, the spirit of God, Dr. Trench, in condemning their doctrine does in truth condemn what is the doctrine of the Church of the Holy Spirit.

The theory is therefore as inconsistent as on historical grounds it is false. Such as it is, however, the conclusions we may draw from it are of great importance.

1. Dr. Trench declares that, both by omitting and by thinning, he has carefully removed from his selection, all doctrine implying transubstantiation, the cultus of the Blessed Virgin, the invocation of saints, and the veneration of the cross. Now, as the great bulk of the poems he publishes belong to the middle ages, strictly so called, it follows, on Dr. Trench's authority, that these doctrines of the Roman Catholic Church were held long before the Reformation, and that the Church was already in possession when Luther came.

2. Since he tells us (page vi) that he has counted inadmissible poems which breathe a spirit foreign to that tone of piety which the English Church desires to cherish in her children, it follows that the spirit of piety in the Church of old is not the same as that in the present Church of England. Now in such cases the presumption is against novelty.

3. Dr. Trench (page vii) reminds his readers that it is unfair to try the theological language of the middle ages by the greater strictness and accuracy rendered necessary by the struggle, of the Reformation. A man who holds a doctrine *implicitly* and in a confused manner, is likely to use words which he would correct if the doctrine were put before him in accurate form. This is a sound principle, and one constantly employed by Catholic theologians, when they have to deal with an objection urged by Protestants from some obscure or equivocal passage of a Father. It is satisfactory to be able for the future to claim for its use the high authority of Dr. Trench.

4. A special assistance of the Holy Spirit is claimed for all those who humbly and earnestly invoke him. This assistance is to enable those blessed with it to distinguish between error and divine truth. Is this happy privilege to be exercised either independently, without the direction of the ministers of the Church, or is it one of the graces peculiar to the pastoral office? In the former case, every fanatical sectary may judge in matters of religion as securely as if he had the whole world on his side. In the latter case, it would be interesting to know how much does this privilege differ from the infallibility claimed by the Catholic Church.

5. Finally, the contradictions inherent to the whole theory are most clearly to be seen in the following passage about the noble lines which Hildebert, Archbishop of Tours, in the beginning of the twelfth century, places on the lip of the city of Rome:

"I have not inserted these lines", says Dr. Trench, "in the body of this collection, lest I might seem to claim for them that entire sympathy which I am very far from doing. Yet, believing as we may, and, to give any meaning to a large period of Church history, we must, that Papal Rome of the middle ages had a work of God to accomplish for the taming of a violent and brutal world, in the midst of which she often lifted up the only voice which was anywhere heard in behalf of righteousness and truth—all of which we may believe, with the fullest sense that her dominion was an unrighteous usurpation, however overruled for good to Christendom, which could then take no higher blessing—believing this, we may freely admire these lines, so nobly telling of that true strength of spiritual power, which may be perfected in the utmost weakness of all other power. It is the city of Rome which speaks :

Dum simulacra mihi, dum numina vana placerent,
 Militiâ, populo, moenibus alta fui:
 At simul effigies, arasque superstitiosas
 Dejiciens, uni sum famulata Deo;
 Cesserunt arces, cecidere palatia divum,
 Servivit populis, degeneravit eques.
 Vix scio quae fuerim: vix Romae Roma recordor;
 Vix sinit occasus vel meminisse mei.
 Gravior haec jactura mihi successibus illis,
 Major sum pauper divite, stante jacens.
 Plus aquilis vexilla crucis, plus Caesare Petrus,
 Plus cinctis ducibus vulgus inerme dedit.
 Stans domui terras; infernum diruta pulso;
 Corpora stans, animas fracta jacensque rego.
 Tunc miserae plebi, nunc principibus tenebrarum
 Impero; tunc urbes, nunc mea regna polus.
 Quod ne Caesaribus videar debere vel armis,
 Et species rerum meque meosque trahat,
 Armorum vis illa perit, ruit alta Senatûs
 Gloria, procumbunt templa, theatra jacent.
 Rostra vacant, edicta silent, sua praemia desunt
 Emeritis, populo jura, colonus agris.
 Ista jacent, ne forte meus spem ponat in illis
 Civis, et evacuet spemque bonumque crucis.

THE MSS. REMAINS OF PROFESSOR O'CURRY IN THE CATHOLIC UNIVERSITY.

NO. II.

Prayer of St. Aileran the Wise, ob. 664.

[In the first number of the RECORD we published from the manuscripts of the late Professor O'Curry the Prayer of St. Colga of Clonmacnoise. We now publish another beautiful devotional piece from the same collection.

Speaking of ancient Irish religious works now remaining, O'Curry says (at page 378 of his great work): "The fifth class of these religious remains consists of the prayers, invocations, and litanies, which have come down to us". The Prayer of St. Colga, published in our last number, is placed by O'Curry in the second place among these documents, which he sets down in chronological order.

"The first piece of this class (adopting the chronological order) is the prayer of St. Aileran the Wise (often called *Aileran*, *Eleran*, and *Airenán*), who was a classical professor in the great school of Clonard, and died of the plague in the year 664. St. Aileran's prayer or litany is addressed, respectively, to God the Father, to God the Son, and to God the Holy Spirit, invoking them for mercy by various titles indicative of their power, glory, and attributes. The prayer consists of five invocations to the Father, eighteen invocations to the Son, and five to the Holy Spirit; and commences in Latin thus: 'O Deus Pater, Omnipotens Deus, exerci misericordiam nobis'. This is followed by the same invocation in the Gaelic; and the petitions to the end are continued in the same language. The invocation of the Son begins thus: 'Have mercy on us, O Almighty God! O Jesus Christ! O Son of the living God! O Son, born twice! O only born of God the Father'. The petition to the Holy Spirit begins: 'Have mercy on us, O Almighty God! O Holy Spirit! O Spirit the noblest of all spirits!' (See original in APPENDIX, No. CXX.)

"When I first discovered this prayer in the *Leabhar Buidhe Lecain* (or Yellow Book of Lecain), in the library of Trinity College, many years ago, I had no means of ascertaining or fixing its date; but in my subsequent readings in the same library, for my collection of ancient glossaries, I met the word *Oirchis* set down with explanation and illustration, as follows:

"*Oirchis*, id est, Mercy; as it is said in the prayers of Airnan the Wise:—Have mercy on us, O God the Father Almighty!" See original in APPENDIX, No. CXXI.

"I think it is unnecessary to say more on the identity of the author of this prayer with the distinguished Aileran of Clonard. Nor is this the only specimen of his devout works that has come down to us. Fleming, in his *Collecta Sacra*, has published a fragment of a Latin tract discovered in the ancient monastery of St. Gall in Switzerland, which is entitled 'The Mystical Interpretation of the Ancestry of our Lord Jesus Christ'. A perfect copy of this curious tract, and one of high antiquity, has, I believe, been lately discovered on the continent.

"There was another Airenán, also called 'the wise', who was abbot of *Tamhlacht* [Tallaght] in the latter part of the ninth century; but he has not been distinguished as an author, as far as we know".

It seems to us that there are three things specially worthy of our consideration in this beautiful prayer.

In the first place, we find in it an explicit and most clear declaration of the Catholic Faith regarding the Blessed Trinity, especially the distinction of three persons, and the Divinity of each of these Divine Persons. "O God the Father Almighty, O God of Hosts, help us! Help us, O Almighty God! O Jesus Christ! Help us, O Almighty God, O Holy Spirit!"

We are in the next place struck by the extraordinary familiarity with the Holy Scripture which the writer evinces. There is scarcely one of the epithets which is not found in the sacred pages, almost in the precise words used by him, beginning with the first words, addressed to the Eternal Father, "O God of Hosts", the *Deus Sabaoth* of the Prophets, and going on to the last invocation of the Holy Ghost, "Spirit of love", which comprises in itself the two inspired phrases: "*Spiritus est Deus*", and "*Deus Caritas est*". We may also remark the coincidence between Saint Aileran and the liturgical prayers of the Church, especially in the invocations of the Holy Ghost found in the office of Whitsuntide and in the administration of the Sacrament of Confirmation. "*Tu septiformis munere: Digitus Paternae dexteræ*". "O Finger of God! O Spirit of Seven Forms".

In fine, we find our Irish saint applying to the Son of God the vision of the Prophet Ezechiel regarding the four mysterious animals: "O true Man! O Lion! O young Ox! O Eagle!" The prophecy is commonly interpreted of the Four Evangelists. Saint Augustine and Saint Jerome are quoted as authorities for this interpretation. But it is worthy of remark, that Saint Gregory the Great, whilst giving the same interpretation, applies the mysterious vision also to God the Son.* And Saint Aileran, by adopting this opinion, seems to afford us another proof of the great familiarity of our Irish scholars with the writings of the great Pontiff and Father of the Church. And this familiarity is rendered still more remarkable, and serves to give another proof of the constant communication between Rome and Ireland, from the close proximity of the times of our Saint and of Saint Gregory.]

* "*Nihil obstat si etiam in his omnibus et Ipse (Redemptor noster) signetur. Ipse enim Unigenitus Dei Filius veraciter factus est homo: ipse in sacrificio nostræ redemptionis dignatus est mori ut vitulus: ipse per virtutem suæ fortitudinis surrexit ut leo. Ipse etiam post resurrectionem suam ascendens ad coelos, in superioribus est elevatus ut aquila. Totum ergo simul nobis est, qui et nascendo homo, et moriendo vitulus, et resurgendo leo, et ad coelos ascendendo aquila factus est*"—*S. Greg. Magn., Hom. iv. in Ezech.*

O Deus Pater omnipotens Deus exerce tuam misericordiam nobis!

O God the Father Almighty! O God of Hosts, help us.

O illustrious God! O Lord of the world! O Creator of all creatures, help us.

O indescribable God! O Creator of all creatures, help us.

O invisible God! O incorporeal God! O unseen God! O unimaginable God! O patient God! O uncorrupted God! O unchangeable God! O eternal God! O perfect God! O merciful God! O admirable God! O Golden Goodness! O Heavenly Father, who art in Heaven, help us.

Help us, O Almighty God! O Jesus Christ! O Son of the living God! O Son twice born! O only begotten of the Father! O first-born of Mary the Virgin! O Son of David! O Son of Abraham, beginning of all things! O End of the World! O Word of God! O Jewel of the Heavenly Kingdom! O Life of all (things)! O Eternal Truth! O Image, O Likeness, O Form of God the Father! O Arm of God! O Hand of God! O Strength of God! O right (hand) of God! O true Wisdom! O true Light, which enlightens all men! O Light-giver! O Sun of Righteousness! O Star of the Morning! O Lustre of the Divinity! O Sheen of the Eternal Light! O Fountain of Immortal Life! O Pacificator between God and Man! O Foretold of the Church! O Faithful Shepherd of the flock! O Hope of the Faithful! O Angel of the Great Council! O True Prophet! O True Apostle! O True Preacher! O Master! O Friend of Souls (Spiritual Director)! O Thou of the shining hair! O Immortal Food! O Tree of Life! O Righteous of Heaven! O Wand from the Stem of Moses! O King of Israel! O Saviour! O Door of Life! O Splendid Flower of the Plain! O Corner-stone! O Heavenly Zion! O Foundation of the Faith! O Spotless Lamb! O Diadem! O Gentle Sheep! O Redeemer of mankind! O true God! O True Man! O Lion! O young Ox! O Eagle! O Crucified Christ! O Judge of the Judgment Day! help us.

Help us, O Almighty God! O Holy Spirit! O Spirit more noble than all Spirits! O Finger of God! O Guardian of the Christians! O Protector of the Distressed! O Co-partner of the True Wisdom! O Author of the Holy Scripture! O Spirit of Righteousness! O Spirit of Seven Forms! O Spirit of the Intellect! O Spirit of the Counsel! O Spirit of Fortitude! O Spirit of Knowledge! O Spirit of Love! help us.

THE DESTINY OF THE IRISH RACE.*

That God knows and governs all things—that whatever happens is either done or permitted by him, and that he proposes to himself wise and beneficent ends in all he does or permits—are truths which lie at the foundation of all religion. The wicked may refuse to obey his commands, but they cannot withdraw themselves from the reach of his power. While their wickedness is entirely their own, *God* makes them, however unwilling or unconscious, instruments to work out his ends.

It is thus that individuals and nations have each a peculiar destiny. Not that there is a blind fate, such as Pagans imagined; but that an all-seeing and all-governing God proposes to himself certain objects, which he is determined to attain, despite the perversity of man.

To learn the purposes of God in the development of human events, to trace his hand in the complicated movements of society, to see him overruling and directing all to his own great ends, is one of the most sublime objects to which the study of history can be applied. Frequently, indeed, we may be unable fully to comprehend the designs of his providence in the moral, as in the physical world. Fancy, or pride, may easily have a great part in suggesting our theories. But, if we confine ourselves to certain facts and undoubted principles, we can often trace the design in both orders, and admire in it the wisdom, the power, the goodness—all the attributes of God. Nay, all these shine more brightly in the moral than in the physical order.

The history of his chosen people is an example of this. We find empires rising and falling, at one time to punish, at another time to try, at another to deliver his people. The good and the wicked, the weak and the strong, become in turn his instruments. The whole history of that people is but a record of the acts of his overruling providence, directing all things to the accomplishment of the designs which he had announced.

This is, indeed, so evident in this case that it may not be considered a fair instance to prove my general position. For it is admitted that God's providence over the Jewish race was quite extraordinary. Still, it proves that God does so intervene in human affairs, and it illustrates many of the principles that must be kept in view in these investigations. It shows, for example, that many, unconscious of the fact—nay, with quite another object

* *The Destiny of the Irish Race*: a lecture delivered at Philadelphia on the 17th of March, 1864, by Rev. M. O'Connor, S.J. In order to give to our readers the beautiful lecture of the ex-Bishop of Pittsburgh, we have increased the number of pages in this month's RECORD.—ED. I. E. R.

in view, acting perhaps from avarice, hatred, or ambition, are yet instruments in the hand of God for the accomplishment of his wise purposes. It shows how things, and persons, considered as of little or of no value, according to human views, may, in reality, be the pivots on which the destinies of vast empires turn, connected, as they may be, with the accomplishment of purposes which weigh more in the scales of Heaven than the mere temporal condition of all the empires of the Earth.

It is in this view that many Christian writers assert that the Roman empire obtained universal sway, that civilized nations being thus brought closely together, an easier way might be prepared for the spread of the Gospel. The generals and statesmen of Rome had no doubt a very low idea of the poor fishermen of Galilee, and of the tentmaker of Tharsus. It may be safely presumed that they did not even allow their names to divert their thoughts, for a moment, from the grand projects of conquest and government by which they were engrossed. Yet, in the designs of God, it was, most probably, to prepare a way for the work of those fishermen, and of that tentmaker, and their associates, that wisdom had been vouchsafed to their counsels and victory to their arms.

The endless invasions of the Roman empire by northern tribes is another instance of whole races being used by God for his own purposes, without their having any idea of the work in which they were employed. They came to punish those who had revelled in the blood of the saints, and to supply fresh material for the great work of the Church of God.

Towards the close of the fifteenth century, an Italian sailor, led by some astronomical observations and some half understood, or rather misunderstood, tales of ancient travellers, to believe that there must be another continent far away beyond the western waters, wandered from court to court, in Europe, in search of means to fit up an expedition to discover it, and he finally succeeded in making known a new world. It requires little faith in divine Providence to believe that it was God who was impelling him thus to open a new outlet for the energies of the ancient world, which were then about being developed on a gigantic scale, and, still more, to prepare a field for a more extensive spread of the Gospel, in which the Church might repair the losses she was about to sustain in the religious convulsions impending in Europe.

Numberless similar instances might be quoted. These designs of God are sometimes manifest, sometimes hidden; sometimes they are far-reaching, sometimes limited. Ignorance and pride may mistake or pervert them. But they always prevail; they are always worthy of their Author; and let me add, that the sal-

vation of men being the object most highly prized by God, it is not only rightfully considered the most noble, but it is that to which his other works may be justly accounted subordinate.

It is under the light of these principles that I undertake an investigation of the purposes of God regarding the Irish race. These purposes seem to me no longer matter of speculation; they may be pronounced manifest; for they are written in unmistakable characters in the development of events.

The history of Ireland is, in many respects, peculiar. Few nations received the faith so readily, and no other preserved it amidst similar struggles. St. Patrick first announced the Gospel to the assembled states of the realm at Tara. He received permission to preach it, unmolested, throughout the length and breadth of the land. By his indomitable zeal and heroic virtue, he succeeded in winning over the natives so effectually, that at his death few pagans remained in Ireland. Not a drop of blood was shed when Christianity was first announced. Heroism was displayed only by the exalted virtues of the Apostle and of the neophytes. Nowhere else did the Gospel take root so quickly and so firmly, and produce fruits so immediate and so abundant. Catholic Ireland soon became the home of the saints and sages of the Christian world. To many of the nations of the continent her apostles went forth, charged with the embassy of eternal truth. In every realm of Europe her children established sanctuaries of piety and learning; and to her own hospitable shores the natives of other lands flocked to receive education, and even support, from her gratuitous bounty. Homes of virtue dotted her hills and valleys; and thus were laid deep the roots of that strong attachment to the faith, which, later, was to be exposed to trials the most severe.

We thus find God preparing Ireland for a future, then hidden to all but Himself. For the day of trial came at last. She was reposing in peace, under the shadow of the Gospel, when the barbaric invasion, that swept before it every vestige of learning and religion in many parts of Europe, reached her shores. Ireland was the only country that rolled back its wave. But she did this at the cost of her life's blood. For two centuries the Dane trampled her sons under foot. His cruelties yet re-echo in the national traditions. But the Irish race at last arose in its might, and drove the barbarian from its shores. The churches of the country had been pillaged, its monasteries plundered, its institutions of learning destroyed—everything that the sword could smite, or fire consume, had perished; but the Irish race came out of the ordeal preserving its own integrity, and the jewel which it prized above all else—its glorious faith.

Not long after this deliverance, and before Ireland had suc-

ceeded in obliterating the traces of Danish cruelty, another invader set his foot on her shores. Availing himself of the discords naturally arising from the disorganized state of society, he succeeded in gaining a foothold. By fanning these discords, he kept possession and gained strength. The rule of the Saxon became thus almost as severe a calamity as had been the oppression of the Dane. To the hatred, which is generally greater in the oppressor than in the oppressed, were added, in time, religious fanaticism and the desire of plunder, which became its associate and assumed its garb. The *mere* Irishman, who was hated under any circumstances on account of his race, was now hunted in his own country as if he were a wild beast. The property of the Catholic people was confiscated, and most stringent laws were enacted to prevent its renewed acquisitions. Priests, wherever found, were put to death, and the severest penalties were inflicted on those who would harbour any that escaped detection. Extermination by fire and sword was ordered in so many words, and was attempted. When this failed, a system of penal laws was established, which were in full force until lately, and which a Protestant writer of deservedly high repute (Burke) calls a "machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man". Upon the partial abandonment of this form of oppression, a system of proselytism was adopted, and is yet in full vigour (for it has become an institution, and the best supported institution in Ireland), which, by bribes to the high and the low, appeals to every base instinct to draw men away from the faith.

Yet neither confiscation of property, nor famine, nor disgrace, nor death in its most hideous forms, could make Ireland waver in that faith which our forefathers received from St. Patrick. There were, of course, from time to time, and there are, a few exceptions. Did not these occur, the Irish must have been more than men. But, as a general rule, the places that could not be procured or retained, except by apostacy, were resigned. The rich allowed their property to be torn from them, and they willingly became poor; the poor bore hunger and all other consequences of wretched poverty; and though every Earthly good was arrayed temptingly before them, they scorned to purchase comfort at the price of apostacy. During the four years from 1846 to 1850, nearly two millions either perished from hunger or its attendant pestilence, or were forced to leave their native land to escape both. In the midst of the dead and the dying, proselytisers showed themselves everywhere, well provided with food and money, and Bibles, and every one of the sufferers felt,

and was made to feel, that all his sufferings might have been spared had he been willing to barter his faith for bread. Yet the masses could bear hunger and face pestilence, or fly from their native land; but they would not eat the bread of apostacy. They died, or they fled; but they clung to their faith.

In vain, I think, will history be searched for another example of such vast numbers, generation after generation, calmly, silently facing an unhonoured death, without any support on earth but the approving voice of conscience.

This fidelity can be predicated with truth of the whole Irish race, notwithstanding the numbers of those in Ireland who are not Catholics. For these, besides being a minority of the inhabitants, are but an exotic, planted in Ireland by the sword. They were imported, being already, and because they were, of another faith, for the purpose of supplanting that of the inhabitants. Many of them adopted the faith of the old race, so that the names that indicate their origin are not a certain test of their religion. But so steadily has the old stock adhered to its faith, that an Irish "O", or "Mac", or any other old Celtic name, is almost sure to designate a Catholic. Indeed, such names are usually called "Catholic names". Whenever an exception is found, it is so rare an occurrence that the party is considered a renegade from his race as well as from his religion.

It would, however, be not only unfounded to flatter ourselves that this stability in the faith is the result of anything peculiar in the Irish nature, but it would be, I may say, a blasphemy to assert it. God alone can preserve any one in the paths of truth and virtue; how much more must we attribute to Him the fidelity of a whole race, under the trying circumstances here enumerated?

Such grace may have been given, as many believe, in reward of the readiness and the fulness with which our ancestors first received the faith of the Gospel, and it is hoped that God will to the end grant the same grace of fidelity to their descendants. Our great Apostle is said to have asked this favour from God for the nation which so readily responded to his call. Let us unite our prayers with his, and, like Solomon, ask for our race not riches, nor power, but true wisdom, which is, above all and before all, allegiance to the true faith. This was the prayer, no doubt, which the millions of our martyred ancestors poured out. They themselves sacrificed property and liberty; they gave up everything that man could take away, that they might preserve this precious jewel. They believed that in doing this they were following the dictates of true wisdom, and, in their fondest love for their remotest posterity, they wished and prayed that similar wisdom might be displayed by them. May their prayer be heard to the end.

This prayer has been heard, or at least this grace has been granted, up to the present. When the sons of Ireland on this day return in thought to the homes of their fathers, they may indeed look back upon a land inferior to many in the elements of material greatness. They may behold her castles and rich domains in the possession of the stranger. They may view the masses of their race with scarcely a foothold in the land of their fathers, liable to be ejected from the farm, and driven out on the public highways, and from the highways into the crowded town, and from the hovels of the crowded town into the poorhouse, and even at the poorhouse denied the right of admission. But amidst all the miseries of those who yet dwell in the old land—in spite of the wiles of unscrupulous governments, and heartless and tyrannical landlords, and hypocritical proselytizers—in spite of open violence and covert bribes, their undying attachment to the faith remains unaltered, unshaken—a monument of national virtue more honourable than any which wealth or power could erect, or flattery devise.

But all this is a grace, a great grace of God. It reveals a purpose of Heaven more bountiful in regard to this people than if he had raised them to the highest place in material power amongst the nations of the Earth.

Temporal prosperity, in its various forms, though a favour from God, is not his most precious blessing. He himself selected the way of the Cross. In abjection and suffering he came into the world; he lived in it despised and persecuted, he died amidst excruciating torments. To those whom he loved in a special manner, he says, "Can you drink the chalice which I am to drink, and be baptized with the baptism with which I shall be baptized?" and when they reply, they can, the promise that this shall be fulfilled, his leading them to follow him in the way of the Cross, his calling them to suffer for righteousness, is the best pledge of his greatest love.

This grace he has given to Ireland. Her children have received and accepted the call; they have reaped the reward. Indeed, I have found the opinion entertained by many clergymen of extensive experience, that there is not probably a people on this Earth of whom more, in proportion to their number, leave this world with well grounded hopes of a happy eternity. They do not, it is true, display a boastful assurance that they are about to ascend at once into Heaven. But vast masses serve God with humble fidelity in life, and, at death, acknowledging and sorry for their sins, doing all they can to comply with his requirements, they throw themselves, with resignation to his will, into the arms of his mercy.

Were nothing else apparent in the purposes of God, we might

stop here. We would find a great and worthy object for all that Ireland has suffered, and cause to thank the Almighty Ruler for having given her the grace to suffer in union with and for the sake of his Son.

But God's graces are often given for ulterior purposes; and it may be asked whether the extraordinary preservation of this nation's faith has not another object in his wise and merciful counsels.

It appears to me that this is now clear in the case of Ireland. But, to understand it properly, we must reflect more closely on her connection with England, and on the condition of this latter country.

In the sixteenth century England abandoned the faith to which she had adhered for a thousand years. Her apostacy, though consummated by degrees, may be said to have become at last complete. The blood of her best sons flowed at Tyburn. The priests that were not of the number were banished, or forced to seek safety in hiding places. The same price was put on the head of a priest as on that of a wolf. The property of Catholics was confiscated, their children were taken from them, and educated in the religion of the establishment. These and analogous measures produced their effect at last. Were it not for these things, a great part of that nation, if not a majority, would be Catholic to-day. Though they desired no share in the plunder of the Church, and had no fancy for the new theories of the Reformers, they were weak enough to yield to a pressure, under which compromise first, and then apostacy, afforded the only means of escaping confiscation and the loss of every social advantage, frequently the only means of escaping death. The old faith stamped, indeed, its mark on the institutions of the kingdom in a manner that could not be blotted out. It left its memorials everywhere throughout the land. The noble universities, the gorgeous cathedrals, and the splendid ruins scattered over the surface of the country, are witnesses of its departed power; but it is itself effectually blotted out from the hearts of the people. Though the most noble kings and princes of the land had delighted in honouring Catholicity, though England had sent her apostles and her saints into many a clime, though her hills and valleys had re-echoed for centuries with the sweet songs of Catholic devotion, her people now know nothing more hateful than the faith under the auspices of which their fathers were civilized. They nickname it "Popery", and the name expresses that which is to them most hateful.

Yet this England, this Catholic-hating England, has become one of the greatest nations of the Earth in the material order. Her fleets are mirrored in every sea; her banner floats on every

continent. It has been truly said that the sound of her drums, calling her soldiers from slumber, goes before and greets the rising sun in its circuit around the globe.

But what is most remarkable, and certainly not without some great purpose in the order of divine Providence, England has become in our day the great hive from which colonies go out to people islands and continents in distant parts of the world; lands which were before vast wastes, tenanted only by the wild beast, or by the savage scarcely less ferocious. Indeed, she is the only nation in our day that seems to have received such a mission.

And is it then to an apostate nation exclusively that God has given the mission to fill up these wastes? Is it a corrupted faith only which is to be borne to these savage nations, and to be planted in those vast regions, which God has made known to civilized man in these latter days? Were this the case, we might tremble, though we should adore it as one of the inscrutable judgments of God, dealing with nations in his *great* wrath.

But is such the fact? It would indeed be the fact were it not for faithful Ireland. But, united as England is with Ireland, the result is quite otherwise. The very ambition and desire for gain which impel England to extend her power and plant her colonies in the most distant countries of the globe, become the instruments for carrying also the undying faith of Ireland to the regions which England has conquered.

Saul went to seek Samuel, thinking only of finding his father's asses. God was sending him to be anointed king over his people. England sends her ships all over the world, thinking only of markets for the produce of her forges and her looms. God is sending her that she may spread everywhere the faith of the Irish people.

Under the "Union Jack", on which the crosses of St. George and St. Andrew are blended, but so blended as to prevent any Christian symbol being recognized (a fit emblem of the effect of the union of jarring sects, each professing to proclaim Christianity, but between them only obscuring and obstructing it)—the Irishman, too, is borne to the distant colony. He goes, probably, before the mast or in the fore-castle, but he bears with him the true faith; and when he lands he hastens to raise its symbol. This may be at first over a rude chapel. But it is a signal to other way-farers, and they gather under its shade to offer up the sacred mysteries. As soon as his means permit, even before he can build a good dwelling for himself, he takes care that the house of God be, in every possible degree, worthy of its sacred character. And so the Church creeps on and grows, and regions that sat in darkness are now blessed by the offering of the Adorable Sacrifice and the announcement of the true faith.

The Irishman, generally speaking, did not leave home through ambition, or for conquest. He departed with sorrow from the shade of that hawthorn around which the dearest memories of childhood clustered. He would have remained content with the humble lot of his father had he been allowed to dwell there in peace. But the bailiff came, and, to make wider pastures for sheep and bullocks, his humble cottage was levelled, and he himself sent to wander through the world in search of a home. But in his wanderings he carries his faith with him, and he becomes the means of spreading everywhere the true Church of God.

It is thus that the tempest, which seems but to destroy the flower, catches up its seeds and scatters them far and near, and these seeds produce other flowers as beautiful as that from which they were torn, so that some fair spot of the prairie, when despoiled of its loveliness, but affords the means of covering the vast expanse with new and variegated beauties.

It is thus that the famine, and the pestilence, and the inhuman evictions of Irish landlords, have spread the faith of Christ far and near, and planted it in new colonies, which, when they shall have grown out of their tutelage, will look back to the departed power of England and the undying faith of Ireland as, in the hands of Providence, the combined causes of their greatness and their orthodoxy. Macaulay's traveller from New Zealand, who will, on some future day, "from a broken arch of London Bridge, take a sketch of the ruins of St. Paul's", may be some Irish "O'" or "Mac" on a pilgrimage to the Eternal City, who passes that way—having first landed on the shores from which his ancestors were driven by the "crowbar brigade", and visited with reverence the hallowed graves under whose humble sod lie the bones of his martyred forefathers.

It is thus that the Catholic faith is being planted in the British colonies of North America; it is thus it is carried to India, and to Australia, and to the islands of the South Sea. Thus are laid the foundations of flourishing churches, which promise, at no distant day, to renew, and even to surpass, the work done by Ireland in the palmiest days of faith, when her sons planted the Cross, and caused Christ to be adored, as he wished to be adored, in the most distant regions of the earth.

The magnitude of this work is not to be measured even by the importance of these transplanted churches at the present moment. The countries to which I have alluded are but in their infancy. We can see on this continent the rapid strides of such infant colonies. Within three quarters of a century this country has advanced in population from three to over thirty millions, and in most other elements of greatness in still grander proportions. If it continue to increase, as it has done regularly from

the beginning, at the end of this century, or soon after, it will have a population of over one hundred millions—that is, as great as is now the population of France, and Spain, and Italy, and Great Britain combined. If this be expected in this country in forty years, what will the case be in one or two hundred, in this and so many others similarly situated?

Australia starts with all the advantages of this country, and some peculiar to itself, and is following it with giant strides. It may overtake it before long, if not outstrip it. But the position of Catholicity there is very different from what it was at the commencement, or even at an advanced period, in the United States. The Catholics in Australia occupy a position of practical social equality with others. They will grow with the growth and strengthen with the strength of their adopted country, and have their fair share in its importance.

England herself, from which the Catholic name was thought to have been almost blotted out, has been deeply affected by this exodus of Irish Catholics. In her cities, and towns, and hamlets, the Cross has been raised from the dust. At the side of the ancient monuments which remind England of her apostacy, humble spires rise in every part of the land, and tell that nation that the faith which they thought destroyed still lives, and is ready to admit them again to its wonted blessings. They stand there, and betoken the unity and stability of that faith of which they are the symbols—of that faith which reclaimed the fathers of that people from barbarism, and continued to be the faith of the land for a thousand years, and is yet a faith, and the only faith, in which men of every tongue and every clime are united. The English people see its unity and stability, while they are forced to witness the ever shifting and clashing forms of the religion that was substituted for it. For, in the name of the one Christ and the one Bible, altar is everywhere erected against altar, pulpit thunders against pulpit, the teaching of to-day is contradicted in the same pulpit on the morrow; yet each one proclaims his own device as the plain teaching of Scripture.

This confronting of unity with confusion, of steady adherence to truth with the ever varying shifts of error, of the mild but bright glory of an everlasting Church with the frivolities of the proudest inventions of men, is a grace, and a great grace, which God grants. It is a grace for the use of which that people will give a strict account. And oh! may that use be, that they will make it fructify to their salvation. For while we appreciate the blessings granted to ourselves, we have no other feeling in their regard than a wish that they, too, may share in these blessings, and be like unto us in everything “except these chains”.

But whether well used or abused, whether unto “the ruin” or

“salvation” of many in that country, this grace is given chiefly through the Irish emigration.

I am not unaware of, nor do I undervalue, the importance of the faithful remnant that has in England steadfastly continued in the faith once delivered to the saints, nor of the accession made to their numbers by the conversion of so many noble souls, to whom God gave light and strength to overcome the many difficulties that would have fain prevented their following that light. But of both we might not inaptly ask, “What are these amongst so many?” They are like those few tints that gild the skies here and there, when the sun’s light has all but departed; or like those stars that pierce at night the cumbered heavens—bright, indeed, and beautiful—but only showing forth more clearly the dark outlines of the heavy and murky clouds that shroud the horizon. They make us feel only more sensibly, and keep fresh in our memory, the loss of the sun that has set.

It is the Irish emigration that has chiefly supplied the multitudes who flock around English altars, that has made churches and schools spring up, that has finally called for the restoration of a numerous hierarchy; and, as if to mark this fact, and point out the great part that Ireland had in restoring Catholic life to England, God has so arranged it that the first head and brightest ornament of that new hierarchy should be the son of Irish emigrants; for such is the great and illustrious Cardinal Wiseman.

And even in these United States, let people say what they please, has not the Irish race held the first place in planting the cross throughout the length and breadth of the land?

In this, and wherever else I speak of the Irish race, I do not, of course, confine myself to those born in Ireland. The work which a race is called to do is to be done by those who now live, and by their children and their children’s children, wherever they happen to be born. Indeed, it would be a contradiction in terms to consider the father and son, wherever born, as belonging to different races. Be it for weal or for woe, be it unto honour or unto shame, the fathers cannot disown the children nor the children the fathers. If it depended on feeling or wishes, I, for one, would be very glad to dissolve connection with any one who insists that he owes nothing to the race that gave him a father or a mother. I would readily leave such a one to his proud claim of owning no paternity but the land on which he vegetates, and I only regret that he will scarcely bring to it much credit or advantage. He who is unwilling to acknowledge the father that begot him, or the mother that gave him suck, is not a prize worth contending for. But whatever we or he may wish, whatever be the results to us or to him, he is flesh of our flesh and bone of our bone. What God has united, neither he nor we can put asunder.

It is not that we should form separate classes or castes, or that we claim other rights or privileges, or have other duties than those of other races; but the one to which each man belongs has been fixed by the Almighty Provider in the very act of giving him being, and he who would fain conceal, or disown, or be ashamed of his race—that is, of the order of Providence to which he owes his existence—could succeed in noting else but in proving himself unworthy the esteem of men of any race.

I know and gratefully acknowledge the important services rendered to Catholicity in the United States by persons of other races. There was, first of all, the Maryland colony, with whose noble history that of few, if any, of the other colonies can compare. By their justice and humanity in treating with the native tribes, by similar justice and fair dealing with other colonists, of every religion and every race, by their domestic virtues and patriotic course, the men of that colony deserved and received a high place in the esteem of their countrymen and of the world.

But their number is small, too small—indeed. Would that they were more. Were they all put together they would not form one average diocese of the forty-six now existing in this country.

God has sent us many illustrious men from France, and Belgium, and Italy, who have occupied the foremost ranks in the ministry, whose heroic virtues and zealous works are even now as beacon lights to all who labour for God's glory. But as to the people from these countries, they are not many more than those from the Maryland stock. Germany has sent many of her hardy sons to labour with the steadfastness of their countrymen in building up the walls of the sanctuary. These are, indeed, a most important element, and are destined to become more and more important every day. They may yet exercise a greater influence on the destiny of the Church in this country than the Irish race. But so far, I think, no one will claim that they can be compared with it in numbers, or as to the results hitherto obtained. Of the converts in this country we may say the same thing as of those in England.

Giving all, therefore, what belongs to them—for there is not, nor should there be here, any room for jealousy—I think it will be admitted that it is above all others to the sons of Ireland and to their children that the spread of Catholicity is due in this land. No matter who ministered at the altar (though there, too, the sons of Ireland have had their share), in the body of the church you will find that, in the majority of places, they constitute the bulk, and in many the whole of the congregation. Their hard earned dollars were foremost in supplying means to buy the lot and raise the building from which the Catholic faith

is announced. The priest, no matter what his own nationality, was nowhere more confident of finding help and support than among the Irish emigrants or their children. Wherever a railway, or a canal, or a hive of industry invited their sturdy labour, the cross soon sprang up to bear witness to their generosity and their faith.

Even the old Maryland colony, though consisting chiefly of English Catholics, seeking here a freedom of conscience denied them at home, had its Irish element, and that not the least noble in deeds nor the least conspicuous in virtue.

When at the period of the Revolution the noblest men of this land stood together, shoulder to shoulder, and issued that Declaration of Independence to which they pledged their lives, their fortunes, and their sacred honours, it was a Catholic of the Irish race who affixed his signature for Maryland. In doing this he pledged an honour as pure, and a life as precious as any of the rest, but he staked a fortune equal to, if not greater than, that of all the others put together. When he signed his name, one standing by said, "There go some millions". Another remarked, "There are many Carrolls; he will not be known". He overheard the remark, and to avoid all misconception, wrote down in full, "*Charles Carroll, of Carrollton*".

Yet this noble scion of the Irish race, for so many years the pride and the ornament of his native state, while fulfilling all the duties of an illustrious citizen, was not ashamed of the race from which he sprang. Instead of selecting amongst French *villes* or English *parks* or *towns* a name for his princely estate, he stamped on it a title with the good old Celtic ring. He called it after a property of one of his Irish ancestors, *Dough-ragan Manor*, thereby telling his posterity and his countrymen that if they feel any pride in his name, they must associate him with a race which so many affect to despise.

Let all the sons, and the sons of the sons, of Ireland be, like him, faithful to their duties as citizens, ready to sacrifice their all for their country, whether that all be little, or as great as was his vast wealth; just and respectful and charitable to men of all races and creeds, not anxious either to conceal or obtrude their own, but rather to live worthy of both; determined, in a word, faithfully to discharge all their civil and Christian duties, let them be earnest in elevating the one by greater fidelity to the other. Acting thus, they will imitate Charles Carroll, of Carrollton, and fulfil all I would wish them to do out of fidelity to their country, their religion, and their race.

It was also one of the Maryland stock, but of this same Irish race—another Carroll—who was chosen the first bishop, and the founder of the hierarchy, of the young American Church; as if

Providence here too wished to indicate from which race the chief strength of Catholicity was to be derived in this land.

Would it be overstraining matters to say, that a hint of this was also given by Providence in the Irish name of the future metropolitan see of the United States—the first in time, and always to be the first in dignity? The word *Baltimore* is an Irish word, and, through the founder of the colony, was derived from an Irish hamlet, which from the extreme south-west coast of Ireland, is looking, as it were, over the waters of the Atlantic to this continent for the full realization of its name. The word, in the Irish language, means “the town of the great house”, and it was beyond the Atlantic that Baltimore, in becoming the chief see of a great church, has truly become “the town of the great house”, for the church, or house at the head of which it stands, extends probably over a wider surface than any other church or churches amongst which any one bishop holds pre-eminence, excepting only the church governed by the Vicar of Jesus Christ, to whom is committed the care of *all* the sheep and lambs of God’s fold, that is, the whole of Christ’s Church. In names, which God has given, or permitted to be given, he has frequently foreshadowed the destinies of individuals and races. Would it be superstitious to suppose that in the Irish name of this American ecclesiastical metropolis—the only important city in this country that has an Irish name—Providence pointed, on the one hand, to its future position in the Christian hierarchy, and on the other to the character of the chief portion of the family of that house or church?

But, be this as it may, it was a scion of the Irish race who was the founder of the new American hierarchy. For some time he held the crozier alone. The whole country was his diocese. But he did not depart until he saw suffragans around him forming a regular hierarchy, that was destined to multiply and, mainly on Irish shoulders, carry, everywhere, the ark that would spread blessings throughout the land.

The work that has thus been commenced is no doubt destined to prosper. It is not without a motive that in this country the lines are drawn, and the foundations laid by Providence for a noble church. Its beginnings (for we may say it is yet in its infancy) bear many of the marks of the process by which the work was effected. It is destined to grow, and may it grow, particularly in the mild beauty of Christian virtue, and win, by love, the homage of all the children of the land, that all may receive through it the graces of Heaven, and even their Earthly prosperity be consolidated and become the means of their acquiring higher blessings.

But whatever be said of the United States, the Irish race is

certainly almost alone in the work of diffusing Catholicity in the various other countries in which the English language is spoken.

The sufferings of Ireland were, therefore, the means, and evidently intended by God as the means to preserve her in the faith, to give her its rewards in a high degree; and this preservation of her faith was as evidently intended to make her and her sons instruments in spreading that faith throughout the English-speaking world. This is, therefore, what I claim to be, in the counsels of God, the **DESTINY OF THE IRISH RACE.**

Did we endeavour to draw this conclusion by far-fetched arguments, we might fear the delusions of fancy, but I think it is plainly written in the facts to which I have alluded, when looked at with faith in an overruling Providence. The diffusion of the true faith enters too closely, and is too primary a thing in the designs of God, to suppose it for a moment to be the work of accident. It is his work first of all. Where it exists it exists because he so willed it. The instruments that effected it must be those which he has chosen and placed to the work with this very view. When, therefore, the results obtained, and those we see in the certain future, and the means by which they are obtained, are a matter of intuition, rather than of reasoning, the conclusion drawn seems to me to have all the force of demonstration, and in no way liable to be considered the product of fancy or of national pride.

This interpretation of the facts of history will, by some, be considered a complicated theory, and therefore unworthy of God. But the simplicity of God's operations by no means excludes multiplicity and combination of agents in themselves most inadequate or discordant. Our inclination to exclude these, though we imagine the very contrary, is the result of the consciousness of our own weakness, which we would fain attribute to God. We may, indeed, be overwhelmed, or at least embarrassed, by many instruments; and therefore we think it wise to avoid their use. But, it is as easy for God to use and direct many as few, or to produce results by his own immediate action. Nay, though sometimes he performs wonderful works in a moment, he is more often pleased to act through numerous and far-reaching instruments, which, at times, seem even to work in opposition to his designs, and by overruling and directing them, to prove that he is Ruler and Master over all things in action, as well as the Author of their being.

By one word he made the Earth produce "every green herb" and "every fruit-tree yielding fruit according to its kind"; but he is now pleased to make the fertility of the earth, and the various ingredients of the air, and the heat and light of the sun, labour through a whole season to produce the flower, that for a

few days wastes its fragrance on the meadow. At one time he sends his angel to strike down in one night myriads of the enemies of his people; at another he is pleased "to hiss for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria" (*Is.*, vii. 18), that they may come and be the instruments of his vengeance. At one time he rains down bread from Heaven to feed a whole multitude; at another, he sends his angel to take the prophet by the hair of his head from Judea, even unto Babylon, that he may supply food to his servant.

It is not for us to prescribe ways to Providence, but to study His design in the events which we witness, and to bow down and adore his Power, his Wisdom, and his Goodness.

To give power to an apostate and persecuting nation, and the grace of fidelity to another; to use and even to create the material resources of the first as the instrument of his design over the latter, may appear a circuitous course, but it is only another instance of that unity of purpose and multiplicity, variety and apparent incongruity of means, which we witness in almost all his works.

When the people of God were carried away into captivity, "the priests took the fire from the altar, and hid it in a valley where there was a pit without water". There "they kept it safe", while the Gentile hosts reigned triumphant in the land. But "when many years had passed", and the people returned, they sought the fire, but found only "thick water". This they sprinkled on the new sacrifices that were prepared, and "when the sun shone out, which before was in a cloud, there was a great fire kindled. so that all wondered" (*II. Mach.*, i. 19, 22).

An analogous phenomenon, methinks, has been presented in Ireland. That combination of frenzy and irreligion, which men have called "The Reformation", swept before it almost every vestige of faith from many of the northern countries of Europe, and seemed in a special manner to have enveloped in darkness the islands of the West. Men were like "raging waves of the sea, foaming out their own confusion", boasting of liberty and light, but treating the faithful with savage cruelty, and showing their own inability to hold fast any positive principles which they proclaimed as truth. The ancient faith of these islands, overwhelmed in the waters of tribulation, seemed hidden in the hearts of the Irish people, saddened by persecution and sufferings of every kind.

But the day has come for pouring forth this water on nations. By their sufferings, the Irish race, driven into many lands, mingles with the progeny of its oppressors. The sun of God's grace, which seemed under a cloud, is now shining forth, and a great

fire is enkindled and is spreading its light and its heat far and near. The Church of God is everywhere showing itself again in its pristine beauty. English-speaking nations that were the ramparts of heresy, are beginning again to fall into the ranks of Catholic unity, and, as happened once before, the light of faith that took refuge in the most distant island of the West, is, from that sacred spot, sending forth its beams and gladdening the Church by giving her whole people as her children.

So far we are led, I may say, by the mere logic of facts. Were we to indulge in speculation, but in a speculation quite in conformity with the beneficent designs of God, we might expect still more from these effects of the steadfastness of Ireland.

Notwithstanding all the faults of England, the Catholic heart throughout the world has never lost its interest in that land, once so faithful. Other nations, once as Catholic, have been lost, and they are almost forgotten. The land where the Saviour Himself lived is, indeed, remembered on account of the sacred spots which he trod; but no hopes are entertained for the conversion of its people. The Churches planted by the Apostles have been destroyed. We cherish the memory of the holy confessors and martyrs who adorned them; but despair of their return to the truth is the only feeling in their regard that we can discover in the Catholic world.

But in one way or another the Catholic heart seems never to have despaired of the return of England. Opinions and expectations which are, probably, nothing more than an expression of the intensity of this feeling, are everywhere to be met. They exist among the learned and the high, as well as amongst the humble children of the Church, and are found to be cherished in different lands. England, with her long catalogue of saints, seems to be considered, not as an outcast, on whom the sentence of spiritual death has been executed, but rather as the prodigal, who in a moment of thoughtlessness demanded, what he called his own share, and wandered from his father's house. The father is looking out, expecting every day to see the wayward one return, and is ever ready to kill the fatted calf, and to call on his friends and neighbours to rejoice and be merry, for "he that was dead is come to life again, and he that was lost is found".

But, alas! there is much reason to fear that such joy is not to be expected. We know of no instance of a whole nation once fully and deliberately apostatising from the faith ever again returning. The grace of faith, if lost by individuals by formal apostasy, is seldom recovered. It has never yet been recovered by any nation that once enjoyed its full light, and deliberately abandoned it. It is not for us, to be sure, to place bounds to the mercies of God. Who knows but that in these latter ages God

may do a work which he never did before? and, now that the Church has encircled the globe, and announced the Gospel to every nation under the sun, God may send her back on another mission more glorious than the first, showing forth his power in giving new life to fallen nations as he did before in converting those who knew not his name. His first work might be compared to that which he performed when he took the clay and breathed into it the breath of life; this, to his raising up the dead already mouldering in the tomb. But he has done both in the physical, and he may do both in the moral order.

Without having recourse, however, to this extraordinary dispensation, the hope of which would be unwarranted by anything we have yet seen, may not the hopes to which I have alluded, and which could scarcely have existed without some influence of the divine Spouse of the Church, be realized in the conversion of the children, rather than in that of the mother? May not the expectations of the Catholic world be realized by a return of English-speaking brethren in the various colonies which the mother country has planted? May *they* not receive the graces which the latter has cast away, and thus more than compensate the Church for the loss of that one island?

Such results would be no anomaly in the experience of the Church. Several nations first learned Christianity under a heterodox form, and some of the most Catholic to-day are their descendants. Their errors were not their own faults, *as nations*, and God had pity upon them.

We may say the same thing of this, and of several other countries, where great and independent peoples will be found one day as they now are here. This nation has never apostatised from Catholic truth, simply because it never possessed it *as a nation*. At its birth it was already entangled in the meshes of heterodoxy, and it found the Catholic Church in its midst, with few adherents. Yet, at its very birth, it struck off the shackles by which she was bound. Several circumstances, it is true, aided this course of justice. But, who will say that these existed otherwise than by God's Providence, and for the nation's benefit, as well as for ours? This course of justice, moreover, was adopted cordially and fully by the founders of the country's independence, and that at a time when the Church was so treated by few even of those nations on whom she had the best claims. Bigots, it is true, were not wanting, then, or since. But it is a great fact, that this nation, *as a nation* and as a Government, has always, since its birth, treated God's Church with justice.

A cup of cold water, given in the name of Christ, shall not be without its reward. Do we exaggerate in hoping that this mode of proceeding towards his Church shall have its reward from her

Heavenly Spouse—that it will plead for this nation with the Divine Mercy, as the alms of Cornelius obtained for him the knowledge of Gospel truth and a share in its blessings? The grace of faith, with these blessings, is the greatest which God gives to man, nor is it the less valuable because it is not now appreciated or is even spurned. It is God's grace that gives a hunger for divine things, as it is by Him that the hungry are filled.

Yes, I do not only desire, and send up the prayer, but I candidly avow the hope, that the light of faith is yet destined to shine brightly here, even amongst those who now look on it with contempt or hostility. In this I am strengthened by the desire for a knowledge of truth, which, notwithstanding the bigotry of many, is so widely spread. I am strengthened by the growth of the Church itself, which bears the marks of a higher purpose on the part of God than the mere preservation of those who came Catholics to our shores. I am strengthened by the very losses which the Church sustains in the falling away of many of her children. For surely God did not permit them to be driven hither by persecution that they might perish. He sent them forth to battle, in doing which, though many may be lost, he will grant victory to his own cause. I am strengthened by the very dangers by which we are surrounded; nor would my hope be shaken even if storms should impend. For it is according to the ways of God to reach his ends amidst contradictions.

Let it not be said that the humble condition or the faults of many of the children of the Church, forbid such a hope as this. God's ways are not as our ways. It is not by the great or by the mighty that his truth is propagated. Flesh might otherwise glory in His sight, and men might say that, by their wisdom and their efforts was His kingdom established. So far from this being an objection, when other things inspire hope, the hope is strengthened by the humble form in which the Church presents itself. Our hope of its diffusion is better founded when we see it borne to our shores by humble labourers, than if it had come recommended exclusively by proud philosophers, cunning statesmen, or by men loaded with wealth.

What we hope for this nation, we may hope with greater reason for the other nations yet reposing in their infancy, or growing in giant proportions under British rule. I say, with greater reason, because in most of these the foundations of Catholicity are laid even more deeply than they are here. While it would be a great thing for God's honour and glory, there is nothing to forbid the hope that these may one day be united in the true fold of the everlasting Church. The blood of Ireland and of England will mingle in their veins; and, while they will look back with shame on the apostacy of the sixteenth century, as a disgraceful chapter

in the history of their forefathers, they will glory in the recollections of the saints and the heroes of religion who, for a thousand years, adorned both their mother countries. With feelings analogous to those with which we look back to the tyrants of the first centuries and their victims, they will set off the martyr heroes of one portion of their ancestors to the apostacy of the other, and the apostacy itself will be, in their history, but an episode proving how far human nature may stray, while their own conversion will be a standing monument of the power of the cross.

If these hopes be realized, the Irish race and its sufferings will have been the instruments in the hands of God by which the grand result will be accomplished; but whether they be realized or not, the main point which I have endeavoured to dwell upon seems to me to be established beyond doubt—that is, that this race has been preserved by God in the true faith in an extraordinary manner, for the purpose of spreading that faith throughout the English-speaking nations which now exist, or which are coming into being.

As Ireland owes the preservation of her faith to her being destined as the leaven of that mass, it is but assigning to God a purpose worthy of His goodness to say, that England owes her power to her mission to spread that leaven throughout so many vast regions. It will not, I presume, be considered rash to say that God, permitting her to acquire power, proposed to himself some higher object than that other nations should have cheap cotton or woollen fabrics, or that they should learn how to travel forty instead of four or ten miles an hour. In his goodness he designed that power for some purpose worthy of Heaven; and this purpose may be accomplished whether England herself will it or not, or even though she desire the very contrary. I have said before, that most learned and grave writers consider the Roman power to have been intended, in the counsels of God, to prepare a way for the diffusion of the Gospel. The rulers of Rome despised the Gospel and its heralds. Still Rome most probably owed to them her greatness, and but for this mission, she might have remained what she was in the beginning—an obscure village, a place of refuge for the thieves of the surrounding country. England may despise the Irish Catholic. Like Rome, she may look upon the professors of Catholicity as the great plague-spot of her system. Yet, in the designs of God, she most probably is indebted for her power to the part she is made to act in the diffusion of their faith. It is certain, at least, that the highest use of that power she has yet been allowed to make, is the carrying of frieze-coated Papists to distant shores, and the clearing of the forests where they are propagating, and are yet to propagate more extensively,

the true faith. If a higher design in her behalf exist in the arrangements of Providence, it is yet to be made known. But for this she might have remained, as the poet described her, "a naked fisher" on her rock, and when she shall have ended her usefulness as an instrument for accomplishing this object, she may return "to her hook", still musing, perhaps, her senseless "No Popery", while the churches which she has unwillingly assisted to plant, will be growing up in beauty and praising God in one harmonious voice with the other children of his family throughout the world.

The value and importance of this great mission cannot be overrated. It is awful to think what would have been the condition of the English-speaking races, in a religious point of view, if Ireland had shared in the English apostacy. Scarcely a Catholic voice would be heard amongst those seventy or eighty millions now using that language, who occupy so large a portion of the Earth, and in another century, according to the ratio of their growth, may become two or four hundred millions, or even more. The very remnant that has continued faithful in England might have followed in the wake of their predecessors, had not the influence of Ireland caused the sword of persecution to be sheathed, and civil intolerance to cease at last, and thus the temptation to be removed which had proved fatal to so many. In that vast empire, or the empires that may rise out of its fragments—for, in more than one place are foundations of empires laid which would grow with giant growth, even though the power of the mother country were paralysed to-morrow—the holy sacrifice would not be offered up, and thus the prophecy not fulfilled, which foretold that a clean oblation would be offered from the rising of the sun to the going down thereof. That union of the Christian family for which the Saviour prayed before he suffered, and which he left as a mark by which men would know his followers, would not be exhibited to the world. Christianity would be confounded with the products of these latter ages of so-called "light", and be thought, like the appliances of steam and the contrivances of machinery, to owe its power to the genius of the Anglo-Saxon race, instead of deriving it from Him who died on Calvary. For their Christianity, by its very name, would proclaim that the work of Christ had failed, until the press and the "march of light" had come to its aid. Religion, in a word, instead of being a divine institution, would appear and be amongst them but a brilliant work or invention of man, and, therefore, in the supernatural order, but a brilliant delusion, not an institution which the mercy of God transplanted from Heaven, and made to stand, and to grow, and to bless, and produce fruit, in every age and in every form of society.

But, in preserving the faith of the Irish race, God has provided a heaven of truth for these masses. By the side of systems of religion which men have devised, stands the everlasting Church—that Church which, as Macaulay remarked, is the only connecting link between the civilization of the ancient and modern worlds—the Church which taught the name of Christ to every nation that knows him, even to those who afterwards fell from the fullness of truth—the Church which Augustine brought to England, and Patrick to Ireland—the Church that raised the dignity of the poor, and humbled the pride of the high, placing all on the level of the Gospel—the Church that claims no new inventions, but is itself an invention of God, infinitely surpassing all inventions of man, holding out nothing to the nineteenth, which it did not present to the first, to the tenth, and to every other century, but presenting to all the faith and institutions of God, able to save all, to elevate all, to bring all into one fold, that all may be united in one happiness in Heaven.

Is not this great result worth all the sufferings which Ireland has endured? The ways of God appear often circuitous. But in their circuitous course they are everywhere fraught with blessings. The children of Ireland suffered; yet, even in their sufferings they were blessed. He himself pronounced “blessed those who suffer persecution for justice’s sake”; for in their trials they redeemed their own souls. But they were doubly blessed, because they were preserving the ark of God, and carrying it through the waters of tribulation to bless more amply unborn and numerous generations. The ways of God are circuitous, and though, like the course of the planets, they sometimes seem to us to retrograde, they are always onward. The sufferings of Ireland at a time seemed without a purpose, or even the very contrary to what we might have expected for so faithful a people. But, who knows what might have been the result, if justice and humanity had marked the course of the English nation towards Ireland? Who knows but the temptation to the latter to be drawn into apostacy would have been too powerful? Had Apostate England dealt generously or justly with Catholic Ireland, who knows if, in the alliances that would have been formed, she would have been equally steadfast in her faith? And though for a long time confiscations, and plunder, and persecution, and slaughter, and even now, harsh treatment condemning her sons to famine and banishment, have been the effects of the English connection; if these have been the means of creating a barrier that prevented the spread of heresy amongst her sons, has too great a price been paid for the “pearl” that has been bought? When, particularly, the cross borne by the children of Ireland shall have been erected in the Western and Southern

Hemispheres, and flourishing Churches in Catholic unity established under its shade, where, but for the fidelity of our fathers, heterodoxy alone would have had sway, shall we not say that little indeed were their sufferings compared to the value of such an Apostolate of Empires?

What is any Earthly mission compared to this? What is even the spreading of civilization with its highest privileges, compared to the spreading of the saving institutions of the Gospel? Even in this world virtue is a thing infinitely superior to mere physical power. The man who does God's will, whose soul is adorned with grace, is an object of complacency with his Maker, and enjoys his esteem infinitely more, than he who can control the hidden powers of nature, and make them subservient to his will, but does not make his own will conform to the great law that should govern it—subjection to the will of God. When Earth, and all that is of Earth, shall have passed away, the proudest human achievements will be seen to have been as nothing, while those who shall have caused God's name to be glorified, shall shine as bright stars “unto perpetual eternities”.

This mission, however, has its duties as well as its dignity. What will it avail us to be the sons of martyred sires who sacrificed all for God, if we barter the faith for which they died, for some paltry bauble, or fail to transmit it to those under our charge? Will not the constancy and sufferings of our fathers be a reproach to us before God and man? Will they not pronounce judgment upon us if, while we honour their heroic deeds, we ourselves display nothing but pusillanimity? And even though we preserve our faith, will not this be rather to our shame, if we do not endeavour to practise the virtues which it teaches? When the salt has lost its savour, it is good for nothing any more but to be cast out, and to be trodden on by men. The higher the vocation of God, the lower will be the degradation of those who fail to correspond. They will be despised, and justly despised, by God and by men.

We can see in the fate of other nations the consequences of infidelity to a noble mission. Spain and Portugal were once great powers. They achieved great things at home and abroad. The sails of their commerce whitened every sea. The most distant lands acknowledged their might. They, too, were missionary nations. They carried the faith to the East and to the West, and in both hemispheres planted the cross on continents and islands where Christ was before unknown. God may be said to have given them power for this purpose. It was mainly through their agency that the missionary work, which repaired the losses of the Church in Europe, was carried on for two hundred years.

But the rulers of these countries listened to wicked counsels. On *one and the same* dark day did Spain, on another did Portugal, command the most strenuous heralds of the cross to be seized and bound in chains. The galleons that were wont to bear over the deep the treasures of Asia and America, and pour them into the laps of the mother countries, or to carry their commands and the means of enforcing them to the most distant lands, were now spreading their sails over every ocean and sea, in the inglorious work of conveying to home prisons, or into exile, the truest missionaries of the cross. On that day these nations renounced their noble mission, and the power that was given to enable them to carry it out soon departed.

The immediate agencies producing their downfall, as well as those that gave rise to their power, may, indeed, be seen in operation before the existence of the causes to which I have attributed them, but not before these were known to God. Now, he frequently prepares, by a long process, the instruments both of his rewards and his punishments, and holds them ready to be conferred on the virtuous, or poured forth on the head of the criminal, long before the fidelity of the one be tested, or the guilt of the other be consummated. Spain and Portugal thus fell, if you will, by immediate agencies long in operation, but by agencies over which God ruled, and which He directed according to his own wise counsels. They fell, and in their humbled condition, mocked by the remains of ancient greatness, they teach all the important lesson, that the greater the high calling given by God, the greater the punishment of those who prove untrue.

Were we also to prove faithless to the mission which God has assigned us, we know not what punishment may await us, even in this world. The trials through which our race has passed, and is passing, may seem severe; but, they are trials permitted by a loving father. May we never deserve that he should scourge us in his *great* anger. We might then find, like the Jewish people, that to suffer for righteousness' sake from the hands of men, is sweet, compared to the gall and wormwood mixed in the cup of those who fall into the hands of an avenging God.

On this day, when the Church calls on us to commemorate the heroic virtues and the glorious deeds of our great Apostle, I would fain say to every son of Ireland—to every one in whose veins Irish blood flows, no matter where he himself was born: Let us live worthy of our ancestry, of an ancestry which is the same for all, and is a noble one, noble in that which is the noblest thing man can rejoice in—virtue and fidelity to God. We ourselves are called in a special manner to do honour to our faith by spreading it amongst nations that are destined to

occupy the highest position in the social scale. Let us be faithful to our calling. Let us show ourselves worthy sons of the martyred dead. Let us make sure, like them, whatever else we fail in, not to fail in transmitting the faith to those entrusted to our charge, never exposing it to danger for any advantage, much less for the trifling things that may be gained here by want of fidelity. Transmit, carefully, the faith, first of all, but with faith spare no effort that you yourselves, and those committed to your care, grow also in every other virtue. Nay, endeavour so to live that *all men* may learn to love the faith which is the spring of your actions, and thus glorify and love that God who is the "Author and Finisher" of that Faith.

LITURGICAL QUESTIONS

(From M. Bouix's "*Revue des Sciences Ecclesiastiques*").

1. Is it lawful or obligatory to insert, at the letter N, in the collect *A cunctis*, the name of the patron of the locality (if there be one) when the titular of the church is the Blessed Virgin or a mystery of our Saviour?

2. Is it right to place on the corner of the altar the finger-towel, which in some churches is fastened to the altar-cloth, from which it hangs suspended?

3. Is there any obligation to ring the bell at the Sanctus and at the Elevation, even when there is no one at Mass?

4. Is it lawful for a priest to use a cincture of the kind generally used by bishops?

1. The name of the titular of the church in which the Mass is said is that which ought to be inserted at the letter N in the collect *A cunctis*. In the application of this general rule various cases may occur; the title may be a mystery of our Lord or of our Blessed Lady; or it may be a saint already named in the collect—for example, Saint Peter or Saint Paul; or Mass may be said in an oratory which has no titular saint. The following are the rules to be observed in such cases:

1°. That it is the name of the titular saint which is to be inserted at the letter N is clear from the following decrees:

1 DECREE. *Question*. "In missali romano præcipitur, ut post nomina Apostolorum Petri et Pauli, in oratione *A cunctis*, etc., dicatur nomen patroni præcipui illius ecclesiæ, seu diocesis. In Hispania est præcipuus illius regni patronus B. Jacobus apostolus et ex concessione Apostolica in ecclesia dioecesi Guadicensi est patronus specialis S. Torquatus, B. Jacobi apostoli discipulus, et ejusdem eccle-

siae et civitatis primus episcopus. Quaeritur: An in praedicta oratione *A cunctis* debeat dici nomen B. Jacobi apostoli, an B. Torquati?" *Answer.* "In oratione *A cunctis* post nomina sanctorum apostolorum Petri et Pauli, nomen Torquati tanquam Ecclesiae cathedralis Guadicensis Patroni dumtaxat ponendum esse". (Decree of 22 January, 1678, No. 2856, q. 8.)

2 DECREE. *Questions.* "... 15. S. Jacobus est patronus universalis regnorum Hispaniae, sancti vero martyres Stemetarius et Caledonius fratres sunt patroni particulares ecclesiae cathedralis, et totius dioecesis Santanderiensis rite electi, et novissime approbati a S. R. C. Quaeritur igitur: Quis ex his patronis debeat nominari... in oratione *A cunctis*, quando in missis haec oratio dicitur in ecclesia matrice et in caeteris dioecesis? 16. In casu, quo ob dignitatis praestantiam nominari debeat S. Jacobus, quaeritur an... exprimi etiam possint nomina SS. Stemetarii et Caledonii in praedicta oratione..., praecipue in ecclesia matrice ubi sacra eorum capita... venerantur? Et si negative, supplicatur pro gratia ad promovendum cultum qui ipsos decet in ecclesia cathedrali ac tota dioecesi ratione sui specialissimi patronatus". *Answer.* "Ad 15. In qualibet ecclesia nominandum esse patronum seu titularum proprium ejusdem ecclesiae. Ad 16. Provisum in praecedenti". (Decree of 23 January, 1793, No. 4448, q. 15 and 16.)

3 DECREE. *Question.* "An patronus nominandus in oratione *A cunctis* intelligi debeat patronus principalis loci?" *Answer.* "Nominandus titularis Ecclesiae". (Decree of 12 November, 1831, No. 4669, q. 31.)

2°. If the titular of the church has been already named in the collect *A cunctis*, no name is to be inserted at the letter N. The same holds if the Mass happens to be that of the same saint. This rule depends on the following decision:

"Quis nominandus sit ad litteram N. si patronus vel titularis jam nominatus sit in illa oratione, aut de eo celebrata sit missa?" *Answer.* "Si jam fuerit nominatus omittenda nova nominatio". (Ibid.)

3°. If the oratory in which the Mass is said have no titular saint, the name of the patron of the locality is to be inserted. This rule is proved from a decree of 12th December, 1840, No. 4897, No. 2:

"Sacerdos celebrans in oratorio publico vel privato quod non habet sanctum patronum vel titularum, an debeat in oratione *A cunctis* ad litteram N. nominare sanctum patronum vel titularum ecclesiae parochialis intra cujus limites sita sunt oratoria, vel sanctum patronum ecclesiae cui adscriptus est, vel potius omnem ulteriorem nominationem omittere?" *Answer.* "Patronum civitatis, vel loci nominandum esse".

4°. If the titular of the church be a mystery of the life of our Lord, or of our Lady, authors differ in opinion whether the name of the patron of the locality is to be inserted at the letter

N, or whether no addition should be made. M. de Conny is for the latter opinion, and his authority is a safe guide for us. The second rule we have laid down is sufficient to show that no name is to be inserted in cases where the title of the church is a mystery of the Blessed Virgin, seeing that the august Mother of God is always named in the body of the prayer. The words of the conclusion are enough perhaps to excuse from the obligation of naming the patron of the locality in cases where the church is dedicated to a mystery of the life of our Lord.

2. The usage here alluded to is not only not becoming, but it is also contrary to the Rubric of the Missal (part i., tit. xx.):

“Ab eadem parte epistolae... ampullae vitreae vini et aquae, cum pellicula et manutergio mundo in fenestella, seu in parva mensa ad haec praeparata. Super altare nihil omnino ponatur, quod ad Missae sacrificium vel ipsius altaris ornatum non pertineat”.

3. The sole reason for ringing a bell at Mass is to give a signal to the faithful. “Ad excitandos circumstantes”, says Gavantus (t. i. part i., tit. XX., l. c.), “ad laetitiam exprimentam et ad cultum sanctissimi Sacramenti adhibetur campanula”. Other writers coincide with this opinion. It seems but natural, therefore, not to ring the bell when there are no assistants present, and when there is no need of any signal. Besides, it is clearly the teaching of authors, and even of the Sacred Congregation of Rites, that whenever a signal is not required, the bell is not to be rung. Thus, the following decision forbids the bell to be rung during the celebration of the divine office in the choir, at least in certain circumstances:

“Exposito in S. R. C. ecclesiam collegiatam civitatis Senarum habere chorum adeo subjectum oculis populi, et tali loco positum, ut canonici dicto choro pro divinis celebrandis, et praecipue Missae cantatae assistentibus, omnino altaria ejusdem collegiatae pernecesse inspiciantur, et exposito quoque tempore, quo canonici choro ut supra assistunt, consuevisse in dictis altaribus celebrari Missas privatas et sine scandalo prohiberi non posse: ideo supplicatum fuit pro declaratione: an ipsi canonici in elevationibus quae fiunt in Missis privatis, genuflectere teneantur?” *Answer.* “Non esse genuflectendum, ne sacra, quibus assistunt, per actum privatum interrumpantur, sed ad evitandum scandalum, quod in populo et adstantibus causari possit ob non genuflectionem esse omittendam pulsationem campanulae in elevatione Sanctissimi, in dictis Missis privatis. (Decret of 5 March 1667, No. 2397.)

Nor, as a general rule, is the bell rung when the Blessed Sacrament is exposed, for then it is unnecessary to summon the faithful to adore the Eucharist. “During the private Masses”, says the *Instructio Clementina*, “that are celebrated during the exposition, the bell is not to be rung”. Cavalieri, commenting on this pas-

sage, says: "*Ex rubricarum praescripto...interdicuntur*". He is of opinion that this rule of the *Instructio* regards only low Masses, but Gardellini holds that it refers also to High Masses:

"Non erat, cur instructio etiam Missas solemnes commemoraret, pro quibus Rubrica non jubet, ut in privatis, eadem pulsari ad finem prefationis, et ad elevationem Sacramenti. Romae saltem in majoribus ecclesiis obtinet mos etiam non pulsandi, praeterquam in Missis solemnibus pro defunctis: gravis organorum sonitus supplet vices tintinnabuli, et populi adstantis excitat attentionem".

From all this it is clear that the bell is not to be rung whenever there is no signal to be given. This is certainly the case when there is no one to assist at Mass.

4. The cincture for the use of a priest does not differ from that for the use of a bishop. It may be made either of linen thread or silk, but it is better that it should be of linen. It may be either white or of the colour of the vestments. These rules are drawn from two decrees of the Sacred Congregation:

1 DECREE. *Question*. "An sacerdotes in sacrificio Missae uti possint cingulo serico?" *Answer*. "Congruentius uti cingulo lineo". (22 Jan. 1701, No. 3575, q. 7.)

2 DECREE. *Question*. "An cingulum, tertium indumentum sacerdotale, possit esse coloris paramentorum; an necessario debeat esse album?" *Answer*. "Posse uti cingulo colore paramentorum"—(8 Jun. 1709, No. 3809, q. 4.)

DOCUMENTS.

I.

CONDEMNATION OF DR. FROSCHAMMER'S
WORKS.

VENERABILI FRATRI GREGORIO ARCHIEPISCOPO

MONACENSI ET FRISINGENSI

PIUS PP. IX.

Venerabilis Frater, Salutem et Apostolicam Benedictionem. Gravissimas inter acerbitates, quibus undique premimur, in hac tanta temporum perturbatione et iniquitate vehementer dolemus, cum noscamus, in variis Germaniae regionibus reperiri nonnullos catholicos etiam viros, qui sacram theologiam ac philosophiam tradentes minime dubitant quamdam inauditam adhuc in Ecclesia docendi scribendique libertatem inducere, novasque et omnino improbandas opiniones palam publiceque profiteri, et in vulgus disseminare. Hinc non levi moerore affecti fuimus, Venerabilis Frater ubi tristissimus ad Nos venit nuntius, presbyterum Jacobum Frohschammer in ista Monacensi Academia philosophiae doctorem hujusmodi docendi scribendique licentiam pro ceteris adhibere, eumque suis operibus in lucem editis perniciosissimos tueri errores. Nulla igitur interposita mora, Nostrae Congregationi libris notandis praepositae mandavimus, ut praecipua volumina, quae ejusdem persbyteri Frohschammer nomine circumferuntur, cum maxima diligentia sedulo perpenderet, et omnia ad Nos referret. Quae volumina germanice scripta titulum habent—*Introductio in Philosophiam*—*De Libertate scientiae*—*Athenaeum*—quorum primum anno 1858, alterum anno 1861, tertium vero vertente hoc anno 1862 istis Monacensibus typis in lucem est editum. Itaque eadem Congregatio Nostris mandatis diligenter obsequens summo studio accuratissimum examen instituit, omnibusque semel iterumque serio ac mature ex more discussis et perpensis judicavit, auctorem in pluribus non recte sentire, ejusque doctrinam a veritate catholica aberrare. Atque id ex duplici praesertim parte, et primo quidem propterea quod auctor tales humanae rationi tribuat vires, quae rationi ipsi minime competunt, secundo vero, quod eam omnia opinandi, et quidquid semper audendi libertatem eidem rationi concedat, ut ipsius Ecclesiae jura, officium, et auctoritas de medio omnino tollantur. Namque auctor imprimis edocet, philosophiam, si recta ejus habeatur notio, posse non solum percipere et intelligere ea christiana dogmata, quae naturalis ratio cum fide habet communia (tamquam commune scilicet perceptionis objectum) verum etiam ea, quae christianam religionem fidemque maxime et proprie efficiunt,

ipsumque scilicet supernaturalem hominis finem, et ea omnia, quae ad ipsum spectant, atque sacratissimum Dominicae Incarnationis mysterium ad humanae rationis et philosophiae provinciam pertinere, rationemque, dato hoc objecto suis propriis principiis scienter ad ea posse pervenire. Etsi vero aliquam inter haec et illa dogmata distinctionem auctor inducat, et haec ultima minori jure rationi attribuat, tamen clare aperteque docet, etiam haec contineri inter illa, quae veram propriamque scientiae seu philosophiae materiam constituunt. Quocirca ex ejusdem auctoris sententia concludi omnino possit ac debeat, rationem in abditissimis etiam divinae Sapientiae ac Bonitatis, immo etiam et liberae ejus voluntatis mysteriis, licet posito revelationis objecto posse ex seipsa, non jam ex divinae auctoritatis principio sed ex naturalibus suis principiis et viribus ad scientiam seu certitudinem pervenire. Quae auctoris doctrina quam falsa sit et erronea nemo est, qui christianae doctrinae rudimentis vel leviter imbutus non illico videat, planeque sentiat. Namque si isti philosophiae cultores vera ac sola rationis et philosophiae disciplinae tuerentur principia et jura, debitis certe laudibus essent prosequendi. Siquidem vera ac sana philosophia nobilissimum suum locum habet, cum ejusdem philosophiae sit, veritatem diligenter inquirere, humanamque rationem licet primi hominis culpa obtenebratam, nullo tamen modo extinctam recte ac sedulo excolere, illustrare, ejusque cognitionis objectum, ac permultas veritates percipere, bene intelligere, promovere, earumque plurimas, uti Dei existentiam, naturam, attributa, quae etiam fides credenda proponit, per argumenta ex suis principiis petita demonstrare, vindicare, defendere, atque hoc modo viam munire ad haec dogmata fide rectius tenenda, et ad illa etiam reconditiora dogmata, quae sola fide percipi primum possunt, ut illa aliquo modo a ratione intelligantur. Haec quidem agere, atque in his versari debet severa et pulcherrima verae philosophiae scientia. Ad quae praestanda si riri docti in Germaniae Academiis enitantur pro singulari inclytae illius nationis ad severiores gravioresque disciplinas excolendas propensione, eorum studium a Nobis comprobatur et commendatur, cum in sacrarum rerum utilitatem profectunque convertant, quae illi ad suos usus invenerint. At vero in hoc gravissimo sane negotio tolerare numquam possumus, ut omnia emere permisceantur, utque ratio illas etiam res, quae ad fidem pertinent, occupet atque perturbet, cum certissimi, omnibusque notissimi sint fines, ultra quos ratio numquam suo jure est progressa, vel progredi potest. Atque ad hujusmodi dogmata ea omnia maxime et apertissime spectant, quae supernaturalem hominis elevationem, ac supernaturale ejus cum Deo commercium respiciunt atque ad hunc finem revelata noscuntur. Et sane cum haec dogmata sint supra naturam, idcirco naturali ratione, ac naturalibus principiis attingi non possunt. Numquam siquidem ratio suis naturalibus principiis ad hujusmodi dogmata scienter tractanda effici potest idonea. Quod si haec isti temere asseverare audeant sciant, se certe non a quorumlibet doctorum opinione, sed a communi, et numquam immutata Ecclesiae doctrina recedere. Ex divinis enim

Litteris, et sanctorum Patrum traditione constat. Dei quidem existentiam, multasque alias veritates, ab iis etiam qui fidem nondum susceperunt, naturali rationis lumine cognosci, sed illa reconditiora dogmata Deum solum manifestasse dum notum facere voluit, *mysterium, quod absconditum fuit a saeculis et generationibus** et ita quidem, ut postquam multifariam multisque modis olim locutus esset patribus in prophetis novissime Nobis locutus est in Filio, per quem fecit et saecula† Deum enim nemo vidit umquam. Unigenitus Filius, qui est in sinu Patris ipse enarravit.‡ Quapropter Apostolus, qui gentes Deum per ea, quae facta sunt cognovisse testatur, disserens de *gratia et veritate*§ quae per Jesum Christum facta est, loquimur, inquit, *Dei sapientiam in mysterio, quae abscondita est... ..quam nemo principum hujus saeculi cognovit... .. Nobis autem revelavit Deus per Spiritum Suum.....Spiritus enim omnia scrutatur, etiam profunda Dei. Quis anna hominum scit quae sunt hominis, nisi spiritus hominis, qui in ipso esset? Ita et quae Dei sunt nemo cognovit, nisi Spiritus Dei.*|| Hisce aliisque fere innumeris divinis eloquiis inhaerentes SS. Patres in Ecclesiae doctrina tradenda continenter distinguere curarunt rerum divinarum notionem, quae naturalis intelligentiae vi omnibus est communis ab illarum rerum notitia, quae per Spiritum Sanctum fide suscipitur, et constanter docuerunt, per hanc ea nobis in Christo revelari mysteria, quae non solam humanam philosophiam, verum etiam Angelicam naturalem intelligentiam transcendunt, quaeque etiam si divina revelatione innotuerint, et ipsa fide fuerint suscepta, tamen sacro ad huc ipsius fidei velo tecta et obscura caligine obvoluta permanent, quamdiu in hac mortali vita peregrinamur a Domino.¶ Ex his omnibus patet alienam omnino esse a catholicae Ecclesiae doctrina sententiam, qua idem Frohschammer asserere non dubitat, omnia indiscriminatim christianae religionis dogmata esse objectum naturalis scientiae, seu philosophiae, et humanam rationem historice tantum excultam, modo haec dogmata ipsi rationi tanquam objectum proposita fuerint, posse ex suis naturalibus viribus et principio ad veram de omnibus etiam reconditioribus dogmatibus scientiam pervenire. Nunc vero in memoratis ejusdem auctoris scriptis alia domanitur sententia, quae catholicae Ecclesiae doctrinae, ac sensui plane adversatur. Etenim eam philosophiae tribuit libertatem, quae non scientiae libertas, sed omnio reprobanda et intoleranda philosophiae licentia sit appellanda. Quadam enim distinctione inter philosophum et philosophiam facta, tribuit philosopho jus et officium se submittendi auctoritati, quam veram ipse probaverit, sed utrumque philosophiae ita denegat, ut nulla doctrinae revelatae ratione habita asserat, ipsam nunquam debere ac posse Auctoritati se submittere. Quod esset toet crandum et forte admitten

* Col. 1. v. 26. † Hebr. 1, v. 1, 2. ‡ Joan. 1, v. 18. § Joan 1, v. 17.

|| 1 Corint. v. 2, † 7, 8, 10, 11.

¶ S. Joan. Chrys. hom. 7. in I. Corinth. S. Ambros. de fide ad Grat. S. Leo de Nativ. Dom. Sermon. 9. S. Cyril. Alex. contr. Nestor. lib. 3. in Joan. 1, 9. S. Joan. Dam. de fide orat. II, 1, 2, in 1 Cor. c. 2, S. Hier. in Galat. III, 2.

dum, si haec dicerentur de jure tantum, quod habit philosophia suis principiis, seu methodo, ac suis conclusionibus, uti, sicut et aliae scientiae, ac si ejus libertas consisteret in hoc suo jure utendo, ita ut nihil in sea dmitteret, quod non fuerit ab ipsa suis conditionibus acquisitum, aut fuerit ipsi alienum. Sed haec justa philosophiae libertas suos limites noscere et experiri debet. Nunquam enim non solum philosopho, verum etiam philosophiae licebit, aut aliquid contrarium dicere iis, quae divina revelatio, et Ecclesia docet, aut aliquid ex eisdem in dubium vocare propterea quod non intelligit, aut judicium non suscipere, quod Ecclesiae auctoritas de aliqua philosophiae conclusione, quae hujusque libera erat, proferre constituit. Accedit etiam, ut idem auctor philosophiae libertatem, seu potius effrenatam licentiam tam acriter, tam temere propugnet, ut minime vereatur asserere, Ecclesiam non solum non debere in philosophiam unquam animadvertere, verum etiam debere ipsius philosophiae tolerare errores, eique relinquere, ut ipsa se corrigat, ex quo evenit, ut philosophi hanc philosophiae libertatem necessario participant, atque ita etiam ipsi ab omni lege solvantur. Ecquis non videt quam vehementer sit rejicienda, reprobanda, et omnini damnanda hujusmodi Frohschammer sententia atque doctrina? Etenim Ecclesia ex divina sua institutione et divinae fidei depositum integrum inviolatumque diligentissime custodire, et animarum saluti summo studio debet continenter advigilare, ac summa cura ea omnia amovere et eliminare, quae vel fidei adversari, vel animarum salutem quovis modo in discrimen adducere possunt. Quocirca Ecclesia ex potestate sibi a divino suo Auctore commissa non solum jus, sed officium praesertim habet non tolerandi, sed pro scribendi ac damnandi omnes errores, si ita fidei integritas, et animarum salus postulaverint, et omni philosopho, qui Ecclesiae filius esse velit, ac etiam philosophiae officium incumbit nihil unquam dicere contra ea, quae Ecclesia docet, et ea retractare, de quibus eos Ecclesia monuerit. Sententiam autem, quae contrarium edocet omnino erroneam, et ipsi fidei. Ecclesiae ejusque auctoritati vel maxime injuriosam esse edicimus et declaramus. Quibus omnibus accurate perpensis, de eorumdrum VV. FF. NN. S. R. E. Cardinalium Congregationis libris notandis praepositae consilio, ac motu proprio, et certa scientia matura deliberatione Nostra, deque Apostolicae Nostrae potestatis plenitudine praedictos librus presbyteri Frohschammer tamquam continentes propositiones et doctrinas respective falsas, erroneas, Ecclesiae, ejusque auctoritati ac juribus injurias reprobamus, damnamus, ac pro reprobatis et damnatis ab omnibus haberi volumus, atque eidem Congregationi mandamus, ut eosdem libros in indicem prohibitorum librorum referat. Dum vero haec Tibi significamus, Venerabilis Frater, non possumus non exprimere magnum animi Nostri Dolorem cum videamus hunc filium eorumdem librorum auctorem, qui ceteroquin de Ecclesia benemereri potuisset, infelici quodam cordis impete misere abreptum in vias abire, quae ad salutem non ducunt, ac magis magisque a recto tramite aberrare. Cum enim alius ejus liber de animarum origine prius fuisset damnatus non solum se minime sub-

misit, verum etiam non extimuit, eundem errorem in his etiam libridenuo docere, et Nostram Indicis Congregationem contumeliis cumenlare, ac multa alia contra Ecclesiae agendi rationem temere mendaciterque pronuntiare. Quae omnia talia sunt, ut iis merito atque optimo jure indignare potuissemus. Sed nolumus adhuc paternae Nostrae charitatis viscera erga illum deponere, et ideirco Te Venerabilis Frater, excitamus, ut velis eidem manifestare cor Nostrum paternum, et acerbiseimum dolorem, cujus ipse est causa, ac simul ipsum saluberrimis monitis hortari et monere, ut Nostram, quae communis est omnium Patris vocem audiat, ac resipiscat, quemadmodum catholicae Ecclesiae filium decet, et ita nos omnes laetitia afficiat, ac tandem ipse felixiter experiatur quam jucundum sit, non vana quadam et perniciosa libertate gaudere, sed Domini, adhaerere, cujus jugum suave est, et onus leve, cujus eloquio casta, igne examinata, cujus judicia vera, justificata in semetipsa, et cujus universae viae misericordia et veritas. Denique hac etiam occasione libentissime utimur, ut iterum testemur et confirmemus praecipuam Nostram in Te benevolentiam. Cujus quoque pignus esse volumus Apostolicam Benedictionem, quam intimo cordis affectu Tibi ipsi, Venerabilis Frater, et gregi Tuae curae commisso paremanter impertimus. Datum Romae apud S. Petrum die 11 Decembris anno 1862, Pontificatus Nostri anno decimo septimo.

PIUS PP. IX.

II.

DECREE OF THE CONGREGATION OF RITES.

The Roman ritual, speaking of the Blessed Eucharist, prescribes as follows: "Lampades coram eo plures vel saltem una diu notucque colluceat". These lamps are to be fed with olive oil, which the Church has adopted for mystic reasons in so many of her sacred rites. But in many countries the difficulty of procuring olive oil is considerable, and the expense greater than small churches can bear. Several prelates of France, moved by these reasons, asked permission to burn in the lamps before the Blessed Sacrament oils other than from olives. The following is the answer:

Decretum: Plurium Dioeceseum.

Nonnulli Reverendissimi Galliarum Antistites serio perpendentes in multis suarum Dioeceseum Ecclesiis difficile admodum et nonnisi magnis sumptibus comparari posse oleum olivarum ad nutriendam diu noctuque saltem unam lampadam ante Sanctissimum Eucharistiae Sacramentum, ab Apostolica Sede declarari petierunt utrum in casu, attentis difficultatibus et Ecclesiarum paupertate, oleo, olivarum substitue possint alea olea quae ex vegetalibus habentur, ipso non excluso petroleo. Sacra porro Rituum Congregatio, etsi semper sollicita ut etiam in hac parte quod usque ab

Ecclesiae primordiis circa usum olei ex olivis inductum est, ob mysticas significationes retineatur; attamen silentio praeterire minime censuit rationes ab iisdem Episcopis prolatas; ac proinde exquisito prius Voto alterius ex Apostolicarum Coeremoniarum Magistris, subscriptus Cardinalis Praefectus ejusdem Sacrae Congregationis rem omnem proposuit in Ordinariis Commitiis ad Vaticanum hodierna die habitis. Eminentissimi autem et Reverendissimi Patres Sacris tuendis Ritibus praepositi, omnibus accurate perpensis ac diligentissime examinatis, rescribendum censuerunt: *Generatim utendum esse oleo olevarum: ubi vero haberi nequeat remittendum prudentiae Episcoporum ut lampades nutriantur ex aliis oleis quantum fieri possit vegetabilibus* die 9 Julii 1864.

Facta postmodum de praemissis Sanctissimo Domino Nostro Pio Papae IX. per infrascriptum Secretarium fideli relatione, Sanctitas Sua sententiam Sacrae Congregationis ratam habuit et confirmavit. Die 14 iisdem mense et anno.

C. EPISCOPUS PORTUEN. ET S. RUFINAE CARD. PATRIZI S. R. C. PRAEF. Loco ✠ Signi D. Bartolini S. R. C. Secretarius.

NOTICES OF BOOKS.

I.

Martyrologium Dungallense, seu Calendarium Sanctorum Hiberniae. Collegit et digessit Fr. Michael O'Clery, Ord. Fr. Min. Strictioris Observantiae. Permissu et facultate Superiorum. 1630.

The Martyrology of Donegal: a Calendar of the Saints of Ireland, translated from the original Irish by the late John O'Donovan, LL.D., M.R.I.A., Professor of Celtic Literature in the Queen's College, Belfast. Edited, with the Irish text, by James Henthorn Todd, D.D., M.R.I.A., F.S.A., Senior Fellow of Trinity College, Dublin; and by William Reeves, D.D., M.R.I.A., Vicar of Lusk, etc. Dublin: printed for the Archaeological Society. Thom, 1864, lv.-566 pp.

The *Martyrology of Donegal* was completed on the 19th of April, 1630, in the Franciscan convent of Donegal. The compilers were Brother Michael O'Clery, a lay brother of that convent, with three associates who with him are so well known by the name of "The Four Masters". Colgan (*Acta Sanctorum Hiberniae*, tom. 1, p. 5 a.) thus speaks of it: "Martyrologium quod Dungallense vocamus, nostris diebus ex diversis tum Martyrologiis, tum annalibus patriis collectum est, partim operâ Authorum qui Annales communes, de

quibus infra, compilarunt in Conventu Dungallensi; partim opera Patrum ejusdem Conventus qui sanctos, qui extra patriam vixerunt et de quibus hystorici exteri scripserunt, addiderant". The Donegal copy of 1630 was a more complete transcript of a first copy, made by Michael O'Clery in the preceding year at Douay. Both copies are now extant in the Burgundian Library at Brussels, but circumstances have not permitted Dr. Todd to get the first copy also transcribed. Both copies are autographs of Michael O'Clery.

The first to discover the mine of Irish MSS. in Brussels was Mr. L. Waldron, M.P., who, in 1844, at the request of Professor O'Curry, examined the library there. By the influence of Lord Clarendon, then lord-lieutenant of Ireland, with the government, Dr. Todd procured from the Belgian government, in 1848, the loan of several MSS. of the greatest importance, with the permission to have them transcribed. One of these was the autograph MS. of the *Martyrology of Donegal*, prepared for the press by the author, with the approbations of his ecclesiastical superiors. A copy of it was executed by the late Professor O'Curry with the skill and beauty of his unequalled penmanship; and this copy was collated with the original, whilst it was still in Dr. Todd's possession. From O'Curry's copy Dr. Reeves made another for his own use, and from this he made a third transcript for the printers, and the translator, Dr. O'Donovan. This translation was the last labour of Dr. O'Donovan's life.

The contents of the volume are distributed as follows: An introduction (ix.-xxiv.) by Dr. Todd is followed by an appendix (xxiv.-xlix.) containing "a number of memoranda, references to authorities, and miscellaneous notes, which have been written by the author, and others, through whose hands the MS. has passed, on the fly-leaves at the beginning and end of each volume". Many of them are of great interest. Then come the *Testimonia et Approbationes* (xlix.-lv.) of Flann Mac Egan, Conner M'Brody, Dr. Malachy O'Cadhla, Archbishop of Tuam; Dr. Boetius Mac Egan, Bishop of Elphin; Dr. Thomas Fleming, Archbishop of Dublin; and Dr. Roch Mac Geoghegan, Bishop of Kildare. The *Martyrology* proper follows (1-351) with the Irish text on one page and Dr. O'Donovan's translation on the other. The notes appended are but few, and serve merely to explain obscurities in the text, to settle the reading, or to correct some obvious mistake. For almost all the notes we are indebted to Dr. Todd himself. A table of the *Martyrology*, compiled by the author, and translated by Dr. Todd, occupies from page 354 to page 479, and is followed by three indexes, compiled by Dr. Reeves, one of persons (485-528), another of places (529-553), and a third of matters (544-566). These indexes, says Dr. Todd, "possess a topographical and historical interest quite independent of their connection with

the present work, and are in themselves a most important practical help to the study of Irish history”.

What is the value of this work? What position does it occupy among Irish Ecclesiastical documents? It cannot be regarded as an *original* authority. “It is confessedly a compilation, and of comparatively recent date, having been completed, as we have seen, in the early part of the seventeenth century. But it is a compilation made by a scholar peculiarly well fitted for the task, who had access to all the original documents then extant in the Irish language, the matter of which he has transferred either in whole or in part into the present work, quoting in almost every instance the sources from which he drew his information” (Introduct., p. xiii.). The bare enumeration of these sources will serve to show the value of the book. I. *The Metrical Calendar, or Festilogium of Aengus Ceile De*, commonly called the *Felire of Aengus*. Its author was a monk of Tallaght, near Dublin, in the days when Saint Maolruain was abbot, about the beginning of the ninth century. Dr. Kelly of Maynooth has published a translation of a portion of this *Metrical Calendar* in his *Calendar of Irish Saints*. II. *The Martyrology of Tallaght*. This is a transcript of a very ancient martyrology containing the names of the saints and martyrs of the entire Church, with the Irish saints added under each day. It was composed at the close of the ninth or very early in the tenth century. The Brussels MS. is an abstract of the ancient copy at Saint Isidore’s at Rome, but it contains the Irish saints alone, omitting altogether the general martyrology. It was from a transcript of the Belgian MS. that Dr. Kelly published in 1857 the calendar alluded to above. III. *The Calendar of Cúshel*, which is not now known to exist. According to Colgan, its author flourished about the year 1030. IV. *The Martyrology of Maolmuire (or Marianus) O’Gorman*, written in Irish verse, in the times of Gelasius, Archbishop of Armagh, about 1167. Its author was abbot of Knock, near Louth, and the work is taken from the *Felire of Tallaght*, and is not confined to Irish saints. V. *The Book of Hymns*, a portion of which has already been published by the Irish Archaeological and Celtic Society, and of which a second portion is in the press, under the care of Dr. Todd. VI. Poems, such as the *Poem of St. Cuimin of Condeire (Connor)*, of the middle of the seventh century, published by Dr. Kelly, with a translation by Professor O’Curry; the *Naímhseanchus*, attributed by Colgan to Selbach of the tenth century; the *Poem of St. Moling of Ferns* (A.D. 675–695), and several minor poems. VII. Several of the great collections or *Bibliothecae*, of which he names expressly the *Book of Lecan*, the *Leabhar na Huidre*, and the *Book of Lismore*. VIII. The lives of saints in Irish and

Latin. Of these he quotes no less than thirty-one. From this list it will be seen that almost all the literature of the early Irish Church has helped to enrich the pages of the *Martyrology of Donegal*. And since *norma orandi legem statuit credendi*, we could scarcely find a nobler monument of the faith and practice of our forefathers. The Church that places on her list of saints, bishops, and priests, and abbots, and consecrated virgins, and hermits, possesses in that very calendar a mark deep and broad enough to distinguish her from all the sects that belong to modern Protestantism.

II.

Lectures on Modern History, delivered at the Catholic University of Ireland. By Professor J. B. ROBERTSON; cr. 8vo, p.p. xvi., 528. Dublin: W. B. Kelly, 1864.

The lectures included in this volume were delivered in the Catholic University of Ireland, on various occasions, in the years 1860 to 1864, and their purport has been well expressed in the author's own words. Speaking in reference to all his literary labours, "I devoted", says Professor Robertson, "my feeble powers to the defence of God and His holy Church against unbelief and misbelief; and of social order and liberty, against the principles of revolution, which are but impiety in a political form". In these words we have the key-note of the entire work. The "History of Spain in the Eighteenth Century" forms the subject of two lectures. To these is added a supplement of more than fifty pages, in which the late Mr. Buckle's "Essay on Spain", contained in his "History of Civilization", is severely but most deservedly criticised, and, we may add, is refuted by solid and convincing arguments.

In four lectures our author discusses the "life, writings, and times of M. de Chateaubriand", involving much of the internal history of France, especially as regards literature and religion under the first Napoleon and the succeeding governments down to the Revolution in 1848. These lectures are full of interest. But what must be considered as by far the most important portion of this volume is that in which Professor Robertson treats of the "Secret Societies of Modern Times". In two lectures he traces the origin and progress of the Freemasons, the Illuminati, the Jacobins, the Carbonari, and the Socialists; and in an appendix adds a "brief exposition of the principal heads of Papal legislation on Secret Societies".

Such are the contents of the work. The style is agreeable and clear, the diction felicitous, and above all, the sentiments just, equally characterised by extensive information, political

sagacity, and a profound reverence for divine faith. The professor has happily avoided both the tedious exhaustiveness of the German, and the brilliant flippancy which so often charms us in the French. Nor has he been unmindful of the more laborious students who would not shrink from the toil of research after further information. For these he has provided such an array of authorities, on each of his subjects, as must greatly facilitate the progress of those who would engage in diligent historical investigation. We know not where else there could be had so intelligible an account of the secret societies which have been so active in all the political convulsions of Europe, from 1789 to the present time. We need not advert to the part which secret societies have had in producing the present deplorable state of Italy. To the readers of the *Civiltà Cattolica* such reference would be unnecessary. To those who have not the advantage of regularly reading that most instructive periodical we would recommend Professor Robertson's lectures, as containing, in a moderate sized volume, a most perspicuous summary of what is requisite to be known concerning those dark conspiracies and their objects. If it were only for this, the volume would be a most welcome addition to our historical library.

The book has been brought out with the utmost elegance of paper, type, and printing.

III.

La Roma Sotterranea Cristiana descritta ed illustrata dal Cav. G. B. de Rossi. Pubblicata per ordine della Santità di N. S. Papa Pio IX. Chromolithografia Ponteficia Roma, 1864. vol. 1.

Christian Subterranean Rome, described and illustrated by Cav. G. B. de Rossi. Published by order of His Holiness Pope Pius IX., vol. 1.

In 1861 Cavalier de Rossi published the first volume of his *Inscriptiones Christianae Urbis Romae seculo VII. antiquiores*. On to-day we announce the appearance of the first volume of his long expected work on Subterranean Rome. In the introduction the author passes in review all that has been done to explore the Catacombs, from the fourteenth century to our day. Pomponius Laetus, Pauvinius, Ciacconius, and especially Bosio and Bottari, claim his attention in turn. After a sketch of the results of the labours undertaken in the eighteenth and nineteenth centuries, Cav. de Rossi shows what yet remains to be done, and what part of this he himself proposes to accomplish.

The second part of the volume is entitled "Remarks on ancient Christian Cemeteries in general, and on those of Rome in particu-

lar": the whole is divided into three parts. Part I. on the Christian Cemeteries in general, treats of their antiquity, their divisions into subterranean and non-subterranean, and the respective marks of each class. The author here proves that even in the third century, when Christianity was persecuted to the death, the Christian Cemeteries had a legal existence recognized by the Emperors. Part II. is devoted to the documents which illustrate the history and topography of the Catacombs, and embraces contemporary documents, historical and liturgical treatises later than the fourth century, lives of Pontiffs, etc. Part III. contains a general history of the Roman Cemeteries, arranged in four periods: beginning respectively, with the apostolic times; the third century; the peace of Constantine (312); and the fifth century, A.D. 410. In the second century the catacombs were of slow growth; in the third, their extent became most remarkable; after Constantine, they began to be abandoned as places of sepulture; with the fifth century set in their decay, leading to the removal of the relics of the saints to the churches within the walls, whither the sacrilegious hands of Goths and Lombards, who periodically pillaged the Campagna, could not reach; finally, after the ninth century, they were almost forgotten. Part IV. contains the analytical description of the Christian Cemeteries. The Cemetery of Callixtus, the most ancient and most celebrated of all, is described at length.

IV.

Vetera Monumenta Hibernorum et Scotorum Historiam Illustrantia; quae ex Vaticani, Neapolis, ac Florentiae Tabularis depromsit, et Ordine chronologico disposuit Augustinus Theiner, Presbyter Cong. Oratorii, Tabulariorum Vaticanorum Praefectus, etc. Folio, Romae, Typis Vaticanis, 1864. One Volume folio, pages 624.

The notice of the See of Ardagh in the sixteenth century, printed in our opening number, has probably prepared our readers to estimate the value of the important series of documents upon which it is founded. We purposed to urge strongly upon the clergy of Ireland the duty of supporting generously the distinguished scholar, who in his love of Ireland has undertaken the costly and laborious work of publishing all the manuscript materials of Irish history which are preserved in the archives of the Vatican, and has already given in the opening volume an earnest of their extent, as well as of their historical value. We are happy, however, to find that what we had desired and intended, has already been put in a practical form, and that an effort has been made to forward among the friends of Irish his-

tory the sale of this most interesting collection. We cannot, therefore, we believe, advance more effectually the object which we have at heart, than by transferring to our pages the following notice, which has been printed for private circulation:—

“Monsignor Theiner’s Collection from the Secret Archives of the Vatican, of Naples, and of Florence, is unquestionably the most important contribution to the history of the Church in these countries since the great historical movement of the seventeenth century. It comprises upwards of a thousand original documents, Pontifical Bulls, Briefs, and Letters, Consistorial Acts, Inquisitions, Reports, etc., ranging from the pontificate of Honorius III., 1216, to that of Paul III., 1547.

“These papers, in the main, relate to the history of Ireland and of Scotland, especially of the former country. There is hardly a diocese in Ireland of which they do not contain some notice, and in many cases, as, for instance, that of Ardagh, already noticed by the learned editor of the *Essays* of the lamented Dr. Matthew Kelly, but traced in detail in the *Irish Ecclesiastical Record*, No. I., pp. 13-17, they serve to fill up important breaks in the existing records, and to correct grave and vital errors in the received histories.

“But, in addition to the Irish and Scotch documents, the volume contains many of wider and more general interest; among which it will be enough to specify a single series—nearly a hundred unpublished letters of Henry VIII., relating chiefly to the negotiations regarding the divorce, which they present in a light almost completely new.

“This volume is printed entirely at the expense of the distinguished editor. It is meant as an experiment; and, should the sale, for which he must mainly rely upon the countries chiefly interested, suffice to cover the bare cost of publication, it is his intention to continue the series from the archives of the Vatican, down through the still more interesting, and, for Irish history, more obscure, as well as more important, period of Edward VI., Mary, Elizabeth, and James I.

“Mgr. Theiner has requested his friend, Rev. Dr. Russell, President of St. Patrick’s College, Maynooth, to receive and transmit to Rome any orders for the volume with which he may be favoured.*

* “Price, carriage free to Dublin, IF ORDERED FROM THE EDITOR, £2; if through a bookseller, £2 10s.

“Dr. Russell requests that intending purchasers will be good enough to communicate with him before the end of the first week of November, when the list of names will be sent forward”.

THE IRISH ECCLESIASTICAL RECORD.

DECEMBER, 1864.

THE DIOCESE OF ROSS IN THE SIXTEENTH CENTURY.

The *Lives of the Irish Bishops*, published by Ware, in 1665, and rewritten by Harris in the beginning of the last century, have been long regarded as authentic history; and the statements of these learned writers have been generally accepted without hesitation, being supposed to rest on ancient and indubious documents. It is thus, to take a quite recent example, that the Rev. W. Maziere Brady, D.D., in the third volume of his *Records of Cork, Cloyne, and Ross* (London, 1864), adopts, with only a few verbal variations, the whole narrative of Ware regarding St. Fachnan and his successors in the see of Ross. Nevertheless, many of his statements are inaccurate, and some of them, too, are wholly at variance with historic truth. At the very threshold of our present inquiry we meet with one instance which alone should suffice to render us cautious in accepting the assertions of such historians, when unconfirmed by other authorities.

“One *Thady*” (Ware thus writes), “was Bishop of Ross on the 29th of January, 1488, and died a little after; but I have not found where he was consecrated. One *Odo* succeeded in 1489, and sat only five years. He died in 1494” (Ware, pag. 587. Brady, *Records*, etc., vol. iii., pag. 139).

How many errors are contained in these few words! This *Thadeus* was never Bishop of Ross, and so far from *Odo* being

appointed in 1489, he was already Bishop of the see on the accession of Pope Innocent VIII., in 1484. A letter of this Pontiff addressed to *Odo, Bishop of Ross*, on 21st of July, 1488, has happily been preserved, and it presents to us the following particulars connected with the see. No sooner had the see of Ross become vacant by the demise of its Bishop about 1480, than Odo was elected its chief pastor, and his election was duly confirmed by the Vicar of Christ. A certain person, however, named Thadeus MacCarryg, had aspired to the dignity of successor of Saint Fachnan, and as he enjoyed high influence with the civil authorities, he easily obtained possession of the temporalities of the see. Several monitory letters were addressed to him from Rome, exhorting him to desist from such an iniquitous course; but as these were of no avail, sentence of excommunication was fulminated against him by Pope Sixtus, and promulgated in a synod of the southern Bishops, held in Cashel in 1484; it was repeated by Innocent VIII. in 1488. Thus, then, the individual who is described by Ware as Bishop of Ross, was merely an usurper of the temporalities of the see, whilst the true Bishop, Odo, continued to govern the diocese till his death in 1494.

His successor was Dr. Edmund Courcy, who was translated from the see of Clogher to Ross, by Brief of 26th September, 1494. He was a Franciscan, and for twenty-four years ruled our diocese. The obituary book of the Franciscans of Timoleague, when recording his death on 10th March, 1518, describes him as a special benefactor of their convent, both during his episcopate and at his death. He enriched it with a library, and built for its convenience an additional dormitory and an infirmary. He also rebuilt its steeple, and decorated the church with many precious ornaments. This Franciscan church continued for nearly one hundred years a cherished devotional resort of the faithful, till, in Elizabeth's reign, its fathers were dispersed, and the convent reduced to a heap of ruins. The chronicler of the order, when registering the destruction of this ancient sanctuary, dwells particularly on the barbarity of the Protestant soldiers, who deliberately smashed its rich stained glass windows, and tore to shreds the costly pictures which adorned it.

A year before his death, Dr. Courcy resigned the administration of his see, and petitioned the then reigning Pontiff, Leo X., to appoint as his successor John O'Murrily, Abbot of the Cistercian Monastery of *de Fonte Vivo*. The deed by which he thus resigned the see of Ross was drawn up in the presence of three witnesses, one of whom was the Lady Eleanor, daughter of the Earl of Kildare; and it assigns as the motive of his resignation, that he had already gained his eightieth year, and that

his increasing infirmities rendered it impossible for him to give due attention to the wants of the diocese. King Henry VIII. wrote to His Holiness, praying him to accede to the wishes of the aged bishop, and to appoint to the see of Ross the above-named Cistercian abbot, who is described as adorned with every virtue, and especially remarkable for modesty, mildness, and learning. We give in full this letter of Henry VIII., as it is a solemn condemnation of the subsequent rebellion of that monarch against the authority of the Vicar of Christ:—

“Beatissime Pater, post humillimam commendationem et devotissima pedum oscula beatorum. Exposuit nobis Reverendus in Christo pater Episcopus Rossensis in dominio nostro Hiberniae, se quibusdam idoneis caussis moveri ut suam Rossensem Ecclesiam Reverendo patri Domino Joanni Abbati Monasterii Beatae Mariae de fonte vivo resignet, quibus caussis a nobis cognitis et probatis, intellectis praeterea egregiis dicti Domini Joannis virtutibus et imprimis praecipua modestia, probitate ac doctrina, Vestram Sanctitatem rogamus ut praedictam resignationem admittere, eundemque Dominum Joannem ad supradictam Ecclesiam provehere dignetur. Praeterea ut honestius ac decentius Episcopalem dignitatem sustinere queat, quoniam dictae Ecclesiae Rossensis redditus et proventus admodum tenues et perexiles esse cognovimus, Vestram Sanctitatem rogamus ut una cum eodem Episcopatu Rossensi praedictam Abbatiam S. Mariae cum nonnullis aliis beneficiis in commendam ei concedere dignetur. Quod ut gratum nobis erit, sic eidem Ecclesiae utile futurum non dubitamus. Et felicissime valeat Vestra Sanctitas, etc.

“Ex Regia nostra apud Richemontem die xvii. Julii, 1517”—(Theiner, *Monumenta*, etc., pag. 520).

Before giving his sanction to the newly-elected bishop, Pope Leo ordered a consistorial investigation to be made, as was usual with the sees of all Catholic countries, and fortunately the minute of this inquiry is still preserved in the Vatican archives. We cull from it the following interesting particulars:

“The city of Ross was situated in the province of Cashel, in the middle of a vast plain which stretched along the sea-shore. It consisted of about two hundred houses, and was encompassed with a wall. The country around was fertile, yielding an abundance of corn and fruit. In the centre of the town was the cathedral church, dedicated under the invocation of Saint Fachnan, an Irish saint, confessor, whose feast is celebrated on the vigil of the Assumption of the Blessed Virgin Mary. The walls of the church were of cut stone, and it had two entrances—one lateral, the other in front, and in both you descended by three steps to the level of the church. Its floor was unpaved, and its roof was of wood, covered with slates. The interior of the church presented the form of a cross, and in size corresponded with the church of S. Maria del Popolo in Rome. Its central nave was separated by stone pillars from the aisles. Its choir was of wood, and at the head of the choir was placed the high altar.

Its sacristy was well supplied with vestments and other sacred ornaments. It had a mitre and crucifixes; its chalices were of solid silver, some of them being gilt, and its crozier was also of silver. In the cemetery, outside the church, there was a belfry built in the form of a tower, in which there was one large bell. As for the dignitaries of the church, there was a Dean with a yearly income of 12 marks, an Archdeacon with 20 marks, and a Chancellor with 8 marks. There were also twelve Canons, each having a revenue of 4 marks, and four Vicars with a similar income. All these assist daily in choir, and celebrate low Mass. On the festival days a solemn Mass is sung. The Canons reside here and there through the diocese, which is twenty miles in extent. The Bishop's residence is about half-a-mile from the city, and is pleasantly situated on the sea-shore. The episcopal revenue consists of corn, tithes, and pasturage, and amounts annually to 60 marks. There are also twenty-four benefices in the Bishop's collation"—(Theiner, *Ib.*, pag. 528-9).

Before the close of 1517, Dr. O'Murrily was duly proclaimed in consistory Bishop of Ross. He governed the see, however, for little more than one year, and had for his successor a Spaniard named *Bonaventura*, of whom it is recorded that he founded a monastery in the small island of Dursey, which lies at the head of the peninsula between Bantry and Kenmare—(O'Sullivan. *Hist. Cath.*, pag. 238). This monastery and its adjoining church of St. Michael shared the fate of most of the monuments of our ancient faith during the persecution of Elizabeth, and in 1602 was levelled to the ground.

Of the immediately succeeding Bishops we know little more than the mere names. Herrera tells us that an Augustinian friar, by name Herphardus, was promoted to an Irish see in the consistory of 21st February, 1530. By an error of the consistorial copyist, that see is styled *Sodorensis in Hibernia*. Elsius and some modern writers supposed the true reading to be *Ossoriensis*; but this arbitrary substitution is irreconcilable with the history of the see of Ossory; and it seems much more probable that the true reading of the consistorial record would be *Sedes Rossensis in Hibernia*.

The next Bishop that we find is Dermot M'Domnuil, styled in the consistorial acts *Dermitius Macarius*, who was appointed about 1540, and died in 1553. He was succeeded by Maurice O'Fihely (or Phelim), a Franciscan friar, and professor of Theology. The following is the consistorial entry: "Die 22^o Januarii 1554 providit Sanctitas Sua Ecclesiae Rossensi in Hibernia vacanti per obitum Dermatii Macarii de persona D. Mauritii O'Fihely ord. FF. Min. et Theologiae professoris". Early in 1559 this bishop, too, passed to his eternal reward, and his successor's appointment is thus registered in the same consistorial acts: "Die 15 Martii 1559, referente Reverendissimo Dño.

Cardinale Pacheco fuit provisum Ecclesiae Rossensi in Hibernia per obitum bon. mem. Mauriti O'Phihil (O'Fihely) pastoris solatio destitutae de persona R. D. Mauriti Hea, presbyteri Hiberni".

Dr. O'Hea for less than two years ruled the diocese of Ross, and in the consistory of 17th December, 1561, Dr. Thomas O'Herlihy was appointed to the vacant see: "Die 17^o Decembris 1561, referente Cardinale Morono Sua Sanctitas providit ecclesiae Rossensi in Hibernia per obitum bon. mem. Mauriti O'Hea extra Romanam curiam defuncti, vacanti, de persona D. Thomae O'Hierlahii presbyteri de nobili genere ex utroque parente procreati, vita ac scientia idonei, in curia praesentis, quem pater David sacerdos Soc. Jesu in Hibernia existens suis litteris commendavit, cum retentione beneficiorum competentium et jurium quae obtinet".

It would require a much longer article than our present limits allow, to give an adequate idea of the sufferings and zealous labours of this illustrious confessor of our holy faith. He was a native of the parish of Kilmacabea, and many members of his family were reckoned amongst the ancient dynasts of the district. Being consecrated in Rome, he hastened to take part in the deliberations of the council of Trent; and in the metrical catalogue of the bishops of that sacred assembly we find him described as being in the flower of his age and adorned with the comeliness of every episcopal virtue. Towards the close of 1563 he landed on the Irish coast, anxious to share the perils of his faithful flock and to guard them against the many dangers by which they were now menaced. O'Sullivan attests that "his labours were incredible in preaching against heresy, administering the sacraments, and ordaining youthful Levites for the sanctuary". After some time, however, he was seized on by the emissaries of Elizabeth, and thrown into the dungeons of London, where, for three years and seven months, he was the companion in suffering of the renowned Archbishop of Armagh, Dr. Creagh. After his liberation, he continued his apostolical labours throughout the whole kingdom. Many important commissions from the Holy See were confided to him, as may be seen in the *Hibernia Dominicana* and elsewhere. A Vatican paper of 1578, reckoning the strenuous upholders of the Catholic cause in Ireland, mentions amongst others "Episcopus Rossensis doctus qui interfuit Concilio Tridentino"; but adds that he was then "an exile from his see". Many other particulars connected with this holy bishop, may be seen in *Introduction to the Lives of the Archbishops of Dublin*, page 137. It is the tradition of the country that he died in prison: however, Wadding and Ware inform us that he died in the territory of Muskerry, and was interred in the convent of Kilchree. The

day of his death has, also, been happily transmitted to us; it was the 11th of March, 1580; or, according to the old computation, the 1st of March, 1579.

His successor was without delay appointed by the Holy See, but owing to the destruction of the monuments of our Church, his name has not come down to us. He is thus commemorated in 1583 by the English agent in Italy: "In April there came from Rome to Naples an Irishman, *whom the Pope created Bishop of Ross in Ireland*" (*Letter of Francis Touker to Lord Burghley*, 22nd July, 1583). He is also mentioned by the Bishop of Killaloe, Dr. Cornelius O'Mulrian, in a letter addressed from Lisbon to Rome, on the 29th October, 1584: "Episcopus Limericensis et Episcopus Rossensis postquam venerant Romam in curia Regis Hispaniarum degunt" (*Ex Archiv. Vatic.*) No further particulars connected with this Bishop of Ross have come down to us. He had for his successor the renowned Owen M'Egan, who with the title and authority of Vicar-Apostolic of this see was sent to our island by Pope Clement VIII. in 1601. A bull of the same Pontiff granting some minor benefices to the same Owen M'Egan in 1595, is preserved in the *Hibernia Pacata*, page 670. In it he is described as a priest of the diocese of Cork, bachelor in Theology, master of arts and "most commendable for his learning, moral conduct, and manifold virtues". Towards the close of the century he undertook a journey to Spain to procure aid for Florence M'Carthy and the other confederate princes of the South: and he himself on arriving in Ireland as Vicar-Apostolic in 1601, shared all the privations and dangers of the Catholic camp. At length, as Wadding informs us, he was mortally wounded while attending the dying soldiers, and on the 5th January, 1602-3, passed to his eternal reward. The hatred borne to him by the agents of Elizabeth is the best proof of his disinterestedness and zeal. His death, says the author of *Hibernia Pacata*, "was doubtlessly more beneficial to the state than to have secured the head of the most capital rebel in Munster" (page 662).

As regards the Bishops nominated by the civil power, we find one commemorated during Henry's reign. So little, however, is known about him, and that little belonging to a period when a canonically appointed Bishop held the see, that even Protestant historians scarcely allow him a place amongst the bishops of Ross. During Elizabeth's reign Dr. O'Herlihy was indeed deprived of the temporalities of the see in 1570, yet no Protestant occupant was appointed till 1582. Sir Henry Sidney wrote to her Majesty in 1576, soliciting this bishopric for a certain Cornelius, but his petition was without effect. Lyons was more successful; he not only obtained the see of Ross in 1582, but sub-

sequently annexed to it the dioceses of Cork and Cloyne. The following extract contains the local tradition regarding the reception given to this Protestant Bishop, and has been kindly supplied by a priest of the diocese, whose parish was, in early times, the theatre of the apostolate of many a distinguished saint of our Irish Church:—

“Lyons was an apostate from the beginning; he went to England and acknowledged the Queen’s supremacy, and was left in quiet possession of the revenues of the diocese till his death, a period of about thirty-five years. On his return from England he was deserted by his clergy, who secreted all the plate connected with the cathedral and monastery, as also the bells, and chimes of bells, all solid silver, which were then valued at £7,000. The commissioners subsequently hanged all the aged friars that remained, on pretence that they knew where the above-named property was concealed, and refused to reveal it. At all events, the plate remained concealed, and to this day it never has been found. Tradition says it was all buried in the strand, which contains two or three hundred acres of waste, covered by every tide, having three feet of sand in most places, and underneath a considerable depth of turf mould”.

The account here given of the diocesan plate is certainly confirmed by the consistorial record already cited in the beginning of this article. Whilst, however, the clergy thus resolved to remove the sacred plate at least from the grasp of the Protestant prelate, the people were determined that the old Catholic episcopal mansion should not be contaminated by his presence. The commissioners of the crown in 1615, report that he found no house on his arrival in his see of Ross, “but only a place to build one on”. They further add, that he, without delay, built a fine house for himself which cost £300, but even this “in three years was burnt down by the rebel O’Donovan”—(*Records of Ross*, etc., iii.—50). It will suffice to mention one other fact connected with his episcopal career. In Rymer we find a patent dated 12th June, 1595, and amongst others it is addressed to our Protestant dignitary, commissioning him “to consider and find out ways and means to people Munster with English inhabitants”. —*Rym.*, tom. 16, pag. 276.

P. F. M.

THE RULE OF ST. CARTHACH.

(OB. A.D. 636.)

[The learned O'Curry, in his eighteenth lecture on the MSS. materials of Irish History, when enumerating the Ecclesiastical manuscripts, gives the second place to the ancient monastic rules. He says (page 373-4):

"The second class of these religious remains consists of the Ecclesiastical and MONASTIC RULES. Of these we have ancient copies of eight in Dublin; of which six are in verse, and two in prose; seven in vellum MSS., and one on paper.

"Of the authenticity of these ancient pieces there can be no reasonable doubt; the language, the style, and the matter, are quite in accordance with the times of the authors. It is hardly necessary to say that they all recite and inculcate the precise doctrines and discipline of the Catholic Church in Erin, even as it is at this day.

"It would, as you must at once see, be quite inconsistent with the plan of these introductory Lectures to enter into details of compositions of this kind; and I shall therefore content myself by placing before you a simple list of them in the chronological order of their authors, and with a very few observations on their character by way of explanation.

"The fifth in chronological order is the Rule of St. Carthach, who was familiarly called *Mochuda*. He was the founder of the ancient ecclesiastical city of *Rathin* [near Tullamore, in the present King's County], and of the famous city of *Lis Mór* [Lismore, in the present county of Waterford]; he died at the latter place on the 14th day of May, in the year 636.

"This is a poem of 580 lines, divided into sections, each addressed to a different object or person. The first division consists of eight stanzas or 32 lines, inculcating the love of God and our neighbour, and the strict observance of the commandments of God, which are set out generally both in word and in spirit. The second section consists of nine stanzas, or 36 lines, on the office and duties of a bishop. The third section consists of twenty stanzas, or 80 lines, on the office and duties of the abbot of a church. The fourth section consists of seven stanzas, or 28 lines, on the office and duties of a priest. The fifth section consists of twenty-two stanzas, or 88 lines, minutely describing the office and duties of a father confessor, as well in his general character of an ordinary priest, as in his particular relation to his penitents. The sixth section consists of nineteen stanzas, or 76 lines, on the life and duties of a monk. The seventh section consists of twelve stanzas, or 48 lines, on the life and duties of the *Celidhe Dé*, or Culdees. The eighth section consists of thirty stanzas, or 120 lines, on the rule and order of the refectory, prayers, ablutions, vespers, and the feasts and fasts of the year. The ninth and last section consists of nineteen stanzas, or 76 lines, on the duties of the kingly office, and the evil consequences that result to king and people from their neglect or unfaithful discharge".

Among the manuscripts of Professor O'Curry in the Catholic University, there are two lives of the holy author of this rule. One of these lives is in Irish; the other a translation from the Irish.

We publish to-day about one-half of the "Rule", the remainder, with any notes deemed necessary for its elucidation, shall appear in our next number.]

"Incipit the Regulum (sic) of (St.) Mochuda, Preaching the Commandments to Every Person".

1. This is the way to come to the kingdom of the Lord,
Jesus, the all-powerful!
That God be loved by every soul,
Both in heart and in deed.

2. To love him with all your strength,
It is not difficult if you be prudent;
The love of your neighbour along with that,
The same as you love yourself.
3. Thou shalt not adore idols,
Because of the great Lord;
Thou shalt not offend thy Creator
By improper pride.
4. Give honour unto thy parents,
Give submission to the king,
And to every one who is higher
And who is older in life.
5. Give honour unto the Abbot,
The Son of Mary never-failing;
Thou shalt not steal, thou shalt not conceal,
Thou shalt not kill any one.
6. Thou shalt not be covetous of the world,
Nor of ill-gotten gain;
Thou shalt not bear false evidence against any one,
Thou shalt bring bitterness to none.
7. What thou wouldst desire from all men
For thyself, of every good,
Do thou that to every one,
That you may reach the kingdom.
8. What thou wouldst not desire for thyself
Of injury that is evil,
For no person shalt thou desire it
As long as thou art in the body.

FOR A BISHOP.

9. If you be a bishop of noble order,
Assume thy government in full;
Be thou obedient to Christ, without guile;
Let all others be obedient to thee.
10. Heal the difficult disorders
By the power of the pure Lord,
And conciliate the lay multitudes—
Check the noble kings.
11. Be thou the vigilant shepherd
Over the laity and over the Church;
Be orthodox in thy teaching,
Be stimulative, be pleasant.
12. To subdue the wicked,
Who love the doing of evil,
To magnify every truth,
Is what is due of thee.

13. Thou shalt know the Holy Scripture
At the time that thou takest orders,
Because thou art a stepson of the Church
If thou art deficient and ignorant.
14. For, every unwise man is ignorant—
This is the truth and the right—
Of the Lord he is not the representative,
He who reads not the Law.
15. To condemn all heresy, all wickedness,
To thee, of a truth, belongs;
There shall not, then, be evil in thyself,
In word or in deed.
16. Rising* shall not be made for thee,
Nor shalt thou be obeyed;
If you be meek with these,
You will be guilty yourself.
17. For it is certain that you shall pay,
When the great assemblage comes,
Along with your own transgressions,
The sin of every one who is under your government.

FOR THE ABBOT OF A CHURCH.

18. If you be the chief of a church,
It is a noble distinction;
It shall be well for you if you worthily assume
The representativeship of THE KING.
19. If you be the chief of a church,
It is a noble distinction;
Administer with justice the church,
From the least to the greatest.
20. That which Christ, the All-pure, commands,
Preach unto them in full;
And what you command unto others,
Be it what you perform yourself.
21. The same as you love your own soul,
Do you love the souls of all others;
'Tis thine to promote all good,
And to banish all evil.
22. Not like a candle under a bushel,
Shall be thy learning without cloud;
Thine it is to heal all thy hosts,
Be they weak, or be they powerful.
23. It is thine to judge each according to his rank,
And according to his deeds,

* To stand up in reverence at his approach.

- That they may accompany thee at the Judgment,
In the presence of **THE KING**.
24. It is thine to exhort the aged,
Upon whom have fallen disease and grief,
That they beseech the Son of **THE KING**
With torrents of gushing tears.
25. It is thine to instruct the young people,
That they come not to evil—
That the dark demon drag them not
Into the stinking death-house.
26. It is thine to return thanks
To every one in turn
Who performs his work
In the holy, pure Church.
27. It is thine to reprove the silly,
To rebuke the hosts,
To convert the disorderly to order,
And the stubborn wretched ignorant.
28. Patience, humility, prayers,
Fast and cheerful abstinence,
Steadiness, modesty, calmness,
From thee besides are due.
29. To teach all men in truth
Is no trifling achievement;
Unity, forgiveness, purity,
Rectitude in all that is moral.
30. Constant in preaching the Gospel
For the instruction of all persons;
The sacrifice of the body of the great Lord
Upon the holy altar.
31. One who does not observe these
Upon this earthly world,
Is not the heir of the Church,
But he is the enemy of God
32. He is a thief and a robber:
So declares **THE KING**;
It is through the side of the Church,
Should he enter into it.
33. He is wild, like unto a doe,
He is an enemy all hateful;
It is he that seizes by force
The Queen of the Great King.
34. After having seized her by force,
It is then he devours her;
He is the enemy of truth;
He is manifested in his concealment.

35. I do not myself think
 (It is true, and no falsehood)
 That the land of the living he shall reach,
 He who gives her unto him.
36. It were better for the young priest
 To seek the pure Christ;
 He cannot be in unity with us
 Until he submits to obedience and law.
37. Those who are of one mind
 To violate the king,
 Shall be together punished in the pains of hell
 Unto all eternity.

OF THE DUTIES OF A PRIEST.

38. If you be a priest, you will be laborious;
 You must not speak but truth;
 Noble is the order which you have taken,
 To offer up the body of THE KING.
39. It is better for you that you be not unwise;
 Let your learning be correct:
 Be mindful, be well informed
 In rule and in law.
40. Let thy baptism be lawful—
 Such does a precious act require;
 Noble is thy coöperative man,
 The Holy Spirit from heaven.
41. If you go to give communion
 At the awful point of death,
 You must receive confession
 Without shame, without reserve.
42. Let him receive your Sacrament,
 If his body bewails:
 The penitence is not worthy
 Which turns not from evil.
43. If you will assume the order—
 For it is a great deed—
 Thy good will shall be to all men
 In word and in deed.
44. Excepting unrighteous people,
 Who love their evil ways;
 To these thou shalt never offer it
 Until the day of thy death.

OF THE DUTIES OF A SOUL'S FRIEND WHO TAKES
 UNTO HIM PENITENTS HERE.

45. If you be any body's soul's friend,
 His soul thou shalt not sell;

- Thou shalt not be a blind leading a blind,
Thou shalt not allow him to fall into neglect.
46. Let them give thee their confessions
Candidly and devoutly;
Receive not their alms
If they be not directed by thee.
47. Though you receive their offerings,
They [the offerings] abide not in thy love;
Let them be as if fire upon thy body,
Until you have distributed them in your might.
48. Of fasting and praying
Pay thou their price;
If you do not you shall pay
For the sins of the host.
49. Teach thou the ignorant,
That they bend to thy obedience;
Let them not come into sin
In imitation of thyself.
50. For sake of gifts be not false,
By denial, by penuriousness;
For thy soul to thee is more precious
By far than the gifts.
51. You will give them to the strangers,
Be they powerful, or be they weak;
You will give them to the poor people,
From whom you expect no reward.
52. You will give them to old people,
To widows—'t is no falsehood;
You will not give them to the sinners,
Who have already ample gifts.
53. You will give them in real distress,
To every one in turn,
Without ostentation, without boasting,
For 't is in that their virtue lies.
54. To sing the requiems
Is thine by special right,
To each canonical hour,
In which the bells are rung.
55. When you come to the celebration,
The men of earth in all faith
You will there contemplate,
And not each in turn.
56. Mass upon lawful days,
Sunday along with Thursday,
If not upon every day,
To banish every wickedness.

57. It is lawful, too, in solemnities—
 I should almost have said
 The feast of an apostle or noble martyr,
 The festivals of pure believers.
58. Masses for all the Christians,
 And for all those in orders;
 Masses for the multitudes,
 From the least unto the greatest.
59. For every one who merits it,
 Before you offer it for all,
 And who shall merit
 From this day until the Judgment comes.
60. When you come unto the Mass—
 It is a noble office—
 Let there be penitence of heart, shedding of tears,
 And *throwing** up of the hands,
61. Without salutation, without inquiry,
 With meekness, with silence,
 With forgiveness of all ill-will
 That is, shall be, or has been;
62. With peace with every neighbour,
 With very great dread,
 With confession of vices,
 When you come to receive.
63. Two hundred genuflexions at the *Beata*
 Every day perpetually;
 To sing the three times fifty
 Is an indispensable practice.
64. If you are desirous of preserving the Faith
 Under the government of a pure spirit,
 You shall not eat, you shall not sleep
 With a layman in a house.
65. There shall be no permanent love in thy heart
 But the love of God alone;
 For pure is the Body which thou receivest,
 Purely must thou go to receive it.
66. He who observes all this,
 Which in the Scripture is found,
 Is a priest—it is his privilege;
 May he be not privileged and unworthy.

[TO BE CONTINUED.]

* *ricabáil na láin.*

THE IRISH CHURCH ESTABLISHMENT.

Is Good News from Ireland True? Remarks on the position and prospects of the Irish Church Establishment. By H. S. Cunningham, of the Inner Temple, Barrister-at-Law. London, Longman, 1864; pp. 45.

Autumn leaves do not fall in Vallombrosa more frequent than the invectives which, for the last thirty years, have been constantly directed against the Irish Church Establishment. Men of views the most unlike, have contributed their share to this hostile literature. Lord Normanby and Count Cavour present very dissimilar types of mind and feeling, and yet both are of accord in condemning the Establishment in Ireland. Lord Palmerston and Mr. Disraeli see things from opposite standpoints, and yet neither of them has praise to bestow upon it. Every species of composition which could be employed as a weapon of offence has been made to tell the wrath of men against the monster grievance. This rich variety of arguments against the Establishment has its advantage and its disadvantage. It is, no doubt, an advantage that light should be poured in upon every side of a question so important. But it is a disadvantage to discover the question to have so many sides, that it becomes a task to master them all. It is not our present purpose to increase the literature of this subject by adding another to the already large list of attacks of which we have spoken above. Our object is rather to set forth the one argument against the Establishment, which, upon an analysis of that literature, is found to underlie all the others. If we consider the various charges against the Law-Church in Ireland mainly in reference to what they have in common, we discover that they are, generally speaking, modifications of this one objection, viz., that the Irish Establishment is an unjust application of state funds. No doubt there are other and more solemn reasons to be urged against it. No Catholic can be indifferent to the presence within it of that poison of error which robs the Church of so many children, and Heaven of so many souls. Judged upon grounds such as these, it is already condemned. But the struggle is now mainly transferred to a field other than that of religious principles. We base our objections against the Establishment on this—that it is a political and social injustice. We cannot expect all to agree with us in believing the Establishment to be a fountain of erroneous doctrine; but Mr. Cunningham's little work, named at the head of this article, is an excellent proof that right-minded men, of whatever creed, will join us in protesting against it as a political and social wrong. The proof that the Established Church is an unjust application of state funds may be stated thus:—

The State has some six hundred thousand pounds to administer

every year in the religious interests of the population of Ireland. Of that population, seventy-seven per cent. are Catholics, the remainder belonging to various sects of Protestantism. The State, when it does not persecute, at least completely ignores the religion of the seventy-seven per cent., and gives that enormous sum of the public money of the country to the religion of the remaining fraction of the population. Can any injustice be more flagrant than this?

The force of this argument rests on two assertions: One, that the Catholics have an immense numerical majority over the Protestants; the other, that an enormous sum of public money is squandered upon the Establishment. If these assertions can be once proved, the argument is simply crushing in its conclusiveness. Now, the proof of these assertions is easy, and cannot be too often repeated to the Catholics of Ireland.

On the 17th of April, 1861, the resident population of Ireland were taken as follows:—

Members of the Established Church,	11.9	per cent.
Roman Catholics,	77.7	„
Presbyterians,	9.0	„
Methodists,	0.8	„
Independents, Baptists, and Quakers,	0.1	„
All other persuasions,	0.3	„

Thus out of a total population of 5,798,900, there were in round numbers, Catholics, four millions and a half; Protestants of all denominations, rather more than a million and a quarter. In Connaught the Catholics are 94.8 per cent. of the inhabitants; in Munster, 93; in Leinster, 85; in Ulster, 50 per cent. The Presbyterians in Ulster are 26.3 per cent. of the whole population. In none of the other provinces do they reach one per cent.

“The Established Church ranges from 38.4 per cent. in the county of Fermanagh, its highest level, to 2 per cent. in Clare. In Armagh it numbers 30 per cent.; in the suburbs of Dublin 35 per cent.; in the counties of Dublin, Wicklow, Antrim, and Londonderry, between 15 and 20 per cent.; in King’s and Queen’s counties, Cavan, Carlow, Kildare, Donegal, Monaghan, and the City of Cork, between 10 and 15; in the counties of Longford, Louth, Meath, Westmeath, Wexford, Cork, Tipperary (North Riding), Leitrim, and Sligo, and in the cities of Kilkenny, Limerick, and Waterford, members of the Establishment are between 5 and 10 per cent.; in the counties of Kilkenny, Limerick, the South Riding of Tipperary, Kerry, Roscommon, and the town of Galway, the per-centage is between 3 and 5; while in the counties of Waterford, Galway, and Mayo it is between 2 and 3, sinking at last to 2 per cent. in Clare.

“The Roman Catholic population has decreased by very nearly two millions, from 6,430,000 to 4,500,000. The dioceses where the loss

has been greatest have been those of Tuam, Killaloe, Meath, Elphin, and Cloyne; each of which has lost something more than one-third of its Catholic inhabitants. Achonry has escaped with the loss of one-thirtieth, Waterford of that of one-eleventh, while the two Dioceses of Dublin and Connor have the rare distinction of showing a slight increase in numbers. In nine dioceses Roman Catholics are between 95 and 99 per cent. of the total population; in ten they range between 90 and 95; in four, between 85 and 90; in one, between 80 and 85; in two, between 75 and 80; while in three their numbers fall as low as between 26 and 35 per cent.

"Turning to the classification of parishes, we find that there are at present 199 parishes—5 less than in 1834—containing no member of the Established Church; 575—nearly one-fourth of the entire number—containing more than 1 and less than 20 members; 416 containing more than 20 and less than 50 members; 349 where there are between 50 and 100; and 270 with between 100 and 200 members; 309 between 200 and 300; 141 between 500 and 1,000; 106 between 1,000 and 2,000; 53 between 2,000 and 5,000; 8 parishes only range as high as 5,000 to 10,000, and 2 between 20,000 and 30,000.

"The Roman Catholics have 532 parishes, to set against 53 Protestant, in which their numbers range between 2,000 and 5,000; 133 parishes with from 5,000 to 10,000 members; 32 in which the numbers lie between 10,000 to 20,000; and 3 ranging from 20,000 to 30,000. Of landed proprietors 4,000 are registered as Protestant Episcopalians, 3,500 as Roman Catholics, which seems to prove that a considerable area of land has now passed into the hands of Catholic owners, who have accordingly a good right to be heard as to the employment of state funds, with which the soil is primarily chargeable".

In face of these statistics there can be no doubt but that the first assertion is abundantly proved.

As to the second, all the state aid granted to Catholics is involved in the grant to Maynooth. The Presbyterians have the "Regium Donum", first given by Charles II., who allowed them £600 secret service money. William III. made it £1,200 per annum. In 1752 it amounted to £5,000. To-day it amounts very nearly to £40,000, and is capable of extension on very easy terms.

The funds of the Established Church, in round numbers, may be stated as follows:

Annual net income of episcopal sees,	£63,000
Revenues of suppressed sees and benefices, now held and administered by the Eccle- siastical Commissioners,	117,000
Tithe rent-charge, payable to Ecclesiastical persons,	400,000
	<hr/>
	£580,000

These figures give an inadequate idea of the real riches of the Church. The *Dublin University Magazine*, quoted by Mr. Cunningham, says:

"We have before us a letter from a dignitary, whose statement is, that his predecessor was twenty years in possession, that he leased severally to one relation after another, as each dropped off, the lands from which came the emoluments of his office; and, finally, to his son, who for twenty years after his death is to hold the land for one-sixth of Griffith's valuation, which, as every one knows, is as a general rule twenty-five per cent. under the rental, with a small renewal fine. So that though this dignitary did not preach in any of his parishes, for he was a pluralist also, for nearly thirty years, and died leaving a very large sum of money, he managed to impoverish his successor for the benefit of his heirs for twenty years after his death. *Qualis artifex pereo!* must, we should imagine, have been the reflection of this successor of the Apostles, as he lay on his bed of death and reflected complacently on his literal fulfilment of the scriptural mandate, to provide 'for them of his own household', no less than for the interests of 'the Church of God'".

Besides this pilfering on the part of the prelates, we must not forget the enormous sums sent into this country to help the proselytising societies in their work. Let Mr. Cunningham give us a few examples from which we may gain a fair idea of the working of the rest.

"The Hibernian Bible Society, established for diffusing copies of the Scriptures, of course in a Protestant interest, has, since 1806, spent £80,000 in this way, and has given away more than 3,000,000 copies. The Primitive Wesleyan Methodist Home Missionary Society has for its object 'the propagation of the Gospel in Ireland', and employs fifty missionary agents and upwards of fifty circuit preachers. The Hibernian Wesleyan Methodist Missionary Society has an income of £137,000, 849 missionaries, 1,000 paid, and 15,000 unpaid agents, of whom 25 missionaries, 54 day-school teachers, and 166 Sunday school teachers are employed in Ireland. Besides these there are the Irish Evangelical Society, 'for promoting the Evangelization of Ireland, by the agency of ministers, evangelists, town missionaries, schools, etc.'; the Parochial Visitors' Society, for enabling the clergy near Dublin to 'have the assistance of fit persons to act under their direction in matters which the spirit and constitution of the United Church of England and Ireland allow its clergy to depute to such agents'; the Scripture Readers' Society for Ireland, with sixty-four readers, each with a regular district; the Incorporated Society for promoting English Protestant schools in Ireland; the Islands and Coast Society, 'for promoting the scriptural education of the inhabitants of the islands and coast'; the Irish branch of the Evangelical Alliance, under the presidency of the Earl of Roden; the Society for promoting the Education of the Poor in Ireland, which has educated at its model schools in Kildare Street, 43,000 children, trained

3,000 teachers, and issued a million and a half of cheap school books; the Church Education Society, maintained in distinct antagonism to the national system, and to all appearance a very formidable rival; it has fifteen hundred schools in connection with it, and 74,000 children on its rolls, of whom, be it observed, no less than 10,000 are Catholics, receiving 'scriptural instruction' at the hands of Protestant teachers, and consequently the objects of as distinct proselytism as can be well imagined. Then, under the presidency of the Dowager Duchess of Beaufort, there is the Ladies' Hibernian Female School Society, for 'combining a scriptural education with instruction in plain needlework'; Gardiner's Charity for apprenticing Protestant boys; the Sunday School Society, with 2,700 schools on its books, 21,000 gratuitous teachers, and 228,000 scholars; the Irish Society for promoting the 'scriptural education of Irish Roman Catholics'; the Ladies' Irish Association, with a similar object; Morgan's Endowed School, 'for forty boys of respectable Protestant parentage'; Mercer's Endowed School, 'for forty girls of respectable Protestant parentage'; the Protestant Society, with 430 orphans; the Charitable Protestant Orphan Union, for 'orphans who, having had only one Protestant parent, are therefore ineligible for the Protestant Orphan Society'; and last, though not least, on the imposing catalogue, the Society for Irish Church Missions to Roman Catholics, and the West Connaught Endowment Fund Society".

In addition, then, to six hundred thousand pounds of public money, all this enormous income is yearly spent to uphold in Ireland the religion of a fraction of the population!

It would take us too far out of our way to follow the author in his investigation of the results obtained by these powerful resources, especially in the west of Ireland. Let it be enough to say that he rejects the current stories about wholesale conversions to Protestantism among the peasants of the West. But we cannot pass over the following remarks made by Mr. Cunningham on the handbill method of controversy adopted by the proselytisers.

"After politely requesting the reader not to 'be offended on receiving this', the handbill goes on to state that the invocations of the Madonna and saints are 'pronounced by the Bible to be the awful sin of idolatry, and that all idolaters have their place in the lake that burneth with fire and brimstone. Do not be hurt', continues this agreeable mentor, 'at this strong statement, but think! is it true?' Do not be hurt! And this, after a summary statement that the religion of three-fourths of the Christian world, the creed of whole generations of the best, purest, and most devoted of mankind, the hope and joy in life and death of millions of humble and faithful saints—is pronounced by the Bible to be punishable with the everlasting torments of hell fire! Verily, if this be the 'spirit and manner' of these 'true Christian pastors', the less we hear of this new Reformation the better!"

The charge of being a political and social injustice, which we have brought against the Establishment, is fully proved by what has hitherto been said. Even if there were no other arguments on which to rest our case, save the single one which we have developed above, it must be admitted that we have made good our accusation. "I hold", said Lord Palmerston in 1845, "that the revenues of the Church of Ireland were destined primarily for the religious instruction of the people of Ireland. . . . It is impossible, in my opinion, that the present state of things in Ireland, in regard to the establishments of the two sects, can be permanent". But there is more. Evil is ever the parent of evil; and in one comprehensive injustice like the Irish Establishment are involved a thousand minor wrongs. The effects of these wrongs in Ireland, and the mischief wrought by them on our people, we daily see with our own eyes, and hear with our own ears. But to Mr. Cunningham we are indebted for a striking and rather novel view of the Establishment, as a source of mischief to England also. The very guilt she has incurred by the perpetration of so great an injustice, is, in Mr. Cunningham's opinion, the greatest of misfortunes. "To do wrong is a far greater misfortune than to endure it. No man enjoys a wrongful privilege, tramples on his fellow-citizens, or violates fair play, without forthwith incurring a moral loss, compared with which, any external advantage is a bauble indeed". Noble words these: and most refreshingly do they fall upon Catholic ears, wearied with the noisy utilitarian philosophy of the day. Nor does the Establishment confer any external or material advantage on England. On the contrary, it is preparing for her some grievous and humiliating calamity. Who sows the wind must expect to reap the whirlwind; and no other harvest but calamity can possibly be gathered from the evil seed of disaffection on one side, and of tyranny on the other, which the Establishment has sown in Ireland. Mr. Cunningham thus describes how the chronic disaffection of Irishmen is produced:

"The church funds of Ireland belong, without the possibility of a cavil, to the Irish nation; that nation has, from one reason or another, persistently refused to follow us in deserting the general creed of Christendom. They have clung and still cling to their faith with that desperate tenacity which persecution best engenders. . . But the gradual abandonment of the atrocious penal code—as one by one its provisions became revolting to the increased humanity of the age—was a virtual confession that we gave up all hope of driving the Irish Catholics within the pale of our church. . . . Angry at resistance, the English government, coöperating with English fanaticism, set itself deliberately to persecute, degrade, almost destroy, those whom it could not succeed in converting. All has been tried, and the Establishment remains, as of old, the privilege of a powerful minority, the

badge of conquest upon a prostrate race, a perpetual source of irritation—and nothing more. So far from being Protestantised, the Irish are already the hottest Ultramontanes in Europe, and are assuming more and more the triumphant air to which their numerical ascendancy entitles them. There is not the ghost of a chance of Ireland becoming other than she is, or of the Establishment making such strides as might render her present position less transparently absurd. The one question is this, whether we choose to perpetuate a state of things condemned by all statesmen as vicious in principle, and proved by long experience to be productive of nothing but a tyrannising temper, on the one hand, and chronic disaffection on the other. Every Irish peasant has sense enough to appreciate the injustice of the arrangement which obliges him to build his chapel, pay the priest, and gives his landlord a church and parson for nothing. He may be excused too for a feeling of annoyance, as he trudges past the empty parish church, supported at the public expense, to some remote chapel crowded with peasants, out of whose abject poverty the necessary funds for its support have to be wrung. He may be excused if his notions of fair play, equal rights, and political loyalty, are somewhat indistinct, and that where the law is from the outset a manifest wrongdoer, it should be sometimes superseded by rougher and more effective expedients. He is naturally a rebel, because the state proclaims herself his enemy. He naturally thinks it monstrous that any proprietor of the soil should have it in his power to refuse the inhabitants a spot of ground on which to celebrate their religious rites; that men, women, and children should be obliged to walk five, six, and even ten miles to the nearest place of worship; that education should be constantly refused, except coupled with open and systematic proselytism; that terrorism and coercion, the mean contrivances of bigotry, should be suffered to do their worst, without the strong hand of government intervening to lighten the blow, or provide means of protection”—pages 28, 29.

All this is well said: nor is the author less happy in his description of the tyrannising temper which it fosters on the part of the Protestants.

“And if the Establishment works ill as regards the Catholic masses, its effects on the privileged minority seem to us scarcely less disastrous. It engenders a tone of arrogant, violent, uncharitable bigotry, which happily is unknown in this country beyond the precincts of Exeter Hall and the columns of the ‘religious’ newspapers. Indeed, we have only to turn to ‘Good News from Ireland’, to assure ourselves of the detestable temper in which these modern Reformers set about the process of evangelisation, and of the extraordinary hardihood of assertion by which their ministrations are characterised. The creed of an Irish peasant may be superstitious—where is the peasant whose creed is anything else?—but religion in Ireland has at any rate, in the true spirit of Christianity, found its way to the wretched, the degraded, the despairing: it has refined, comforted, ennobled those whom

external circumstances seemed expressly designed to crush them into absolute brutality. The Irish peasant is never the mere animal that for centuries English legislators tried to make him. He is a troublesome subject, indeed, and has a code of his own as to the 'wild justice' to which the oppressed may, in the last instance, resort; but in the domestic virtues, chastity, kindness, hospitality, he stands, at least, as well as English or Scotch of the same condition in life. As regards domestic purity, indeed, Ireland, by universal confession, rises as much above the ordinary standard as Scotland falls below it: and as regards intemperance, there has been in Ireland of late years a marked improvement, for which unhappily no counterpart is to be found in any other part of the United Kingdom. Yet we are gravely invited to believe, on the testimony of a few hot-brained fanatics, that the whole Catholic system in Ireland is one vast conspiracy against piety, happiness, and civilisation.

"That Protestants are perfectly well aware of the mortification entailed upon their Catholic fellow-subjects by the existing state of things, and regard it with complacent acquiescence, is not the least painful feature of the case. The Irish Church is bad, not only in itself, but as being the last of a long series of oppressions which fear, passion, or necessity have at various times led the English to inflict upon their feeble neighbour. There have been periods when the deliberate idea of even intelligent politicians was, that the one population should exterminate the other; and Burke has pointed out how the religious animosities, which seem now the great cause of dispute, are in reality only a new phase of far earlier hostility, grounded originally on conquest, and strengthened by the cruelties which conquest involved. It is to some such fierce mood, traditionally familiar to the ruling race, that an institution so unjust in principle, so troublesome in practice, so incurably barren of all useful result, can appeal for sanction and support. The blind and almost ferocious bigotry of Irish Presbyterians is owing, one would fain hope, less to personal temperament than to the tastes and convictions of a ruder age, embodied in evil customs and a conventionally violent phraseology. And the same is more or less true of their Episcopalian brethren. It is from the calmer feelings and more discriminating judgment of the English nation that any remedial measure is expected"—pages 33-37.

We have nothing to add to this. Every Catholic will recognise the truth of the picture thus ably drawn. Our obligations to Mr. Cunningham do not, however, end here. There is still another lesson which, although he does not mean to teach it, we are glad to learn from him. It is this. Speaking of the paid clergy of the Establishment, he says:—

"So far from assisting the government in its schemes, they are often among its bitterest opponents. Dr. Cullen himself is hardly more hostile to the National Education System than these paid officials of the state, for whom the one possible excuse would be an unflinch-

ing support of state measures. The Church Education Society numbers something like two-thirds of the Established clergy among its adherents, and is one of the most serious difficulties with which at present the cause of National Education has to contend. What shall be done with these spaniels that forget to cringe, but bark and snap at the hand that feeds them? Might they not, at any rate, be scourged and starved into a more submissive mood?"—page 43.

These words reveal to us the position which men of the world would expect a clergy paid by the state to assume towards the state. From being ministers of God, they are to become paid officials of the state; from being the stewards of things divine, they are to recommend themselves to their masters by an unflinching support of the state measures. And if conscience should at any time call upon them to refuse the support demanded at their hands, the government has the power and the will to scourge and starve them into a more submissive mood. What a practical commentary does Mr. Cunningham here offer on the words used by Mgr. Brancadoro,* in declining the pension offered by the British Government in 1805! Better, far better, poverty with the liberty of the sanctuary, than rich endowments with slavery. We demand the abolition of the Establishment on the broad grounds of social equality and justice, and not because we wish to enrich ourselves with its spoils. We are rich enough in the love of that noble Irish race, than which none other ever gave more blessed consolation to the ministers of Christ.

ANCIENT RELIGIOUS FOUNDATIONS OF ARDAGH.

I.

SAINT BRIGID'S DOMINICAN CONVENT, LONGFORD.

THE early history of the See of Ardagh is involved in much obscurity and some little confusion. After Saint Mel, its first bishop, and Melchuo, his brother and successor, for several centuries there is little available information of the state of the diocese, the succession of its bishops, or the condition of its religious foundations. For the most part, up to the twelfth century, we find only the names of the bishops, of which the meagre list is very incomplete and defective; in some instances whole centuries are passed over, of which we have no published record at all.

In the absence of other ecclesiastical monuments, the history of this See, like many others, can be traced only in a fragmentary manner, as it is found mixed up with the history of the several

* I. E. RECORD, No. II., page 50-55.

religious houses scattered over it, or as it may be unravelled from the various legends and traditions connected with them. These Religious foundations were numerous in Ardagh, and some of them rank among the most ancient in the island; thus, in the *Tripartite Life of Saint Patrick*, we find that the two daughters of the Saint's old master, Milcho, after the death of their father, took the veil in the convent of Augustin nuns, founded by Saint Patrick at Cluain Bronach, near Granard in Teffia (Clonbroney, County Longford), which must, therefore, have been one of the most ancient foundations for Religious women in Ireland. Time, and the hand of the spoiler have dealt hardly with these old houses, and few traces can be found of them to-day. The same may be said even of those more modern ones, which, like the Dominican Convent of Saint Brigid, Longford, or the Cistercian Abbey of Saint Mary, Granard, border more nearly on the times of authentic and known history.

In the spoliations of Henry and Elizabeth, the convent lands were granted away to laymen, and the edifices either razed to the ground, or perverted to the uses of the new creed. The few that escaped confiscation were soon deserted under the penal and relentless persecution that followed, and the departing Religious carried with them the records of most of our old foundations, which, if existing, are now to be found only in the MSS. of the Munich, Barberini, Vatican, and other continental libraries. Yet, from the earliest foundation of Saint Mel, at Ardagh, or of Saint Columba, in Innismore, Lough Gowna, down to the latest convent in the islands of Lough Ree, each has its story, its legends and traditions, which we, perhaps, may live to tell. Of some extensive ruins still remain, and about their ivied walls there clings many an old legend and oft-told tradition, that yet may help to clear up the obscure history of those times. In many instances, however, we must confess, that few vestiges have escaped the ruthless hand of the spoiler, and save a few crumbling ivy-covered walls, and the green mounds that mark the last resting place of their dead, there is little left, either of storied arch or cloistered aisle to tell of the extent of the edifices, or of the zeal and labours of the pious souls who dwelt within them.

The Dominican Convent of Saint Brigid, at Longford, was one of the most modern of the religious foundations of Ardagh, having been founded by one of the O'Ferralls in 1400. A sketch of its history will, however, serve as a first contribution towards the early history of that ancient church, and may perhaps prove interesting to the reader, as from local circumstances it has been to us.

O'Heyne tells us, "This convent was built for the Dominicans in 1400, by O'Ferrall, a very illustrious, ancient, and, for those

times, powerful dynast of Annaly". Harris, in his edition of *Sir James Ware's Antiquities*, distinctly names Cornelius O'Ferrall, the Dominican Bishop of Ardagh, as the founder. De Burgo, in his *Hibernia Dominicana*, from which most of our information is taken, shows that in the year 1400, in which the Convent of Saint Brigid was founded, Adam Lyons, a Dominican Friar, succeeded Gilbert MacBrady in the See of Ardagh; that Adam Lyons died in 1416, and was succeeded by Cornelius O'Ferrall, who was consecrated in February, 1418, when the Convent of Saint Brigid had been built and inhabited nearly eighteen years. Hence, it is very clear, that if Cornelius O'Ferrall was the founder, it must have been before his consecration as bishop, and very probably before his admission to Religion as a Dominican. It is not improbable that, like others of his name, he was dynast of Annaly before he assumed the mitre of Ardagh, and that having in his boyhood been a pupil of the Dominicans, as we learn from the Bull of his consecration, he had founded this convent for them long before he thought of joining the order himself.

Cornelius O'Ferrall died, "celebrated for his liberality to the poor", as Ware tells us, for which he was popularly known by the name "*Eleemosynarius*", or the "*Almsgiver*", and he was buried in the Abbey of Saint Brigid in 1424. The family of the O'Ferralls made repeated and ample grants to the convent, and, after the example of Bishop Cornelius, made the abbey their family burial place.

The church attached to the convent stood on the site now occupied by the Protestant parochial church of Longford, on the north side of the river Camlin. From it a raised causeway or road led through the meadows by the river side, to the coenobium, or convent proper, which stood on the opposite, or south side of the river, about a quarter of a mile distant. This church was destroyed by fire, and the convent reduced to ruins in 1428. The extent and character of this first convent may be gathered from O'Heyne, who says, it was a most extensive and magnificent structure, as shown by the magnitude of the ruins still remaining in his day (1750). The importance and influence which, in a very few years, the abbey had been able to attain, may be inferred from the fact, that Bulls were issued by several popes, granting indulgences to the faithful who would contribute to its restoration.

Of these the Bull of Martin V., March 1429, informs us, that the convent was of the "Strict Observance". From the Bull of Eugene IV., March, 1433, in the relation of the motives for granting the Indulgence, we learn the character and extent of the disaster which had befallen Saint Brigid's. "In consequence

of the wars prevailing in these parts, especially during the last six years, the church of St. Brigid at Longford had been destroyed by fire, and all the other buildings of the convent reduced to ruins. The necessary ornaments for decent celebration of divine worship were wanting, and the Religious had been of necessity compelled to pass to other houses". In a second Bull of the same pope, July 1438, we are told, "the Church of Saint Brigid had been consumed by fire, and *most* of the convent buildings laid in ruins". The devastation is thus in some sort limited, which in the first was described as total.

The church was rebuilt, and the convent restored, but not at all on the same scale of magnificence that O'Heyne so extols in the first. For several centuries, however, it continued to exercise a great influence on religion in the district, and to send forth able, fervent, and illustrious pupils, to maintain and defend the faith, at home and abroad. Thus we find Doctor Gregory O'Ferrall, an alumnus of Saint Brigid's, Provincial of Ireland in 1644. Afterwards we find him lending energetic aid to the confederate Catholics at Kilkenny. When the treachery and intrigues of Ormond had seduced the Catholic chiefs into a deceitful peace, without any guarantee for the free exercise of their religion, the name of the Dominican provincial Gregory O'Ferrall is one of the signatures to the spirited and indignant protest of the national synod convened at Waterford in 1646, by the celebrated John Baptist Rinuccini, to condemn the conduct of the men who had agreed to such a peace, at once unjust, iniquitous, and pernicious to the Catholic cause, which they had sworn to defend. "Gregory O'Ferrall", says O'Heyne, "was a man of most meek and mortified appearance, and was esteemed by the people a mirror of every virtue". He died in 1672.

Anthony O'Molloy, another alumnus of Saint Brigid's, was about the same time procurator-general of the Dominicans in Ireland. For about forty years he discharged, with wonderful zeal and ability, the dangerous duty of conducting the newly-professed Dominicans of Ireland to Spain, and then aiding and directing their return after the completion of their ecclesiastical studies. This was at the time penal, and the delicate and difficult task was performed at the constant risk of his life. His labours, however, were crowned with singular success. He was known by the name of Father Antony of the Rosary, because of his admirable devotion to that pious exercise and to everything tending to the service of the Blessed Mother of God, through whose intercession, in moments of danger and difficulty, he is said, several times to have obtained miraculous deliverance. He died about 1680.

Laurence O'Ferrall was, about the same time, sent from Saint

Brigid's as missionary apostolic into England, when the penal persecution of the times left the flock stripped of a pastor. He was arrested and flung into prison at London, where for more than a year he suffered many hardships. After a time, through the mercy of God, he was discharged, and fled to Belgium, where he long laboured under grievous illness, brought on by this imprisonment. As soon as he was sufficiently recovered, he set out again for England, but he was a second time arrested and flung into prison as a returned friar. Through the intercession of the Archduke Charles, afterwards Emperor Charles the Sixth, who was then in England, he obtained his discharge as a German subject, and was permitted to leave for Portugal. From thence he passed into Spain, where he was appointed chaplain to the Irish Brigade serving under Fitzjames Duke of Berwick. He died in 1708.

The names of other remarkable men, alumni of Saint Brigid's, might be cited if space permitted. Even so late as 1756, not more than a century ago, De Burgo speaks of James O'Ferrall, the prior, Nicholas Travers, and Francis O'Ferrall, as surviving representatives of that convent.

Few traces of either church or convent now remain. The causeway leading from the church to the abbey may still be recognized; and a crumbling portion of ivy-clad wall, within the Protestant glebe, on the other side of the river, shows where the coenobium stood. The lands attached to the convent were granted away for ever to Richard Nugent by 4th and 5th Philip and Mary. By 20th Elizabeth, this Friary, containing half an acre, house, cottage, twenty-eight acres of land, and six acres of demesne, was granted to Sir Nicholas Malby and his heirs, at 16s. per annum. Finally, January 29, 1615, James I. bestowed this monastery on Francis, Viscount Valentia. About 1756 the lands passed into the hands of Thomas Pakenham, when he was created Baron Longford, on the death of the last Baron Aungier, and the extinction of that ancient family. What was the extent and precise position of the abbey lands it is now impossible to tell. O'Heyne assures us they were ample and valuable, and even if we look only to the extent embraced under the church and coenobium, together with the townlands which, from their names, we can still recognize as abbey property, as Abbeycarton, there can be little doubt they were very extensive.

Among the legends preserved in connection with Saint Brigid's, the story of the martyrdom of Bernard and Laurence O'Ferrall, who died there for the faith in 1651, deserves to be recorded.

The short but brilliant struggle of the Confederate Catholics, marred by divided councils and the incapacity of some of its chiefs, was over. The seven years' war ended with an unsatis-

factory peace, when the execution of the King in January, 1649, threw the country once more into turmoil and confusion. Then came the brief but sanguinary struggle against the parliamentary army under Cromwell. After the fall of Drogheda, Wexford, and other towns, in which massacres of the most fearful kind had been perpetrated, the parliamentary army, broken up into scattered bands, traversed the country in search of disaffected, and Papists, sacking and plundering with a license and cruelty that spread terror and desolation everywhere, so that there is scarce a hamlet or village in which the memory of the savage deeds of Cromwell's soldiery is not dwelt upon with horror to this day. A troop of these fanatics was stationed at Longford, and in the terror of their presence and bloody deeds, the Convent of Saint Brigid was abandoned, and the church deserted by the friars. Early one morning, either by accident or treachery, two of the friars, who had come there to pray, were seized by the soldiery. One of them, Bernard O'Ferrall, attempted to escape, and was struck down with four-and-twenty mortal wounds, in the doorway of the church, at the threshold of which he was left for dead. He survived to be carried to a place of safety, where he received the last Sacrament from one of the brotherhood who was hiding in the neighbourhood. Laurence O'Ferrall, the other, was seized within the church, and hurried before their officer by the exulting soldiery, who anticipated a day's savage sport in roasting or hanging the Popish priest, not an unusual amusement with them. He was recognized by the officer as an adherent of the Catholic army during the late troubles, and was ordered out for execution next day. A respite of three days was granted at the intercession of some persons, whose advocacy the martyr complained of, as unprofitable and unwelcome, and during the three days' interval he ceased not to pray, with abundant tears, that God would not suffer the palm of martyrdom to be snatched from him. On the third morning, when led out for execution, he addressed the assembled people from the scaffold in eloquent, fervent language, and denounced the bloody persecutions and violence of the fanatics with such force, that the officer in charge—stung to rage—ordered him to be silenced with the rope, and flung off without further parley. He then bade farewell to the people, and having placed his rosary around his neck, and taken the crucifix in his right hand, he calmly arranged both hands under the scapular of his habit, and submitted himself to the executioner. After he had been cast off, and when he was hanging at the end of the fatal rope, and life extinct, both hands were drawn from under the habit, and uniting raised the crucifix over his head as the symbol and pledge of his triumph. This most extraordinary sight made a very great impression on the

beholders, and the officer himself was so much struck and terrified that he ordered the body to be at once cut down respectfully, and gave it over to the people to be buried without molestation. We find that a safe-conduct was even given to some of the priests hiding in the neighbourhood to attend his obsequies, at which the people too attended in an immense concourse. The story of Bernard and Laurence O'Ferrall is only one of many instances of the bloody deeds of that fearful time.

Whilst thus we close our sketch, we venture a hope that at no distant day the present venerated successor of Saint Mel may, in the cause of Catholic education, be able to introduce the cloistered sisters of Saint Dominic to revive the name, the spirit, and the good works of the old Dominican Convent of Saint Brigid.

J. R.

LITURGICAL QUESTIONS

(From M. Bouix's "*Revue des Sciences Ecclesiastiques*").

1. At Benediction of the Blessed Sacrament, ought the profound inclination be made during the singing of the two verses *Tantum ergo Sacramentum, Veneremur cernui*, or only during the singing of the words *Veneremur cernui*?

2. What ceremonies are to be observed by the deacon, or by the assistant priest, when, acting on the permission given by the Decree of the 12th August, 1854, the deacon consigns the ostensorium to the celebrant before the Benediction, and receives it from him after the Benediction has been given?

3. What rule should a priest follow when he finds in the *Ordo* a regulation which he believes to be certainly incorrect?

1. It is beyond doubt, that the inclination ought to be made whilst the entire verses *Tantum ergo Sacramentum, Veneremur cernui*, are being sung; and if, in any church, custom has limited the inclination to the two last words, it has arisen from this, that whenever the celebrant intones the hymn, he makes the inclination only after the intonation. The ministers, however, are wrong in imitating him in this.

"Tum in officio divino", says Cavalieri, t. iv., c. viii., *Inst. Clem.*, § 33, n. 49, "quam in precibus omnibus coram SS. Sacramento, dum praedictus versus *Tantum ergo* dicitur, ab omnibus omnino persistendum erit in inclinatione usque ad *cernui*. Haec est", says Gardellini (*Inst. cl. ibid.* n. 19), "praxis quae obtinet in majoribus Urbis basilicis".

This doctrine is followed by modern authors.

2. Before we reply to the question, it will be useful to make two remarks. The first has reference to the difference between the functions of the deacon and those of the assistant priest. If the celebrant be assisted by a deacon and sub-deacon, the assistant need not do more than place the Blessed Sacrament on the throne, and lower it thence at the proper time. He may also extract the Blessed Sacrament from the tabernacle before the exposition, and replace it therein after the Benediction. The office of assistant appears to have been instituted as a measure of precaution against the danger which might result from the near approach of the deacon's vestments to the lights, in case he took down the ostensorium, or to guard against other inconveniences. But there is no reason why the assistant should present the ostensorium to the celebrant when the deacon and sub-deacon are present.

We should remark, in the next place, that, according to the text of the *Ceremoniale Episcoporum*, and of the *Instructio Clementina*, the priest, after receiving the humeral veil, mounts the steps without the ministers, and himself takes the ostensorium. Authors prescribe that the deacon and sub-deacon should kneel on the highest step, and support the celebrant's cope during the benediction. In their absence, this is done by the master of ceremonies, or two clerks. When the benediction has been given, the priest having completed the circle, places the Blessed Sacrament in the corporal, genuflects, and descends with the sub-deacon, whilst the deacon restores the Blessed Sacrament to the tabernacle, unless this be done by the assistant priest, in which case the deacon descends with the celebrant and the sub-deacon. According to Baldeschi, the veil is removed from the celebrant when he genuflects in the predella, after having given the benediction.

The rubric of the *Ceremoniale Episcoporum* (l. ii. c. xxxii., n. 27) makes no mention of the assistant priest, supposes that the bishop himself takes the ostensorium from the altar, and expressly declares that he himself replaces it on the corporal.

"Accedat ad altare et accepto tabernaculo seu ostensorio cum sanctissimo Sacramento, illud ambabus manibus velatis elevatum tenens, vertens se ad populum, cum illo signum crucis super populum ter faciet nihil dicens. Quo facto iterum deponet sanctissimum Sacramentum super altare".

We read in the *Instructio Clementina* (§ xxxi.): "The celebrant, on his knees, will take the humeral veil, and ascending the altar without attendants, after due reverence, will take the ostensorium in his hands, which are covered with the extremity of the humeral veil, and with it will give the benediction to the people; and having replaced the Blessed Sacrament on the corporal, will

descend, and remain on his knees in his place. The deacon, or a priest with stole, will immediately, after due reverence, enclose the Blessed Sacrament in the tabernacle". This *Instructio* has been explained by Cavalieri, Tetamo, and Gardellini, who thus express themselves—

"Sacerdos", says Cavalieri (t. iv., c. ix.), "ascendit... ad altare, et ibi, facta genuflexione unico genu accipit in manibus coöpertis per ejusdem veli extremitates ostensorium... Quando sacerdos ascendit ut supra altare, una cum eo ascendunt itidem sacri ministri, sed hi genuflectunt postea in ore suppedanei, ubi inclinati elevant pluvialis fimbrias dum sacerdos benedicit populum. In defectu autem ministrorum sacrorum id praestant sacerdos adjutor et caeremoniarius, vel alii clerici hinc inde genuflexi... Celebrans data benedictione... super corporale Sacramentum collocat... et deinde facta genuflexione unico genu, descendit cum subdiacono ad infimum altaris gradum, ubi iterum cum eodem genuflexus, per eundem subdiaconum, vel caeremoniarium exiit velo humerali. Diaconus interim accedit ad altare, et facta genuflexione unico genu, tabernaculum aperit et in eo reponit Sacramentum, cui genuflexione iterum facta, surgens ostiolum claudit et postea descendit ad locum suum, ad quem cum accesserit, surgunt omnes... Quod si ultra sacros ministros adsistat sacerdos alter, hic imposita sibi stola Sacramentum ut supra recondet, et diaconus cum celebrante pariter descendet, et ab eo removebit velum humerale".

Tetamo (Append., e. iii., n. 48 et 49) thus speaks:

"Sacerdos ascendit ad altare, et ibi facta genuflexione unico genu, ut expeditius surgat, accipit in manibus coöpertis per ejusdem veli extremitates, ostensorium... Benedicit... Quando sacerdos ascendit, ut supra, altare, una cum eo ascendunt itidem sacri ministri, sed hi genuflectunt postea in ore suppedanei, ubi inclinati elevant pluvialis fimbrias, dum sacerdos benedicit populum; in defectu autem ministrorum sacrorum, id praestant sacerdos adjutor et caeremoniarius, vel alii clerici hinc inde genuflexi. Celebrans, data benedictione... super corporale Sacramentum collocat".

Gardellini (n. 12 et 13), in his commentary, writes:

"Quando autem sacerdos ascendit ad altare, cum eo ascendunt etiam sacri ministri, sed hi genuflectere debent in ore suppedanei, ubi inclinati elevant pluvialis fimbrias, dum sacerdos benedicit populum... Celebrans, data benedictione... collocat super corporale Sacramentum...; et deinde, facta prius genuflexione, descendit cum subdiacono ad infimum altaris gradum, ubi genuflexi ambo manent, amoto interim velo a celebrantis humeris a subdiacono, vel ut alii malunt, a caeremoniario. Interea diaconus remanens in suppedaneo altaris, reponit Sacramentum in tabernaculo, factis ante et post debitibus genuflexionibus... Quamvis vero deceat et congruat hoc munus per diaconum expleri, non est tamen necessario per eum implendum: potest alter sacerdos cum superpelliceo et stola hoc fungi munere, idcirco instructio ait: *Il diacono, o un sacerdote con stola*, quemad-

modum fieri debet in aliis expositionibus, in quibus non parantur ministri sacri”.

All the ancient authors agree with this view.

“Responso a choro *Amen*”, says Bauldry (part. iv., art. iii., n. 33, 35, et 37), “celebrans, nihil addens, ascendit ad altare, genuflectit, et sine alterius ministerio accipit velatis manibus, ut prius, tabernaculum, vertens se ad populum... benedicit..., et gyrum perficiens, ostensorium collocat super altare... Interim dum celebrans benedicit, ministri hinc inde genuflexi, et inclinati facie versa ad sanctissimum Sacramentum, elevant partes anteriores pluvialis illius, quod et faciunt assistentes in pari casu... Deposito sanctissimo Sacramento a celebrante super altare, ipse statim, genuflexione facta descendit ad secundum gradum ut prius, ubi genuflexus manet. Tum ponitur, si opus sit, scabellum... pro diacono qui statim amoto velo ab eo pre subdiaconum vel caeremoniarium ascendit ad altare, ubi, facta genuflexione, reponit sanctissimum Sacramentum in tabernaculo”.

Catalani, speaking of the benediction given by the bishop after the procession of the Blessed Sacrament, says (*Cer. Ep.*, l. ii., c. xxviii., n. 27):

“Episcopus... accepto tabernaculo sive ostensorio cum sanctissimo Sacramento, per se scilicet et sine alterius ministerio, illud ambabus manibus velatis elevatum tenens, vertens se ad populum, cum illo signum crucis super populum ter faciet... Dataque benedictione, Episcopus deponet sanctissimum Sacramentum super altare”.

Gavantus says the same (sect. i., part iv., tit. xii., n. 7):

“Ascendit (celebrans) ad altare, genuflectit, et ipsemet nullo diaconi ministerio accipit velatis manibus, ut prius, tabernaculum, benedicit cum eo populum... nihil dicens, et gyrum perficiens reverenter reponit”.

Merati thus comments on the passage:

“Celebrans... ascendit ad altare... et absque alterius ministerio accipit velatis manibus ostensorium”.

Baldeschi gives the same directions.

But in spite of these authorities, it is customary in some churches for the deacon to ascend with the priest, to take the ostensorium, and present it to the celebrant, to receive it from the same after the benediction, and to replace it on the corporal. This usage is established in Rome, and has been confirmed by a decree of the 12th August, 1854, published in the *Analecta*.

Question: “An liceat sacerdoti accipere ostensorium per manus diaconi istud ex altari acceptum porrigentis, ut populo benedictio impertiatur, et post benedictionem remittere ostensorium diacono, qui super altare deponet, prout fit in nonnullis ecclesiis? Vel ipsemet sacerdos debeat accipere ostensorium ex altari, et data benedictione, super altare deponere, sicut expresse docent Gavantus in rubrica Miss. part. vi., tit. xiii., n. 7; Merati in Gavantum”, etc.

Answer: "Quoad primam partem, licere etiam ex praxi ecclesiarum Urbis; quoad secundam partem, provisum in primo".

Hence it appears that the *Instructio Clementina* and the *Caeremoniale* have been too rigorously interpreted by old authors. We are at liberty to choose whichever of the two usages may agree better with the arrangements of the altar, and may be more easy to carry out. This is the common opinion of recent authors, and is founded on Roman usage and on the decision just cited. In addition, if the deacon is to receive the ostensorium from the priest's hands, the priest is not bound to complete the circle: he returns towards the altar, on the epistle side, where the deacon is. This follows from the decree of the 21st March, 1676, No. 2776:

Question: "An in benedicendo populum cum sanctissimo Sacramento sit servandus modus infrascriptus: Cum sacerdos stat ante populum, ostensorium ante pectus tenet, tum elevat illud decenti mora non supra caput, sed tantum usque ad oculos, et eodem modo illud demittit infra pectus, mox iterum recte illud attollit usque ad pectus, et deinde ad sinistrum humerum ducit, et reducit ad dexterum, et rursus ante pectus reducit, ibique aliquantulum sistit quasi peracta ad omnes mundi partes cruce, eam etiam venerandam omnibus praebebat: tunc gyrum perficiens, collocat ostensorium super altare?"

Answer: "Si placet, potest observare supradictum modum. ... Sin minus, servandus est modus dispositus in *Caer. Ep.*, l. ii., c. xxxiii., ubi requiritur tantummodo ut cum eodem SS. Sacramento celebrans producat signum crucis super populum".

It is now easy to fix the ceremonies to be observed in cases where the deacon presents the ostensorium to the priest, and receives it from him after the benediction. First, the celebrant kneels in receiving the Blessed Sacrament from the deacon, and the deacon, when he receives it from the celebrant. This is a standing liturgical rule—the rubric of the Missal for Holy Thursday says:

"Finita Missa... fit processio... Celebrans indutus pluviali albo... in medio genuflexus... accepto calice cum Sacramento de manu diaconi stantis... Cum autem ventum fuerit ad locum paratum diaconus genuflexus a sacerdote stante accipit calicem cum Sacramento".

In the *Cer. Ep.* (l. ii., c. xxiii., n. 12 et 13):

"Diaconus assistens... capit SS. Sacramentum de altari, et illud, stans, offert episcopo genuflexo. Cum pervenerit ad sacellum ubi Sacramentum deponi debet... cum erit episcopus ante supremum gradum altaris, diaconus accipiet de manu ipsius stantis SS. Sacramentum genuflexus".

In the rubric for the procession of Corpus Christi (*ibid.*, c. xxxiii., nos. 20 et 24):

"Diaconus assistens a dexteris accedet ad altare, et cum debitis reverentiis accipiet tabernaculum sive ostensorium cum SS. Sacramento

de altari, et illud in manibus Episcopi genuflexi collocabit... Postquam Episcopus pervenerit ad supremum altaris gradum, diaconus a dextris cum debita reverentia et genuflexione... accipiet de manu ipsius Episcopi stantis SS. Sacramentum”.

Some respectable authorities allow the Blessed Sacrament to be received by the sacred minister standing. We see no reasons in support of this opinion. The ceremonies to be observed are the following:—The celebrant, having received the humeral veil, ascends the altar with the sacred ministers. The celebrant and subdeacon stop at the upper step, and kneel on the extremity of the predella; the deacon goes up to the altar, genuflects, takes the ostensorium, hands it to the celebrant, and then kneels on the epistle side of the predella. The celebrant, having received the ostensorium, rises, gives the benediction, consigns the ostensorium to the deacon, and kneels once more on the extremity of the predella. The deacon, after receiving the ostensorium, stands up, places it on the corporal, and restores the Blessed Sacrament to the tabernacle. Meantime the celebrant, laying aside the veil, descends to his place at the foot of the altar, as soon as the Blessed Sacrament has been removed.

3. It is clear that in such case he ought to follow the general Rubric. The Ordo is intended to set forth the application of liturgical rules to particular cases; and it is no wonder that in a task so minute, errors should sometimes occur. But if the mistake be not clearly and evidently such, the priest should follow the Ordo. “When the bishop publishes a directory”, says M. Falise (pag. 276, 3rd edition), “the priests of the diocese are bound to conform to it not only in what is certain, but also in questions on which a difference of opinion exists among authors, and even when the contrary of what is prescribed appears certain. But this rule does not hold when the regulations are evidently contrary to the Rubrics”. The following decrees bear on this point:—

1ST DECREE. *Question.* “An in casibus dubiis adhaerendum est kalendario dioecesis, sive quoad officium publicum et privatum, sive quoad Missam, sive quoad vestium sacrarum colorem, etiamsi quibusdam probabilius videtur sententia kalendario opposita? Et quatenus affirmative, an idem dicendum de casu quo certum alicui videretur errare kalendarium?” *Answer.* “Standum kalendario”. (Decree 23 May, 1833, n. 4746, q. 2).

2ND DECREE. *Question.* “... 6. Cum pro nonnullis sanctis proprii regni Hispaniarum de quibus recitatur officium ritu dupl. min. habeantur lectiones primi nocturni de communi, pro aliis vero de scriptura occurrente, quaeritur quae certa regula servari debeat quoad numeratas primi nocturni lectiones in officiis duplicibus minoribus? 7. An quoad easdem lectiones primi nocturni in duplicibus minoribus standum sit dispositionibus directorii, vel breviarii? 8. An

licitum sit in duplicibus minoribus, et etiam semiduplicibus, lectiones primi nocturni pro lubitu desumere vel de communi, vel de scriptura, quando diversitas extat inter dispositionem directorii et breviarii?" *Answer.* " ... Ad 6. Lectiones primi nocturni in casu esse de scriptura, nisi diversae in indulto expresse assignentur. Ad 7. Jam provisum in proximo. Ad 8. Ut ad proximum". (Decree 27 August, 1863, n. 4787, q. 6, 7, et 8).

DOCUMENTS.

I.

LETTER FROM THE HOLY OFFICE TO THE ENGLISH BISHOPS.

The following is the text of the letter received from the Holy Office by the English Bishops, in condemnation of the society lately established in England for promoting the union of Christian Churches:

Supremae S. Romanae et Universalis Inquisitionis Epistola ad omnes Angliae Episcopos.

Apostolicae Sedi nuntiatum est, catholicos nonnullos et ecclesiasticos quoque viros Societati *ad procurandam*, uti aiunt, *Christianitatis unitatem* Londini anno 1857 erectae, nomen dedisse, et jam plures evulgatos esse ephemeridum articulos, qui catholicorum huic Societati plaudentium nomine inscribuntur, vel ab ecclesiasticis viris eandem Societatem commendantibus exarati perhibentur. Et sane quatenus sit huius Societatis indoles vel quo ea spectet, nedum ex articulis ephemeridis cui titulus "the union review", sed ex ipso folio quo socii invitantur et adscribuntur, facile intelligitur. A protestantibus quippe efformata et directa eo excitata est spiritu, quem expresse profitetur, tres videlicet christianas communionem romano-catholicam, graeco-schismaticam et anglicanam, quamvis invicem separatas ac divisas, aequo tamen jure catholicum nomen sibi vindicare. Aditus igitur in illam patet omnibus ubique locorum degentibus tum catholicis, tum graeco-schismaticis, tum anglicanis, ea tamen lege ut nemini liceat de variis doctrinae capitibus in quibus dissentiant quaestionem movere, et singulis fas sit propriae religiosae confessionis placita tranquillo animo sectari. Sociis vero omnibus preces ipsa recitandas, et sacerdotibus Sacrificia celebranda indicit iuxta suam intentionem: ut nempe tres memoratae christianae communionem, utpote quae, prout supponitur, Ecclesiam catholicam omnes simul iam constituunt, ad unum corpus efformandum tandem aliquando cecant.

Suprema S. O. Congregatio, ad cuius examen hoc negotium de more delatum est, re mature perpensa, necessarium iudicavit sedulam ponendam esse operam, ut edoceantur fideles ne haereticorum ductu hanc cum iisdem haereticis et schismaticis societatem ineant. Non dubitant profecto Eminentissimi Patres Cardinales una mecum praepositi Sacrae Inquisitioni, quin istius regionis Episcopi pro ea, qua eminent, caritate et doctrina omnem iam adhibeant diligentiam ad vitia demonstranda, quibus ista Societas scatet, et ad propulsanda quae secum affert pericula: nihilominus muneri suo deesse viderentur, si pastorem eorumdem Episcoporum zelum in re adeo gravi vehementius non inflammarent: eo enim periculosior est haec novitas, quo ad speciem pia et de christianae Societatis unitate admodum sollicita videtur.

Fundamentum cui ipsa innitur huiusmodi est quod divinam Ecclesiae constitutionem susque deque vertit. Tota enim in eo est, ut supponat veram Iesu Christi Ecclesiam constare partim ex romana Ecclesia per universum orbem diffusa et propagata, partimvero ex schismate photiano et ex anglicana haeresi, quibus aequae ac Ecclesiae romanae unus sit Dominus, *una fides* et unum baptisma. Ad removendas vero dissensiones, quibus hae tres christianae communionum cum gravi scandalo et cum veritatis et caritatis dispendio divexantur, preces et sacrificia indicit, ut a Deo gratia unitatis impetretur. Nihil certe viro catholico potius esse debet, quam ut inter Christianos schismata et dissensiones a radice evellantur, et Christiani omnes sint *solliciti servare unitatem spiritus in vinculo pacis* (Ephes, 4). Quapropter Ecclesia Catholica preces Deo O. M. fundit et Christifideles ad orandum excitat, ut ad veram fidem convertantur et in gratiam cum Sancta Romana Ecclesia, extra quam non est salus, eiuratis erroribus, restituantur quicumque omnes ab eadem Ecclesia recesserunt: imo ut omnes homines ad agnitionem veritatis, Deo bene iuvante, perveniant. At quod Christifideles et ecclesiastici viri haereticorum ductu, et quod peius est, iuxta intentionem haeresi quammaxime pollutam et infectam pro christiana unitate orent, tolerari nullo modo potest. Vera Iesu Christi Ecclesia quadruplici nota, quam in symbolo credendam asserimus, auctoritate divina constituitur et dignoscitur: et quaelibet ex hisce notis ita cum aliis cohaeret ut ab iis nequeat seiungi: hinc fit, ut quae vere est et dicitur catholica, unitatis simul, sanctitatis et Apostolicae successionis praerogativa debeat effulgere. Ecclesia igitur catholica una est unitate conspicua perfectaque orbis terrae et omnium gentium, ea profecto unitate, cuius principium, radix et origo indefectibilis est beati Petri Apostolorum Principis eiusque in Cathedra romana Successorum suprema auctoritas et potior principalitas. Nec alia est Ecclesia catholica nisi quae super unum Petrum aedificata in unum connexum corpus atque compactum unitate fidei et caritatis assurgit: quod beatus Cyprianus in epl. 45. sincere professus est, dum Cornelium Papam in hunc modum alloquebatur: *ut Te collegae nostri et communionem tuam idest Catholicae Ecclesiae unitatem pariter et caritatem probarent firmiter ac tenerent.* Et idipsum quoque Hormisdas Pontifex ab Episcopis acaci-

anum schisma eiurantibus assertum voluit in formula totius christianae antiquitatis suffragio comprobata, ubi *sequestrati a communione Ecclesiae catholicae* ii dicuntur, qui sunt *non consentientes in omnibus Sedi Apostolicae*. Et tantum abest quin communionem a romana Sede separatae iure suo catholicae nominari et haberi possint, ut potius ex hac ipsa separatione et discordia dignoscatur quanam societates et quanam christiani nec veram fidem teneant nec veram Christi doctrinam: quemadmodum iam inde a secundo Ecclesiae saeculo luculentissime demonstrabat S. Irenaeus lib. 3. contra haeres. c. 3. Caveant igitur summo studio Christifideles ne hisce societatibus coniungantur, quibus salva fidei integritate nequeant adhaerere; et audiant sanctum Augustinum docentem, nec veritatem nec pietatem esse posse ubi christiana unitas et Sancti Spiritus caritas deest.

Praeterea inde quoque a londonensi Societate fideles abhorrere summopere debent, quod conspirantes in eam et *indifferentismo* favent et scandalum ingerunt. Societas illa, vel saltem eiusdem conditores et rectores profitentur, photianismum et anglicanismum duas esse eiusdem verae christianae religionis formas, in quibus aequae ac in Ecclesia catholica Deo placere datum sit: et dissensionibus utique christianas huiusmodi communionem invicem urgeri, sed citra fidei violationem, propterea quia una eademque manet earumdem fides. Haec tamen est summa pestilentissimae indifferentiae in negotio religionis, quae hac potissimum aetate in maximam serpit animarum perniciem. Quare non est cur demonstretur catholicos huic Societati adhaerentes spiritualis ruinae catholicis iuxta atque acatholicis occasionem praebere, praesertim quum ex vana expectatione ut tres memoratae communionem integrae et in sua quaeque persuasionem persistentes simul in unum coeant, Societas illa acatholicorum conversiones ad fidem aversetur et per ephemerides a se evulgatas impedire conetur.

Maxima igitur sollicitudine curandum est, ne catholici vel specie pietatis vel mala sententia decepti Societati, de qua hic habitus est sermo, aliisque similibus adscribantur vel quoquomodo faveant, et ne fallaci novae christianae unitatis desiderio abrepti ab ea desciscant unitate perfecta, quae mirabili munere gratiae Dei in Petri soliditate consistit.

Romae hac die 16. septembris 1864.

C. CARD. PATRIZI.

II.

ANSWERS OF THE S. POENITENTIARIA AND OF THE PROPAGANDA TO SOME QUESTIONS CONCERNING FASTING AND ABSTINENCE.

Quidam Sacerdotes regnorum Belgii et Hollandiae petunt solutionem sequentium dubiorum :

Gury, Scavini, et alii referunt tanquam responsa S. Poenitentiariae, data die 16 Januarii 1834 :

“ Posse personis quae sunt in potestate patrisfamilias, cui facta est legitima facultas edendi carnes, permitti uti cibis patrifamilias indultis, adjecta conditione de non permiscendis licitis atque interdictis epulis, et de unica comestione in die, iis qui jejunare tenentur”.

IGITUR QUAERITUR.

1. An haec resolutio valeat ubique terrarum ?

2. Dum dicitur “*permitti posse*”, petitur à quo ista permissio danda sit, et an sufficiat permissio data à simplici confessario ?

Altera resolutio : “ Fideles qui ratione aetatis vel laboris jejunare non tenentur, licetè posse in quadragesima, dum indultum concessum est, omnibus diebus indulto comprehensis, vesci carnibus aut lactiniis per idem indultum permissis, quoties per diem edunt”.

Dubitatur igitur an haec resolutio valeat in dioecesi cujus Epus, auctoritate apostolica concedit fidelibus ut feria 2^a 3^a 5^a temporis quadragesimae possint semel in die vesci carnibus et ovis, iis verò qui ratione aetatis vel laboris jejunare non tenentur, permittit ut ovis saepius in die utantur ?

QUAERITUR ITAQUE.

1. An, non obstantibus memorata phrasi “*ovis saepius in die utantur*” et tenore concessionis, possint ii, qui ratione aetatis vel laboris jejunare non tenentur, vi dictae resolutionis vesci carnibus quoties per diem edunt ?

2. An iis qui jejunare non tenentur ratione aetatis vel laboris, equiparandi sint qui ratione infirmæ valetudinis à jejuniis excusantur, adeo ut istis quoque pluries in die vesci carnibus liceat ?

S. Poenitentiaria, maturè consideratis propositis dubiis, dilecto in Christo oratori in primis respondet transmittendo declarationem ab ipsa S. Poenitentiaria alias datam, scilicet : “ Ratio permissionis de qua in resolutione data à S. Poenitentiaria 16 Jan. 1834, non est indultum patrifamilias concessum, sed impotentia, in qua versantur filii familias, observandi praeceptum”.

Deinde ad duo priora dubia respondet : Quoad primum, affirmative. Quoad secundum, sufficere permissionem factam à simplici confessario.

Ad duo verò posteriora dubia respondet: Quoad primum, negativè — Quoad secundum, non aequiparari.

Datum Romae in S. Poenitentiaria, die 27 Maii, 1863.

A. M. CARD. CAGIANO, M.P.

Letter of the Cardinal Prefect of Propaganda to the Bishop of Southwark, explaining the foregoing answer.

From your letter of February 19th, 1864, I gather that you would wish to know the reason why the S. P. replied on the 27th of May, 1863, *Non aequiparari* to this question: An iis qui jejunare non tenentur ratione aetatis vel laboris, aequiparandi sint qui ratione infirmæ valetudinis à jejunio excusantur, adeo ut istis quoque pluries in die vesci carnibus liceat?

After having made due inquiry, I am now enabled to state the reason why the sick are not, in respect of the quality of food on days subject to the prohibition of the Church, on the same level with those who are excused from fasting by reason of age or labour; and it is, that the latter may eat such prohibited food as the Indult permits, solely in force of the Lenten Indult, which may vary in its limitations or dispensations from year to year; whereas the sick may eat prohibited food according to their state of health and the judgment of their doctor. Thus, *e.g.*, on some days the Lenten Indult may perchance not allow lard to be used as a condiment, and on such days persons dispensed from the fast on account of age or labour must abstain from using it as a condiment, whilst a sick person may eat meat even on the excepted days if his health requires it. I think this explanation will help you to put an end to the doubts described in your letter.

ORIGINAL.

Dalla sua lettera del 9 febbrajo p.p. ho potuto rilevare che V.S. gradirebbe di conoscer la ragione per cui al dubbio: *An iis qui jejunare non tenentur ratione aetatis vel laboris aequiparandi sint qui ratione infirmæ valetudinis à jejunio excusantur, adeo ut illis quoque pluries in die vesci carnibus liceat?* la S. Penitenzieria abbia risposto in data del 27 maggio 1863, *Non aequiparari*. Ora avendo preso in proposito le notizie opportune, sono in caso di significarle, che la ragione per cui gl' infermi riguardo alla qualità dei cibi nei giorni soggetti alla proibizione della chiesa non sono da equipararsi a quelli che sono scusati dal digiuno per ragione di età o di fatica, si è che questi ultimi possono usare dei cibi proibiti in forza soltanto dell' Indulto, il quale può subire minori o maggiori limitazioni; mentre gl' infermi possono usare dei cibi vietati secondo lo stato loro di salute, ed il giudizio del Medico. Così *p. e.* in alcuni giorni l' Indulto potrebbe non ammettere il condimento di grasso, e in tal caso chi è dispensato dal digiuno per ragione di età o di fatica deve astenersi dal condimento anzidetto; ma l' infermo anche nei giorni eccettuati può mangiar di grasso, se così esigge lo stato di sua salute. Una tale spiegazione

parmi possa servirle a togliere le incertezze che mi accennò nell' anzidetta sua. Roma, 8 Marzo 1864.

AL. CARD. BARNABO, Prefetto.

A. CAPALTI, Segretario.

III.

LETTER OF THE CARDINAL PREFECT OF THE CONGREGATION OF THE INDEX TO THE BISHOPS.

EMINENTISSIME AC REVERENDISSIME DOMINE,

Inter multiplices calamitates, quibus Ecclesia Dei luctuosis hisce temporibus undique premitur, recensenda profecto est pravorum librorum colluvies universum pene orbem inundans, qua per nefarios ac perditos homines divina Christi Religio, quae ab omnibus in honore est habenda, despicitur, boni mores, incautæ praesertim juventutis penitus labefactantur, et socialis quoque consuetudinis jura et ordo susdeque vertitur, et omnimode perturbatur. Neque ut vetus ipsorum mos erat, id praestare tantum nituntur libris magno apparatu scientiae elaboratis, sed et parvis, qui minimi veneunt libellis, et per publicas, atque ad hoc confectas ephemerides, ut non litteratis modo et scientibus virus illud insinuent, sed rudioris ejusque et infimi populi fidem, simplicitatemque corrumpant.

Qui autem super gregem Christi vigilias agunt legitimi Pastores, ut hanc perniciem a populis sibi commissis avertant ad Sacram Indicis Congregationem quoscumque ex iis libris de more deferunt zelo adlaborantes, ut Romanae Sedis habito judicio, et proscriptione a vetita lectione talium librorum fideles deterreant. Neque iis difficilem se praebuit, et praebet S. Congregatio, quae quotidianam operam studiumque impendit, ut officio sibi a Romanis Pontificibus demando satisfaciatur. Quia tamen ex toto Christiano Orbe increbrescentibus denuntiationibus praegravatur, non id praestare perpetuo valet, ut promptum et expeditum super quavis causa ferat judicium: ex quo fit, ut aliquando serotina nimis sit provisio, et inefficax remedium, cum jam ex lectione istorum librorum enormia damna processere.

Ad hoc incommodum avertendum non semel Romani Pontifices prospexerunt, et ut aliarum aetatum exempla taceamus, aevo nostro per S. M. Leonem XII. Mandatum editum est, sub die 26 Martii 1825, ad calcem Regularum Indicis insertum, et hisce litteris adjunctum, vi cujus Ordinarius locorum praecipitur, ut libros omnes noxios in sua dioecesi editos, vel diffusos, propria auctoritate proscribere, et e manibus fidelium avellere studeant.

Cum autem hujus Apostolici Mandati provida constitutio praesentibus fidelium necessitatibus, et tuendae doctrinae morumque incolumitati optime respondeat, Sanctissimo Domino Nostro Pio Papae IX. placuit ejus memoriam esse recolendam, tenorem iterum vulgandum

et ab Ordinariis locorum observantiam exigendam, quod excitatoriis hisce nostris litteris, nomine et auctoritate Apostolicae Sedis sollicitè praestamus. Quis si debita obedientia respondeat (sicuti pro certo habemus), gravissima mala remonentur in iis praesertim dioecesibus, in quibus promptae coercionis urgeat necessitas. Ne vero quis praetextu defectus jurisdictionis, aut alio quaesito colore Ordinariorum sententias et proscriptiones ausu temerario spernere, vel pro non latis habere praesumat, Eis Sanctitas Sua concessit, sicut Nomine et Auctoritate Ejus praesentibus conceditur, ut in hac re, etiam tamquam Apostolicae Sedis Delegati, contrariis quibuscumque non obstantibus, procedant.

Ad Apostolicum autem Judicium ea deferantur opera vel scripta quae profundius examen exigant, vel in quibus ad salutarem effectum consequendum Supremae Auctoritatis sententia requiratur.

Interim Tibi Eminentissime et Reverendissime Domine copiosa divinorum charismatum incrementa ex animo precamur, et ad pergrata quaeque officia nos paratissimos exhibemus.

Datum Romae, die 24 Augusti 1864.

Amplitudinis Tuae, Addictissimus,

LUDOVICUS CARDINALIS DE ALTERIIS,

S. INDICIS CONGREGATIONIS PRAEFECTUS.

LOCUS ✠ SIGILLI.

Fr. Angelus Vincentius Modena Ord. Praed. Sacrae Indis. Congr.
a Secretis.

MANDATUM.

*S. M. Leonis XII. additum Decreto Sac. Congreg. Indicis, die Sabbati
26 Martii 1823.*

Sanctitas Sua mandavit in memoriam revocanda esse universis Patriarchis, Archiepiscopis, Episcopis, aliisque in Ecclesiarum regimen praepositis ea quae in Regulis Indicis Sacrosanctae Synodi Tridentinae jussu editis atque in observationibus, Instructione, Additione, et generalibus Decretis Summorum Pontificum Clementis VIII., Alexandri VII et Benedicti XVI., auctoritate ad prava libros proscribendos, abolendosque Indici Librorum Prohibitorum praeposita sunt, ut nimirum, quia prorsus impossibile est, libros omnes noxios incessanter prodeuntes in Indicem referre, propria auctoritate illos e manibus Fidelium evellere studeant, ac per eos ipsimet fideles edoceantur quod pabuli genus sibi salutare, quod noxium ac mortiferum ducere debeant, ne ulla in eo suscipiendo capiantur specie, ac pervertantur illecebra.

IV.

DECREE OF THE S. CONGREGATION OF RITES.

Most priests will have observed that missals and breviaries differ with regard to the rite of the Feast of St. Andrew Avellino, some giving it as a double, others as a semi-double. The following decree settles the question:

Decretum Generale.

Quum nonnulli Rmi. per orbem Ordinarii pluries exquisierint et modo a Sancta Sede requirant utrum quarto Idus Novembris in Ecclesia universali Festum S. Andreae Avellini Confessoris recoli debeat ritu duplici minori, quem praeferunt recentiores editiones Breviarii et Missalis Romani, Subscriptus Secretarius S. R. C. sui muneris esse duxit Ssmi. Domini Nostri Pii Papae IX. desuper exposcere oraculum. Sanctitas porro Sua clementer declaravit ut amodo festum S. Andreae Avellini Confessoris ab utroque clero Urbis et Orbis, ipsis non exclusis Sanctimonialibus, agatur ritu duplici minori quem obtinet in alma Urbe, et pluribus Dioecesibus; dummodo Rubricae serventur. Contrariis non obstantibus quibuscumque. Die 21 Januarii, 1864.

V.

**FORMULA FOR THE BLESSING OF RAILWAYS,
APPROVED BY THE S. CONGREGATION OF
RITES.**

Benedictio Viae Ferreae et Curruum.

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit coelum et terram.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus qui omnia elementa ad tuam gloriam, utilitatemque hominum condidisti; dignare quaesumus hanc viam ferream, ejusque instrumenta benedicere, et benigna semper tua providentia tueri; et dum famuli tui velociter properant in via, in lege tua ambulantes, et viam mandatorum tuorum currentes, ad coelestem patriam feliciter pervenire valeant. Per Christum Dominum nostrum.

℞. Amen.

Oremus.

Propitiare Domine Deus supplicationibus nostris, et benedic currus istos dextera tua sancta; adjuuge ad ipsos sanctos Angelos tuos ut omnes qui in eis vehentur, liberent et custodiant semper a periculis universis: et quemadmodum viro Æthiopi super currum suum sedenti et sacra eloquia legenti, per Apostolum tuum fidem et gratiam contulisti; ita famulis tuis viam salutis ostende, qui tua gratia adjuti, bonisque operibus jugiter intenti post omnes viae et vitae hujus varietates aeterna gaudia consequi mereantur per Christum Dominum nostrum.

. Amen.

Deinde Sacerdos aspergat viam et currus aqua benedicta.

NOTICES OF BOOKS.

I.

Variae lectiones Vulgatae Bibliorum Editionis, quas Carolus Vercellone sodalis Barnabites digessit. Tom. II. Romae, apud Josephum Spithöver, anno 1864, 4°, pagg. 561.

The minute attention which Biblical students have paid to the original Hebrew and to the Septuagint version, with a view to fix the genuine readings of the text, has hitherto not been given to the Vulgate. Not to speak of the labours of Mill, Kennicott, and others, the Italian priest, John Bernard De Rossi collated more than seven hundred MSS. of the Hebrew text; and in his private library at Parma, 712 such codices were brought together by his industry. Walton's Polyglot, the publications of Tischendorf, and the collections made by Cardinal Mai, have contributed much to establish with accuracy the text of the Septuagint. It remained for Father Vercellone to undertake, in our day, a similar task in favour of the Vulgate. His master, the learned Father Ungarelli, had already commenced the work, and between 1830 and 1845, had amassed a considerable amount of materials for a book on the *variae lectiones* of the Vulgate. In 1845, shortly before his death, he confided these materials to his disciple, Father Vercellone, of whose erudition and critical judgment he had had so many proofs. To the old riches his master had brought forth from his storehouse, the scholar added new treasures of his own; and the result of his labours upon and among both, is to be found in the work under notice.

We shall now briefly state the method which the author has followed. As the basis of his researches, he has taken the Clementine edition of 1592, purified from typographical errors, according to the other Vatican editions of 1595 and 1598. The editors of the Clementine of 1592, did but correct the text of the Sixtine edition of 1590. From the documents belonging to the congregation appointed by Sixtus V. to edit the Vulgate in that year, it appears that the editors took as the foundation of their corrections the text of the folio edition published by the Dominican Father, John Hunter, in 1583. But as the Hunterian edition of 1583 is identical with the Louvain folio edition published by Hunter in 1547, it follows that the Louvain text of 1547 may be considered as the basis upon which all the subsequent Vatican corrections have been made.

To correct this text, Father Vercellone has directed his studies,

and in the volumes before us the fruit of his labours has been given to the world. How arduous these labours have been, and what confidence we may feel in his selection of readings, will best be learned from an enumeration of the sources whence, with incredible pains, he has drawn the information required for the execution of his design. These sources may be classed under three heads: Vatican papers, MSS. codices, and printed books. As to the first class, Pius IX. has assisted Father Vercellone by placing at his disposal the treasures stored up in the Vatican archives. Hence, our author has been enabled to examine, 1°, the documents of the corrections proposed and adopted by the congregation appointed to edit the Vulgate under Saint Pius V. in 1569, which documents he has compared with the writings of Cardinal Serleto, who had a great share in making those corrections; 2°, the documents concerning the corrections proposed or adopted in a similar congregation, under Sixtus V. in 1588 and 1589; 3°, the Sixtine edition of 1590; 4°, notes of the corrections discussed in the congregations appointed under Gregory XIV. and Clement VIII. to free the Sixtine edition, from its many mistakes of the press; 5°, the readings proposed by the learned Angelo Rocca; 6°, the annotations of Cardinal Tolet, preserved in the Vatican; and 7°, the Clementine edition of 1592.

As to the MSS., our author has confined himself to a few, but these few are of the highest authority. Of the twenty consulted by him, the remarkable Florentine Codex of Monte Amiata is deservedly placed first. Saint Pius V. had caused the Benedictines of Florence to collate 12 codices, and the archivist of Monte Cassino to examine 24 others. The notes of both these undertakings are still in the Vatican, and have been of great assistance to Father Vercellone.

Of printed editions prior to the Clementine of 1590, the author has consulted more than 80, many of them the work of excellent critical scholars. To these are to be added liturgical books, for example, the works of the B. Cardinal Thomasi, the Mozarabic liturgy, edited by Cardinal Lorenzana, and the Roman liturgy. To these again we must add, the Latin Fathers, whose works give much valuable assistance in determining the text of the Vulgate. Finally, F. Vercellone has carefully studied the commentaries of Hesychius, Rodolphus, Bruno of Asti, and the publications of Cardinals Mai and Pitra. This is the labour of a life, and few indeed could be found with the qualities required to undertake it and bring it to a happy termination.

We shall now set before our readers a few specimens of the practical results of F. Vercellone's researches. The first volume treats of the various readings that occur in the Pentateuch; the second volume of those in the books of Josue, Judges, Ruth,

and the four books of Kings. It is a well known fact that there are to be found in the Vulgate some additions (*additamenta*) which are wanting in the Hebrew text, and even in the best codices of St Jerome's version. These additions have been distributed by F. Vercellone in four classes: 1°, those found only in codices of no great antiquity; 2°, those found in old and accurate editions of the Vulgate; 3°, those allowed to stand in the Sixtine edition; 4°, those allowed to stand even in the Clementine. It must not be believed that the Vatican editors were ignorant of the character of these additions, or that they admitted them through carelessness; for, in their preface, they distinctly say, "Nonnulla quae mutanda videbantur, consulto immutata relictæ sunt, ad offensionem populorum vitandam". . . . These additions found their way into the text, according to our author, from four sources; 1. most of them from the Greek version, or the *Vetus Itala*; 2. not a few from a double version made of a verse, and transcribed as if the translation of two distinct verses; 3. from marginal glosses; and, 4. lastly, from parallel passages in the Scripture.

In the first two books of Kings, the author discovers sixty-nine such additions. Of these, thirty have been allowed to remain in the Clementine, fifteen more in the Sixtine, and nine more in the early editions, making in all fifty-four, fifteen others being found in MSS. of no great antiquity. The fifteen in the Clementine which we daily use, are as follows:—I. *Reg.*, iv. 1; v. 6, v. 9; viii. 18; ix. 25; x. i; xi. 1; xiii. 15; xiv. 22; xiv. 41; xv. 3; xv. 12-13; xvii. 36; xix. 21; xx. 15; xxi. 11; xxiii. 13-14; xxx. 15. II. *Reg.*, i. 18; i. 26; iv. 5; v. 23; vi. 12; x. 19; xiii. 21; xiii. 27; xiv. 30; xv. 18; xv. 20.

A few of these examples will show the author's method of dealing with such additions. I. *Reg.*, iv. 1, we read, *Et factum est in diebus illis, convenerunt Philistiim in pugnam*, et egressus est Israel obviam Philistiim in praelium et castrametatus est, etc. Now, the words *et factum est*, etc., are additions; and upon an examination of MSS. and editions, the author traces them to the LXX. version (vol. ii. page 194).

In II. *Reg.*, i. 26, we read: "Doleo super te frater mi Jonatha decore nimis et amabilis super amorem mulierum. *Sicut mater unicum amat filium suum ita ego te diligebam*". The words *sicut mater unicum*, etc., are wanting both in the Hebrew and in the Greek, and are probably a marginal gloss, inserted in the text through the ignorance of copyists. They are an explanation of the phrase, *super amorem mulierum*, as our author shows at page 322.

We need not say any more to show how important is the addition to our Catholic Biblical literature made by F. Vercellone.

II.

S. Pietro in Roma, etc. St. Peter in Rome, or the historical truth of St. Peter's journey to Rome, proved against a recent assailant. By John Perrone, S.J. Rome: Tipografia Forense, 1864—1 vol. 8vo, pag. 168.

Any new work by Father Perrone is sure to be received with respect and attention. The assailant, whose attack on the historical truth of St. Peter's journey to Rome is refuted in this book, is the author of an anonymous treatise published at Turin in 1861, entitled *The historical impossibility of St. Peter's journey to Rome demonstrated, by substituting the true for the false tradition*. In an introduction, headed "The Protestants in Italy", Father Perrone laments the great mischief they have done to his country, and at the same time expresses his hopes that their attempts at proselytism will end in failure. He commences by an examination of the statements made by his adversary, to the effect that even Catholic writers of the highest authority had denied St. Peter's presence in Rome, that it is proved from the sacred Scriptures that St. Peter could not have come to Rome either in the time of Claudius or in that of Nero, and that, therefore, he could not have been there at all. In reply, F. Perrone proves that no Catholic author has ever denied St. Peter's journey to Rome; that we neither can nor ought to expect from Sacred Scripture a history of the journey in question, but only a proof that it was possible; and that, because the precise year of the event is not known, it does not follow that the event itself could never have taken place. He then proceeds to develop the arguments which prove the Prince of the Apostles to have been at Rome. 1°, from the writers of the first three centuries, and then from those of the fourth; 2°, from the monuments existing at Rome, sarcophagi, figured glasses from the Catacombs (one of which he illustrates at great length), inscriptions, and spots ever held sacred at Rome to the memory of St. Peter; 3°, from the pilgrimages made to his shrine by Christians from every portion of the Church during the first three centuries; and 4°, from the catalogues of the Roman Pontiffs drawn up by writers of the early ages. In the next two chapters he defends the authority of several of the fathers from the ignorant and malicious misrepresentations of his adversary, and crowns the work by reprinting at the end of his volume a dissertation delivered by him some years ago in one of the Roman academies, in which he proves that "the love and the hatred men show to Rome are two consequences of the presence, the episcopate, and the martyrdom of St. Peter in the Eternal City".

III.

Regles pour le Choix d'un Etat de Vie, proposées a la Jeunesse Chretienne. Par Mgr. J. B. Malou, Evêque de Bruges. Bruxelles, Goemaers, 1860 (iv.—249 pp.).

Although this book is not of recent publication, we feel it a kind of duty to bring it under the notice of the clergy of this country. The prelate who wrote it expressed to us his earnest desire that it might be translated for the use of the Catholics of Ireland, for whom he ever professed warm esteem and admiration. Indeed, we have very few books in which the question of vocations to the ecclesiastical or religious life is treated with such accuracy and solidity as in the Rules of Monsignor Malou. On the other hand, vocations are, through the grace of God, so abundant in Ireland, that there is hardly any priest, having care of souls, who must not have felt, at times, the want of some help to enable him to determine with confidence the state of life to which some youthful member of his flock may have been called. Such a guide he may find in the book under notice. Chapter i. treats of the nature of a state of life, and limits the number of such states to four, viz., the priesthood, the religious state, matrimony, and celibacy in the world. The second chapter examines the nature of a vocation to a state of life, and how far it imposes an obligation. Mgr. Malou thus defines a vocation: "A disposition of Divine Providence, which prepares, invites, and sometimes morally obliges, a Christian soul to embrace one state of life in preference to another; which disposition is ordinarily manifested in the qualities, the sentiments, and the position of the person called". Chapter iii. shows the necessity of Christian deliberation before making a choice of a state of life. Chapter iv. deals with the conditions requisite for a good deliberation, paragraphs being devoted respectively to interior conditions, to exterior conditions, and to the method of proceeding in the deliberation. The vocation to the ecclesiastical state is the subject of the fifth chapter, in which is shown that this vocation comes from God in a special manner, and that it is at once a great honour and a great benefit. The signs of vocation are detailed in the seventh, and the signs of non-vocation in the ninth chapters; in the tenth, the motives and the duty of following this vocation. The religious state, its origin, its end, its nature, and its properties; the different religious orders to which a person may be called; the vocation to the religious state; its principal signs; the deliberation required before adopting it are the subjects of the next five chapters. The sixteenth and last chapter discusses the question of vocation to

the foreign missions, considered with respect to its motives, the qualities it demands, and the precautions which should be taken in carrying it into effect. This is the substance of the entire treatise; and for accuracy of doctrine, clearness of style, unction of Catholic spirit, it is worthy of its important subject and of its author.

 IV.

RECENT PUBLICATIONS.

1. *L'Evangile et la Critique, examen de la Vie de Jesus de M. Ernest Renan.* Par T. I. Lamy, Professeur a la faculté de Theologie, et President du College Marie-Therese a l'Université Catholique de Louvain. Louvain.
2. *Bernardi Papiensis, Faventini Episcopi, Summa Decretalium ad Librorum MSS. fidem cum aliis ejusdem scriptoris anecdotis,* edidit Ern. Ad. Theod. Laspeyres, etc. Ratisbon, apud Manz, 1861, lxiii.—367.
3. *Memoir of the Abbé Lacordaire.* By the Count de Montalembert, one of the forty of the French Academy. Authorized translation. Bentley, 1864, xv.—312.
4. *Importanza della Storia, considerata nelle cose che le servono di materia.* Par Domenico Solimani, D.C.D.G. Roma: Tipografia Forense, 1861, pp. 529.
5. *Percy Grange, or the Ocean of Life,* a tale in three books. By the Rev. Thomas J. Potter, of All Hallows College. Dublin: Duffy, 1864, pp. 320.
6. *Tavole Cronologiche Critiche della Storia della Chiesa Universale, illustrate con argomenti d'Archeologia e di Geografia,* Par Ignazio Mozzoni, etc. Roma: Cromolitografia Pontificia. 1861. Vols. i. to ix.
7. *Notes upon the Errors of Geology illustrated by reference to facts observed in Ireland.* By John Kelly, Vice-President of the Royal Geological Society of Ireland. Dublin: John F. Fowler, 1864, pp. xvi.—300.
8. *Address Introductory to the Clinical Session 1864-65, delivered November 9, 1864, at the Mater Misericordiae Hospital, Eccles Street, Dublin.* By Thomas Hayden, F.R.C.S.I., etc. Dublin: John F. Fowler, pp. 26.

THE IRISH ECCLESIASTICAL RECORD.

JANUARY, 1865.

THE SEE OF CLONMACNOISE IN THE SIXTEENTH CENTURY.

In the beginning of the sixteenth century the See of St. Kieran was reckoned among the dioceses of the ecclesiastical province of Tuam. Dr. Walter Blake was then its bishop; he was a native of Galway, and Canon of Enaghduane, and by the provision of Pope Innocent VIII., was appointed to this See on the 26th of March, 1487. During twenty-one years he governed the faithful of Clonmacnoise with prudence and zeal, and died in May, 1508.

Thomas O'Mullally was appointed his successor the same year, and after administering this diocese for five years, was, in 1513, translated to the archiepiscopal see of Tuam.

There are still preserved in the Vatican archives two original letters written by King Henry VIII., on the 18th of June, 1515, soliciting the appointment of Father Quintinus Ohnygyn, of the Order of St. Francis, as successor to Dr. Mullally. These letters should, of themselves, suffice to set at rest for ever the plea which some modern theorists have advanced, that the course pursued by the English monarch in the latter years of his reign, in appointing bishops by his own authority to the episcopal sees, was the traditional right of the crown, ever exercised by him and his predecessors on the throne of England. The first letter is addressed to the reigning pontiff, Leo X., as follows:—

“Sanctissimo, Clementissimoque Dño nostro Papae.

“Beatissime pater, post humillimam commendationem et devotissima pedum oscula beatorum. Certiores facti, Cluanensem Ecclesiam

in Dominio nostro Hiberniae per translationem Revmi Patris Dñi Thomae ejus novissimi Episcopi ad Archi-Episcopatum Tuamensem vacare, venerabilem ac religiosum virum fratrem Quintinum Ohnygyn ord. min. virum doctum, gravem, circumspectum et probum, multorum testimonio maxime idoneum esse cognovimus qui dictae Ecclesiae praeficiatur. Quapropter Vestrae Sanctitati ipsum commendamus, eamque rogamus, ut eundem fr. Quintinum praedictae Cathedrali Ecclesiae Cluanensi per dictam translationem vacanti praeficere et Episcopum constituere dignetur, quem ut Deo acceptum, sic perutilem eidem Ecclesiae pastorem futurum arbitramur. Et felicissime valeat eadem Vestra Sanctitas, Quam Deus Altissimus longaevam conservet.

“Ex Palatio nostro Grenwici;

“die xviii. Junii 1515.

“Ejusdem Sanctitatis Vestrae

“Devotissimus atque obsequentissimus filius

“Dei gratia Rex Angliae et Franciae ac Dom. Hib^{ae}.

“HENRICUS”.

The second letter was addressed to Cardinal Julius de Medicis, and is dated the same day. It seeks to conciliate for the petition contained in the letter first cited, the patronage of Cardinal de Medicis, who was known to exercise unbounded influence in the councils of Pope Leo:

“Henricus Dei Gratia Rex Angliae et Franciae, ac Dominus Hiberniae, Revmo. in Christo patri D. Julio tituli S. Mariae in Dominica S. R. Ecclesiae Diacono Cardinali nostroque ac Regni nostri in Romana curia Protectori et amico nostro charissimo salutem.

“Commendamus in praesentia Ssm. D. N. venerabilem religiosum virum fr. Quintinum Ohnygyn, virum doctum, prudentem et vitae integritate probatum, Suamque Sanctitatem rogamus ut eundem fratrem Quintinum Ecclesiae Cluanensi, per Reverendi Patris Thomae ejus postremi Episcopi ad Archi-Episcopatum Tuamensem translationem vacanti praeficere et praesulem constituere dignetur. Quare pergratum nobis erit ut Vestra Revma Dominatio relationem de dicta Ecclesia, ut moris est, facere et ejusdem fratris Quintini procuratoribus in Bullarum expeditione favorem suum praestare non gravetur.

“Ex Palatio nostro Grenwici die xviii. Junii, 1515.

“HENRICUS”.

Though the king was thus so eager to have Dr. O'Hnygyn appointed without delay to the vacant see, it was only in the month of November the following year (1516) that the consistorial investigation was made for the appointment of this prelate. The record of this inquiry is still happily preserved, and though there was only one witness present who was a native of Ardfert, by name Nicholas Horan, still, from his scanty evidence we may glean some interesting particulars regarding the ancient See and Cathedral of St. Kieran.

The town of Clonmacnoise, he says, is situated in the ecclesiastical province of Tuam, at the distance of a day's journey from the sea coast. It is small, consisting of only twelve houses, which are built of rushes and mud, and are thatched with straw. At one side flows the river Shannon, and the surrounding country is thickly set with trees. Towards the west stands the cathedral, which is in a ruinous condition. Its roof has fallen, and there is but one altar, which is sheltered by a straw roof: it has a crucifix of bronze, and only one poor vestment: its sacristy, too, is small, but its belfry has two bells. Enshrined in the church is the body of the Irish saint whose name it bears: nevertheless the holy sacrifice of the Mass is seldom offered up, and the whole revenue of the see amounts to only thirty-three crowns. As to Father Quintin, it was further stated, that having been himself in Rome, he was already well known to many members of the Sacred College, and he is described as "*in Presbyteratus ordine constitutus, vir doctus, praedicator, bonis moribus et famâ, aliisque virtutibus praeditus*". (ap. Theiner, page 519.)

Pope Leo X. did not hesitate much longer in appointing one so highly commended to the vacant see, and before the close of 1516 Dr. O'Hnygyn was consecrated Bishop of Clonmacnoise. During the twenty-two years which he ruled this diocese he displayed great energy in reanimating the fervour of the faithful and restoring the ancient splendour of religion. The cathedral was repaired: stained-glass windows and paintings set forth once more the triumph of faith, whilst many precious gems and other decorations were added, as voluntary offerings from his faithful flock. The following description of the cathedral, extracted from Ware, will serve to give a more complete idea of this venerable structure:

"Nine other churches were subject to the cathedral, being, as it were, in one and the same churchyard, which contained about two Irish acres in circuit, on the west whereof the bishops of Clonmacnoise afterwards built their episcopal palace, the ruins of which are yet visible. The situation of this place is not unpleasant. It stands on a green bank, high raised above the river, but encompassed to the east and the north-east with large bogs. The nine churches were most of them built by the kings and petty princes of those parts for their places of sepulture; who though at perpetual wars in their lives, were contented to lie here peaceably in death. One of these churches, called Temple-Ri, or the King's Church, was built by O Melaghlin, King of Meath, and to this day is the burial place of that family. Another, called Temple-Connor, was built by the O'Connor Don; a third and fourth by O'Kelly and MacCarthy More of Munster. The largest of all was erected by MacDermot, and is

called after his name. The rest by others. Before the west door of MacDermot's church stood a large old-fashioned cross or monument, much injured by time, on which was an inscription in antique characters, which nobody that I could hear of could read. The west and north door of this church, although but mean and low, are guarded about with fine-wrought, small marble pillars, curiously hewn. Another of the churches hath an arch of a greenish marble, flat-wrought and neatly hewn and polished, and the joints so close and even set, that the whole arch seems but one entire stone, as smooth as either glass or crystal. The memory of St. Kieran is yet fresh and precious in the minds of the neighbouring inhabitants. In the great church was heretofore preserved a piece of the bone of one of St. Kieran's hands as a sacred relique. The 9th of September is annually observed as the patron-day of this saint, and great numbers from all parts flock to Clonmacnoise in devotion and pilgrimage. The cathedral was heretofore endowed with large possessions, and was above all others famous for the sepulchres of the nobility and bishops, as also for some monuments and inscriptions, partly in Irish and partly in Hebrew. Yet it declined by degrees, and was in the end reduced to a most shameful poverty". (*Harris's Ware*, pag. 163.)

The famous cross of Clonmacnoise, to which Ware refers in the above passage, was erected about the year 920; and though two centuries ago its inscription was deemed illegible, the illustrious Petrie has deciphered it in our own times. The first part of the inscription is: "A prayer for Flann, son of Maelsechlainn"; and the second part is: "A prayer for Colman who made this cross over the King Flann". (Petrie, *Round Towers*, pag. 268.) This ancient cross is, moreover, richly ornamented with relievos and ornamental net-work: "The sculptures on its west side", says Petrie, "relate to the history of the original foundation of Clonmacnoise by St. Kieran; while the sculptures on the other sides represent the principal events in the life of our Saviour, as recorded in the Scripture; and hence the cross was subsequently known by the appellation of *Cros na Screaptra*, i.e., the Cross of the Scriptures, under which name it is noticed in the Annals of Tighernach at the year 1060". Amongst the sacred subjects thus sculptured on this venerable cross we may mention, the Crucifixion—the Blessed Virgin bearing the Divine Infant in her arms—and the adoration by the Magi.

Dr. O'Hnygyn died in 1538, and had for his successor Richard Hogan, who, after presiding for fourteen years in the See of Killybeg, was translated to Clonmacnoise on the 17th July, 1539: he, however, died the same year, and as Ware informs us, "within a few days after his translation". Another bishop was

appointed without delay, and on the 15th December, 1539, Dr. Florence O'Gerawan or Kirwan was proclaimed in consistory as successor to St. Kieran. He held this See about fourteen years, and died soon after the accession of Queen Mary. The death of the good prelate was probably hastened by the sad ruin which fell upon his cathedral before the close of 1552. In the spirit of Vandalism to which the noblest monuments of our ancient faith became a prey at this period, the English garrison of Athlone plundered and pillaged the venerable church of Clonmacnoise—an event, the memory of which is still as vividly preserved in local tradition, as though it were only an occurrence of yesterday. It is thus recorded in the Annals of the Four Masters under the year 1552: “Clonmacnoise was plundered and devastated by the English (Galls) of Athlone, and the large bells were carried from the round tower. There was not left, moreover, a bell, small or large, an image or an altar, or a book, or a gem, or even glass in the window, from the walls of the church out, which was not carried off. Lamentable was this deed, the plundering of the city of Kieran, the holy patron”.

In the “Patent Rolls”, an invaluable work for which we are indebted to the persevering energy of Mr. Morrin, is registered under date of 15th September, 1541, “the confirmation of Florence Gerawan in the Bishoprick of Clonmacnoise, to which he had been promoted by the Pope; and his presentation to the vicarage of Lymanaghan in the same Diocese on his surrender of the Pope's Bull”. (vol. I. pag. 82.) The editor, indeed, inadvertently substituted *Cloyne* for *Clonmacnoise* in this passage, the Latin name *Cluanensis* being common to both Sees. Cloyne, however, was at this time united with Cork, and Mr. Morrin may easily be pardoned this error, since it is shared by the learned De Burgo and by Dr. Maziere Brady in the Third volume of his “*Records of Cork, Cloyne, and Ross*”. (London, 1864, pag. 97.) The surrender of the Pope's Bull was regarded at this period as a merely civil ceremony, required by law as a condition to obtain possession of the temporalities of the See, and we find an instance of it even in Catholic times on the appointment of Dr. Oliver Cantwell to the See of Ossory in the year 1488. At all events, the fact just now recorded, of the plunder of his church sufficiently proves that Dr. O'Kirwan, at the close of his episcopate, did not enjoy the favour and patronage of the courtiers of Edward VI.

Dr. Peter Wall, of the Order of St. Dominick, was the next bishop of this See. He had for a while been led astray by the novelties of the preceding reigns, but, as the Consistorial register records, returned repentant to the bosom of Holy Church, and was now absolved from all the censures which he had incurred.

He was appointed Bishop on the 4th of May, 1556, and for twelve years remained in undisturbed possession of his See. He died in 1568; and though the heretical government annexed this diocese to Meath, the Sovereign Pontiff never recognized the union, and Clonmacnoise continued to be governed by Vicars till, after a widowhood of eighty years, it again received a chief pastor, in the person of Anthony M'Geoghegan, who was appointed its bishop on 22nd of January, 1647.

The reader may here expect some remarks on the vicissitudes of this see, and its successive connection with the provinces of Tuam and Armagh. When as yet there were only two archiepiscopal sees in our island, extending to Leath Cuinn and Leath Mogha, all Connacht, and with it Clonmacnoise, was comprised in the northern district. Gradually, however, Tuam grew into the proportions of a distinct province, and in the synod of Rathbreasil, held by St. Celsus of Armagh in 1110, we find the five sees of Tuam, Clonfert, Cong, Killalla, and Ardchame or Ardagh, clustered together, though still subject to the Archbishop of Armagh. When at length, in the synod of Kells, in 1152, Tuam received the archiepiscopal pallium from the hands of Cardinal Paparo, Ardagh was assigned to the primatial see, but Clonmacnoise was referred to the new province of Tuam. This division soon became a subject of controversy. Tuam claimed the diocese of Ardagh for the western province, whilst Armagh declared that the Shannon was its boundary, and hence reckoned Clonmacnoise as a northern see, and at the same time claimed, as subject to its own metropolitical jurisdiction, the churches of Killmedoin, Croagh-patrick, Killtulagh, and some others of the diocese of Tuam. At the Council of Lateran, held in Rome in 1215, Felix O'Ruadhan, Archbishop of Tuam, and Eugene MacGillividen, Archbishop of Armagh, were both present, and laid their dispute before the great Pontiff Innocent III., and a decree soon after emanated, assigning indeed the above named churches to Tuam, but deferring to a future day the decision of the other points of controversy. In the meantime Armagh was in possession of both sees, and for more than a hundred years they continued thus subject to its metropolitical jurisdiction. As to Ardagh, the question was never after mooted; but towards the middle of the fourteenth century, Clonmacnoise seems to have been again numbered amongst the dioceses of the western province. This change probably took place during the episcopate of Bishop Symon, of the Order of St. Dominick, who, though omitted in the lists of Ware and De Burgo, was appointed to this see on the death of Dr. Henry, in 1349. This prelate, in the bull of his appointment, is declared to be "*Priorem fratrum ordinis Praedicatorum de Roscommon, Elfinensis diocesis, in*

sacerdotio constitutum et cui de religionis zelo, litterarum scientia, vitæ ac morum honestate et aliis virtutum meritis laudabilia testimonia perhibentur" (*ap. Theiner*, pag. 291). At all events, soon after this period we find a list of Irish bishoprics which is now preserved in the Barberini archives at Rome, and in it the see of Clonmacnoise is referred to the province of Tuam. In the consistorial record of the appointment of Dr. O'Higgins, cited above, it is in like manner described as subject to the metropolitan jurisdiction of St. Jarlath's. The episcopate of Dr. O'Hnygyn seems to have been the period when at last all controversy was hushed, and this diocese was finally adjudged to the province of Armagh. This prelate assisted indeed at the Provincial Synod of Tuam, held in 1523, but, in the preamble to the Synod, he is expressly described as "Dominus Kyntius (*i.e.*, Quintinus) Dei gratiâ Episcopus Cluanensis Provinciae Armachanae". (*Irish Arch. Soc. Miscellany*, vol. I, p. 77.) An official list of all the dioceses was drawn up and published during the pontificate of Pope Paul III., in 1546, and in it Clonmacnoise is marked as belonging to the primatial see. The era of persecution during the reigns of Elizabeth and James I. produced no change in this arrangement; and when a momentary peace again smiled on the Irish Church, in 1632, we find the vicar-apostolic of Clonmacnoise, Rev. John Gafney, after administering this see *for thirty-five years*, taking his place among the assembled fathers in the provincial synod of Armagh.

P. F. M.

CARDINAL CONSALVI AND NAPOLEON BONAPARTE.

The concordat signed at Paris on the 15th July, 1801, between Pius VII. and Napoleon, is one of the most important facts of modern history. The magnitude of its results may best be learned from the contrast between the present state of religion in France and that which existed during, and for long after, the Revolution. "There is no negotiation", says M. Thiers, "which is more deserving of serious meditation than that of the Concordat"; but up to the present day the materials for such a study have been wanting. At length the full light of history has been let in upon the secret conferences in which the articles of that treaty were prepared; and the hand which has traced for us their history is the same which signed the Concordat itself. The memoirs of Cardinal Consalvi, who took part in the negotiations as the plenipotentiary of the Roman Pontiff, penned

by him during the days of his exile, have at length been given to the world.* Since the Cardinal's death in 1824, these memoirs have been religiously left in the obscurity to which their author condemned them, and which he willed should last as long as the life of the principal personages of whom he has made mention in his pages. But when at length, in 1858, there appeared no reason for further silence, they were handed over by Consalvi's executors to M. Cretineau-Joly, who has published, not the original text, but what he assures us is a faithful version of it. We propose to give our readers a sketch of the history of the Concordat as it is recorded in these memoirs, and in doing so, we shall make use as often as we can of the Cardinal's own words.

The victory of Marengo, gained June 14, 1800, made the First Consul master of Italy. Five days after the battle, passing through Vercelli at the head of his army, he charged Cardinal Martiniana, bishop of that city, to communicate to the Pope his desire of negotiating a settlement of the religious affairs of France, and for this purpose he requested that Mgr. Spina, archbishop of Corinth, might be sent to him to Turin. His request was gladly complied with. But scarcely had that prelate entered Turin than he was ordered to set out at once for Paris, where Napoleon awaited his arrival. It needed but a short stay in that capital to convince Mgr. Spina that the projects of concordat proposed by the consul were absolutely inadmissible, as being founded on a basis completely at variance with the laws of the Church. In vain did the Pope, in his anxiety to promote the good of religion, forward to Paris an amended plan of concordat, in which he made every concession permitted by his duty as head of the Church. The only answer he received was an intimation from M. Cacault, the French agent at Rome, that unless within five days the proposals made by Napoleon were accepted without the slightest change, the least restriction or correction, he, Cacault, should declare a rupture between the Holy See and France, and immediately leave Rome to join General Murat at Florence. To all these threats, and to the menace of the loss of his temporal power, the Pope had but one reply, that same reply which we have heard from Pius IX. in our own day—that *non possumus* against which all the assaults of the masters of legions have ever failed, and evermore shall fail.

M. Cacault, not daring to disobey the orders he had received, prepared at once for his departure, but his excellent heart and his affection for Rome suggested to him a means of preventing

* *Mémoires du Cardinal Consalvi, secrétaire d'Etat du Pape Pie VII., avec un introduction et des notes, par J. Crétineau-Joly.* Paris, Henri Plon, Rue Garençière, 8, 1864. 2 vol. 8vo, pagg. 454-488.

the mischief that was sure to follow from the anger of Napoleon, if once kindled against the Holy See. He proposed that Cardinal Consalvi, the Pope's secretary of state, should at once set out for Paris, to lay before the First Consul the imperious reasons by which the Holy Father was forced to refuse the proffered concordat. The French agent felt confident that, whilst it would flatter Napoleon's pride to be able to exhibit to the Parisians a Cardinal prime minister in waiting upon his will, the presence of Consalvi would also be a proof of the Pope's anxious desire to come to a favourable understanding on the affairs of the French Church. After mature deliberation this plan was adopted. The Cardinal took care that to the credentials usually given in cases of treaties, the Pope should add a most precise command that his envoy was to consider the project of concordat which had been corrected at Rome, and hitherto rejected at Paris, not only as the basis of the future treaty, but as the concordat itself. Powers were granted, however, to make such changes as did not alter the substance of the document. "I thought it necessary", says the Cardinal, "to have my hands tied in this way, because I foresaw that, unless I were in a position to show the French government how limited were my powers, they would soon force my entrenchments".

Leaving Rome in company with M. Cacault, Cardinal Consalvi arrived at Paris at night, after a tedious journey of fifteen days, and took up his abode with Mgr. Spina and his theologian, P. Caselli, afterwards Cardinal. Early in the morning he sent to acquaint Bonaparte of his arrival, and to learn at what hour he could have the honour of seeing the First Consul. He inquired also in what costume he should present himself, as at that period the ecclesiastical dress had been abandoned by the French clergy. These communications were made through the Abbé Bernier, who, from having been one of the leaders in the war of La Vendée against the Republic, had taken a great part in the pacification of these provinces upon the terms offered by the consular government, and had thereby secured for himself the favour of Bonaparte. He was appointed negotiator on the part of the government, and brought to his task much theological knowledge, diplomatic skill, and the advantage of being agreeable to both the contracting parties. This ecclesiastic soon returned to Consalvi with the intimation that the First Consul would receive him that same morning at two o'clock, and that he was to come in the fullest possible cardinalitial costume. The Cardinal, however, did not gratify him in this latter particular, believing it to be his duty to present himself in the dress usually worn out of doors by cardinals when not in function. He was introduced to Napoleon under circumstances well calculated to

embarrass a less evenly poised mind than his own. "I know", said the First Consul, "why you have come to France. I wish the conferences to be opened without delay. I allow you five days time, and I warn you that if on the fifth day the negotiations are not concluded, you must go back to Rome, as I have already decided what to do in such a case". Consalvi replied with calm dignity, and was soon afterwards conducted to his hotel. On the same day the Abbé Bernier came again to Consalvi, and asked him for a memorial setting forth the reasons which had constrained the Pope to accept the project which had been presented at Rome by M. Cacault. Although wearied by his long journey, the Cardinal spent the watches of the night in drawing up the memorial, which on the following day was communicated by the Abbé Bernier to Talleyrand, who, in turn, was to report upon it and lay it before the First Consul. The design of the memorial was to justify the refusal of the Concordat in the terms in which it had been drawn up by the French Government, and to show how reasonable and just were the modifications insisted on by the Pope. This design was not attained. Talleyrand wrote on the margin of the first page of the memorial these words, well calculated to confirm Napoleon in his idea that the Pope's minister was actuated by personal enmity towards the French Government: "Cardinal Consalvi's memorial does more to throw back the negotiations than all that has hitherto been written on the subject". These words, although they produced an unfavourable impression on the First Consul, did not however retard the negotiations. The fatigue of these negotiations was very great. Twice each day for many days beyond the five granted by Bonaparte, the Cardinal held conferences with the Abbé Bernier, always in the presence of Mgr. Spina and P. Caselli. The nights were frequently spent in drawing up and correcting memorials to be presented to the government. It was at this period in the negotiations that the limit which the Pope had placed to the Cardinal's powers was found to be of the greatest practical advantage. The Abbé Bernier, when any difficulty occurred, incessantly declared that, however strong his own convictions, he could decide nothing of himself without referring the matter to the First Consul. On the contrary, the Cardinal was never allowed to despatch a courier to consult the Pope and receive his commands. The pretext for this prohibition was, that the Concordat should absolutely be finished the next day. Under these circumstances, his limited powers were the only means left to Consalvi by which he might resist the pressure brought to bear against him. The orders he had received from the Pope were, not to break off the negotiations and refuse the Concordat because he could not make it as favourable as might be, but, on the other hand, not to

sign it by overstepping those instructions given him before he left Rome, of which we have spoken above. For twenty-five days the conferences continued. Every nerve was strained to avert a rupture on the one hand, and undue concessions on the other. The consequences of a rupture were frequently laid before the Cardinal during these days, which he calls "days of anguish", by the Count de Cobenzel, Austrian ambassador at Paris. He was asked to consider that if the First Consul should break with Rome, and definitely separate from the head of the Catholic Church, he would, as he had often threatened, force Germany, Spain, Italy, Switzerland, and Holland, to become the accomplices of his apostacy.

Finally, after incredible fatigue, after sufferings and anguish of every kind, the day came which brought with it the long-looked for conclusion of their task. The Abbé Bernier, who reported every evening to Bonaparte the results of the daily conferences, at length announced that the First Consul accepted all the disputed articles, and that on the following day they should proceed to sign two authentic copies of the treaty, one copy to remain in the hands of each of the contracting parties. The project thus accepted, was substantially the same as the one which, having been amended at Rome, had been rejected by the French government before the Cardinal's journey, and which had led to M. Cacault's withdrawal from Rome within five days. It was arranged that the signatures should be six; three on each side. The Cardinal, Mgr. Spina, and P. Caselli, were to sign on behalf of the Holy See; Joseph Bonaparte, brother of the First Consul, Cretet, councillor of state, and the Abbé Bernier, on behalf of the French government. It was further arranged that the Abbé Bernier should call for the three ecclesiastics at a little before four o'clock on the following day, 14th July, and conduct them to the residence of Joseph Bonaparte, where the solemn act was to be completed.

"There", said Bernier, "we shall be able to do all in a quarter of an hour, as we have only to write six names, and this, including the congratulations, will not take even so long". He also showed them the *Moniteur* of the day, in which the government officially announced the conclusion of the negotiations. He added, that on the next day, anniversary of the taking of the Bastille, the First Consul intended to proclaim at a grand dinner of more than three hundred guests, that the Concordat was signed, and a treaty concluded between the Holy See and the government, of far more importance than even the Concordat between Francis I. and Leo X.

Shortly before four o'clock the next day, the Abbé Bernier made his appearance, having in his hand a roll of paper, which

he said was the copy of the Concordat to be signed. On their arrival at Joseph Bonaparte's, they took their places at a table, and after a short discussion as to who should be the first to sign, Joseph yielded that honour to the claims of the Cardinal. He took the pen in his hand, and then followed a scene which must be described in his own words: "What was my surprise when I saw the Abbé Bernier place before me the copy which he took from his roll, as if to make me sign without reading it, and when on running my eye over it, I found that it was not the treaty which had been agreed on by the respective commissioners and accepted by the First Consul himself, but one altogether different! The difference I perceived in the first lines led me to examine the rest with the most scrupulous care, and I satisfied myself that this copy not only contained the project which the Pope had refused to accept, but that it moreover included certain points which had been rejected as inadmissible before the project had been forwarded to Rome at all. This occurrence, incredible but true, paralysed my hand when about to sign my name. I gave expression to my surprise, and declared in plain language that on no account could I accept such a document. The First Consul's brother appeared equally astonished at hearing me speak so. He said that he did not know what to think of what he saw. He added that he had heard from the First Consul himself, that every thing had been arranged, and that there was nothing for him to do but affix his signature. As the other official, the state councillor, Cretet, made the same declaration, protesting his total ignorance, and refusing to believe my statement about the change of documents, until I had proved it by confronting the two copies, I could not restrain myself from turning rather sharply towards the Abbé Bernier. I told him that no one could confirm the truth of my assertion better than he could; that I was exceedingly astonished at the studied silence which I observed him to keep in the matter; and that I expressly called upon him to communicate to us what he had such good reason to know.

"With a confused air and in an embarrassed tone, he stuttered out that he could not deny the truth of my words and the difference between the copies of the Concordat, but that the First Consul had given orders to that effect, affirming that changes were allowable as long as the document was not signed. 'And so', added Bernier, 'he insists on these changes, because upon mature deliberation he is not satisfied with the stipulations we have agreed upon'.

"I will not here relate what I said in answer to a discourse so strange. . . . I spoke warmly of this attempt to succeed by surprise; I resolutely protested that I would never accept such

an act, expressly contrary to the Pope's will. I therefore declared that if, on their part, they either could not or would not sign the document we had agreed upon, the sitting must come to an end".

Joseph Bonaparte then spoke. He depicted the fatal consequences which would result to religion and to the state from breaking off the negotiations; he exhorted them to use every means in their power to come to some understanding between themselves, on that very day, seeing that the conclusion of the treaty had been announced in the newspapers, and that the news of its having been signed was to be proclaimed at to-morrow's grand banquet. It was easy, added he, to imagine the indignation and fury of one so headstrong as his brother, when he should have to appear before the public as having published in his own journals false news on a matter of such importance. But no arguments could persuade the Cardinal to negotiate on the basis of the substituted project of Concordat. He consented, however, to discuss once more the articles of the treaty on which they had agreed before. The discussion commenced about five o'clock in the evening. "To understand how serious it was, how exact, what warm debates it gave rise to on both sides, how laborious, how painful, it will be enough to say that it lasted without any interruption or repose for nineteen consecutive hours, that is to say, to noon on the following day. We spent the entire night at it, without dismissing our servants or carriages, like men who hope every hour to finish the business on which they are engaged. At mid-day we had come to an understanding on all the articles, with one single exception". This one article, of which we shall speak later, appeared to the Cardinal to be a substantial question, and to involve a principle which, as has often been the case, the Holy See might tolerate as a fact, but which it could never sanction (*canonizzare*) as an express article of a treaty. The hour when Joseph Bonaparte must leave to appear before the First Consul was at hand, and "it would be impossible", says the Cardinal, "to enumerate the assaults made on me at that moment to induce me to yield on this point, that he might not have to carry to his brother the fatal news of a rupture". But nothing could shake the resolution of the Papal minister or lead him to act contrary to his most sacred duties. He yielded so far, however, as to propose that they should omit the disputed article, and draw out a copy of the Concordat in which it should not appear, and that this copy should be brought to Bonaparte. Meantime the Holy See could be consulted on the subject of the article under debate, and the difficulty could be settled before the ratification of the Concordat. This plan was adopted. In less

than an hour, Joseph returned from the Tuileries with sorrow depicted on his countenance. He announced that the First Consul, on hearing his report, had given himself up to a fit of extreme fury; in the violence of his passion he had torn in a hundred pieces the paper on which the Concordat was written; but finally, after a world of entreaties and arguments, he had consented with indescribable repugnance, to admit all the articles that had been agreed on, but with respect to the one article which had been left unsettled, he was inflexible. Joseph was commanded to tell the Cardinal that he, Bonaparte, absolutely insisted on that article just as it was couched in the Abbé Bernier's paper, and that only two courses were open to the Pope's minister, either to sign the Concordat with that article inserted as it stood, or to break off the negotiation altogether. It was the Consul's unalterable determination to announce at the banquet that very day either the signing of the Concordat, or the rupture between the parties.

"It is easy to imagine the consternation into which we were thrown by this message. It still wanted three hours to five o'clock, the time fixed for the banquet at which we were all to assist. It is impossible to repeat all that was said by the brother of the First Consul, and by the other two, to urge me to yield to his will. The consequences of the rupture were of the most gloomy kind. They represented to me that I was about to make myself responsible for these evils, both to France and Europe, and to my own sovereign and Rome. They told me that at Rome I should be charged with untimely obstinacy, and that the blame of having provoked the results of my refusal would be laid at my door. I began to taste the bitterness of death. All that was terrible in the future they described to me rose up vividly before my mind. I shared at that moment (if I may venture so to speak) the anguish of the Man of Sorrows. But, by the help of Heaven, duty carried the day. I did not betray it. During the two hours of that struggle I persisted in my refusal, and the negotiation was broken off.

"This was the end of that gloomy sitting which had lasted full twenty-four hours, from four o'clock of the preceding evening to four of that unhappy day, with much bodily suffering, as may be supposed, but with much more terrible mental anguish, which can be appreciated only by those who have experienced it".

"I was condemned, and this I felt to be the most cruel inconvenience of my position, to appear within an hour at the splendid banquet of the day. It was my fate to bear in public the first shock of the violent passion which the news of the failure of the negotiations was sure to rouse in the breast of the First Consul. My two companions and I returned for a few minutes to our

hotel, and after making some hasty preparations, we proceeded to the Tuileries.

"The First Consul was present in a saloon, which was thronged by a crowd of magistrates, officers, state dignitaries, ministers, ambassadors, and strangers of the highest rank, who had been invited to the banquet. He had already seen his brother, and it is easy to imagine the reception he gave us as soon as we had entered the apartment. The moment he perceived me, with a flushed face and in a loud and disdainful voice, he cried out:

"Well, M. le Cardinal, it is, then, your wish to quarrel! So be it. I have no need of Rome. I will manage for myself. If Henry VIII., without the twentieth part of my power, succeeded in changing the religion of his country, much more shall I be able to do the like. By changing religion in France, I will change it throughout almost the whole of Europe, wherever my power extends. Rome shall look on at her losses; she shall weep over them, but there will be no help for it then. You may be gone; it is the best thing left for you to do. You have wished to quarrel—well, then, be it so, since you have wished it. When do you leave, I say?"

"After dinner, General", calmly replied the Cardinal.

(TO BE CONCLUDED IN OUR NEXT.)

ST. BRIGID'S ORPHANAGE.

St. Brigid's Orphanage for Five Hundred Children. Eighth Annual Report. Powell, 10 Essex Bridge, Dublin.

It would be interesting to trace the various arts and devices which have been adopted for the propagation of Protestantism in this country. Its authors certainly never intended to spread it through the world in the way in which the Gospel was introduced by the disciples of our Lord. The apostles gained over unbelievers to the truth by patience, by prayer, by good example, and by the performance of wonderful works. Their spirit was that of charity, their only object was the salvation of souls. So far from being supported by an arm of flesh, all the powers of the earth persecuted them and conspired for their destruction.

But how was Protestantism propagated in Ireland? By acts of parliament fraudulently obtained, by the violence and influence of two most corrupt and unprincipled sovereigns—Henry VIII. and Elizabeth. Under their sway great numbers of Irish

Catholics were put to death because they would not renounce the ancient faith; convents and monasteries were suppressed because their inmates were faithful to their vows; the parochial clergy and bishops were persecuted and spoiled, and many put to death, because they adhered to the religion of their fathers, and would not separate themselves from the communion of the Catholic Church, spread over the whole world.

Moreover, the property of the Catholics was confiscated, and the nobles of the land were reduced to poverty, because their consciences would not allow them to bow to the supremacy of the crown in religious matters. What shall we say of the ingenious system of penal laws, which, with Draconian cruelty, was enacted against Catholicity? A father was not allowed to give a Catholic education to his children; and the child of Catholic parents, if he became a Protestant, could disinherit his brothers, and reduce his father to beggary. Catholic education and Catholic schools were proscribed. A Protestant university was instituted and richly endowed with confiscated property, in order that it might be an engine for assailing Catholicity, and a bulwark of Protestantism. Charter schools were established for the purpose of infecting poor children with heresy. A court of wards was instituted, in order that the children of the nobility might be seized on, and brought up in the errors of the new religion. It was in this way that the Earls of Kildare and other noble families lost their faith. Catholics were excluded from all offices of trust; they could not be members of parliament, they had no right of voting at elections, and they were not even allowed to hold leases of the lands from which their fathers had been violently and unjustly expelled. Such were the *evangelical* arts adopted to spread Protestantism in Ireland. What a contrast with the means employed by Providence to propagate the Gospel of Jesus Christ!

Thanks be to God, the faith of the people of Ireland overcame all the agencies which were employed for its destruction, and is now producing wonderful works of piety and charity at home, and bringing the blessings of salvation to foreign lands that heretofore were sitting in darkness and the shades of death. However, active efforts are still made to propagate the religion of Henry VIII. and Elizabeth, and it is hoped that what those corrupt and wicked, but powerful and despotic, sovereigns could not effect by fire and sword, by cruel penal laws, and confiscation of property, may be compassed by a degraded and contemptible system of pecuniary proselytism, which consists in collecting money in England for the purpose of bribing poor Catholics to become hypocrites and to deny their faith, or of purchasing children from miserable or wicked parents, in order to educate them in the

religion, whatever that may be, of the Church Establishment, or more probably in no religion at all.

The Report of *St. Brigid's Orphanage*, mentioned at the head of this notice, gives most interesting details regarding this new method of propagating the errors of Luther and Calvin. This document, though brief, is most worthy of the perusal of every Catholic. It describes the activity and perfidy of the proselytisers, and it shows that they have immense resources, even hundreds of thousands of pounds per annum, at their disposal. The zeal of those men and their sacrifices in a bad cause, must be a reproach to Catholics, if they are not ready to stand forth and exert themselves in defence of the Holy Catholic and Apostolical Church, out of which there is no salvation.

The Association of *St. Brigid* in the few years of its existence has saved a large number of children from the fangs of proselytism. It has been able to perform so great a work of charity because its funds, though small, are managed with great economy. No expense is incurred for buildings, or for the rent of houses, or for a staff of masters and mistresses. The ladies who manage the orphanage receive no remuneration, but give their services for the love of God. The poor orphans are sent to the country, and placed under the care of honest and religious families, who, for five or six pounds for each per annum, bring them up in the humble manner in which the peasants of Ireland are accustomed to live. In this way the orphans acquire that love for God, and that spirit of religion, for which this country is distinguished, and, at the same time, they become strong and vigorous like the other inhabitants of the country, and are prepared to bear the hardships to which persons of their class are generally exposed in life. Were those children educated in large orphanages and in the smoky air of the city, they would perhaps be weak and delicate, incapable of bearing hard work, and likely to fail in the day of trial.

The education of the orphans of *St. Brigid* is not overlooked by the managers. They require the nurses not only to teach the children by word and example, but also to send them to good schools, where they learn reading, and writing, the catechism, and all that is necessary for persons in their sphere of life. Some of the ladies of the association call them together from time to time for examination, and considerable premiums are awarded to the families in which the children are found to have made the greatest progress. In this way great emulation is excited, and a considerable progress in knowledge is secured.

When the orphans grow up, as they are generally strong and healthy and able for farm work, they are easily provided for. Many of them are adopted by those who reared them. In this

way great economy is observed, and this is a consideration which cannot be overlooked in a poor country like Ireland, where the charity of the faithful has so many demands upon it. However, everything necessary is attained, as the orphans are prepared to earn a livelihood in this world, and trained up in the practice of those Christian virtues and practices by which they may save their souls.

The report of the Orphanage is followed by the speeches which were made by several gentlemen at a late meeting of the Association, held on the 16th November last. They will be read with great interest. Canon M'Cabe's address thus sums up the results already obtained by St. Brigid's Association:—

"I thank God", said he, "that I am here to day to testify to the glorious fact, that already 525 destitute orphans have found a home in St. Brigid's bosom; and that 247 of these, nursed into strength, moral and physical, have been sent forth into the world to fight the battle of life; and we may rest perfectly satisfied that if, at the hour of death, they are not able to exclaim with the apostle, 'I have kept the faith', the fault most certainly will not rest with the friends of their infant orphan days".

What a contrast with such happy results does the sterility of all Protestant religious undertakings present! This is illustrated in the course of his discourse by the learned Canon. We give the following extract:—

"Marshall, in his admirable book on *Christian Missions*, assures us that the sum annually raised in England for missionary purposes, is not less than two millions sterling; but he also tells us, on the authority of the *Times* newspaper, the consoling fact, that before one penny leaves England, half a million is consumed by the officers at home. We may rest quite satisfied that out of the £88,000 annually expended here in Dublin, a very decent sum goes every year to bring comfort, elegance, and luxury to the homes of pious agents and zealous ladies engaged in the good cause. We have also the consoling knowledge that English gold and the grace of conversion are very far, indeed, from correlatives. Even in pagan lands its only power is to corrupt the hearts of those to whom it purports to bring tidings of Gospel truth. The spirit which influences the missionaries whom it sends forth, and the converts which it wins, is beautifully illustrated by a story told by a missionary—Mr. Yate. He holds the following dialogue with a converted New Zealander:—"When did you pray last?" 'This morning'. 'What did you pray for?' 'I said, O Christ, give me a blanket in order that I may believe'. This same Mr. Yate innocently records a letter written to him by a New Zealand convert, which aptly strikes off the character of master and disciple. 'Mr. Yate, sick is my heart for a blanket. Yes, forgotten; have you the young pigs I gave you last summer? Remember the pigs which I gave you; you have not given me any thing for them.

I fed you with sucking pigs; therefore I say, don't forget'. Need we wonder that such converts and such teachers were equally strangers to the blessings of Divine grace, and that the success of their preaching may be universally summed up in the words of a report which a famous Baptist preacher gave of his year's harvest. 'During last year', he writes, 'I had 25 candidates; out of that number six died, seven ran away, six are wavering backwards and forwards, and six are standing still'. So the good man's success was represented by large zero. The same characteristics in teacher and disciple mark the history of the crusade carried on against the religion of Ireland. The Irish New Zealander expects his blanket as the grand motive power of believing in souperism. The Irish Mr. Yate gets his 'sucking pig', and very often is ungrateful to his benefactors. In one word, if any success attend the efforts made by the proselytiser, it is read in the total overthrow of the morals as well as the faith of their victims".

Not to be too long, we merely refer the reader to Alderman Dillon's speech, in which he shows that the Protestant Church Establishment has been for centuries and is at present the unhappy source of all the evils of Ireland. With him we join in a fervent wish that a political institution, the creature and the slave of the state, an institution so useless and so mischievous, may soon reach the end of its career. Its present position may be understood from the following statistics given by Mr. Dillon, and which are founded on the authority of the last census:—

"The present Protestant population of the diocese of Kilfenora—251, men, women, and children—is less than that of the Jews in the city of Dublin, and could be removed in a few omnibuses; that of Kilmacduagh, consisting of 434 persons, would not fill one room in the Catholic Parochial Schools at Ennistymon, in that diocese; the smallest rural Catholic Chapel in the diocese of Emly would be thinly filled with the 1,414 professing Anglicans in that diocese; the new Catholic Church in Ballinasloe would be comparatively empty with a congregation composed of the 2,521 Protestant inhabitants of the diocese of Clonfert; whilst, through the Cathedral of Waterford, three times more Catholics pass on Sunday, during the hours of Divine worship, than the 2,943 Protestants in the whole of that diocese. In fact, the single parish of St. Peter's, in the City of Dublin, contains, according to the Census of 1861, more Catholics than there are Protestants in the five dioceses just named, together with those in the six other dioceses of Achonry, Cashel, Killaloe, Ross, Lismore, and Tuam; the Protestant population of these eleven dioceses, amounting to 38,962 persons, and that of the one Catholic parish, to upwards of 40,000 souls. There are as many Catholics in the City of Limerick as there are Protestants in the whole five counties of Connaught; there are more Catholics, by 23,000, within the municipal bounds of the city of Dublin than there are Anglicans in the twelve counties of Leinster; there are many thousands more Catholics in every county

in Ulster, save the small county Fermanagh, than there are Protestants in the whole province of Munster; and, finally, the Anglican population of the kingdom exceeds that of the Catholics of the single county of Cork by only about 70,000 souls. In no province, no county, no borough in Ireland, can the Anglican population show a majority”.

We conclude by recommending the Orphanage of St. Brigid to the charity, not only of Dublin, but of all Ireland. It is a national institution. In a few years it has rendered great services to the country at large and to religion by saving so large a number of children from error and perversion: it is conducted on principles of the strictest economy, so necessary in the depressed state to which our population is reduced; and it is especially recommended by the way it brings up the poor orphans, assimilating them to our healthy and vigorous country people, and inspiring them with the same love for God and fatherland which distinguishes the peasants of Ireland. St. Brigid, the Mary of Ireland, will not fail to protect all who assist her orphans.

THE MSS. REMAINS OF PROFESSOR O'CURRY IN THE CATHOLIC UNIVERSITY.

NO. III.

The Rule of St. Carthach, ob. 636.—Part II.

OF THE CONDUCT OF A MONK.

67. If you be a monk under government,
Cast all evil from your hands;
Abide in the rights of the Church
Without laxity, without fault,
68. Without quarrel, without negligence,
Without dislike to any one,
Without theft, without falsehood, without excess,
Without seeking a better place,
69. Without railing, without insubordination,
Without seeking for great renown,
Without murmur, without reproach to any one,
Without envy, without pride,
70. Without contention, without self-willedness,
Without competition, without anger,
Without persecution, without particular malice,
Without vehemence, without words,
- 71 Without languor, without despair,
Without sin, without folly,

- Without deceit, without temerity,
Without merriment, without precipitance,
72. Without gadding, without haste,
Without intemperance—which defiles all—
Without inebriety, without jollity,
Without silly, vulgar talk;
73. Without rushing, without loitering,
With leave for every act;
Without paying evil for evil,
In a decayed body of clay;
74. With humility, with weakness,
Towards uncommon, towards common;
With devotion, with humbleness,
With enslavement to every one.
75. In voluntary nocturns,
Without obduracy, without guile,
Waiting for your rewards
At the relics of the saints.
76. With modesty, with meekness,
With constancy in obedience;
With purity, with faultlessness
In all acts, however trivial.
77. With patience, with purity,
With gentleness to every one;
With groaning, with praying
Unto Christ at all hours;
78. With inculcation of every truth,
With denunciation of every wickedness,
With perfect, frequent confessions
Under direction of a holy abbot;
79. With preservation of feet, and hands,
And eyes, and ears,
And heart, for every deed
Which is due to the King above;
80. With remembrance of the day of death
Which is appointed to all men;
With terror of the eternal pain
In which [souls] shall be after the Judgment.
81. To welcome the diseases,
Patience in them at all times,
With protection to the people of heaven—
It is a holy custom.
82. To reverence the seniors,
And to obey their directions,
To instruct the young people
To their good in perfection.

83. To pray for our cotemporaries,
Greatly should we love it,
That they barter not their Creator
For the obdurate, condemned demon.
84. To forgive every one
Who has done us evil,
In voice, in word, in deed,
Is the command of the King of the Heavens.
85. To love those who hate us
In this Earthly world;
To do good for the persecutions,
Is the command of God.

FOR THE CELE DE (CULDU), OR THE REGULAR CLERIC.

86. If we be serving the priestly office,
It is a high calling;
We frequent the holy church
At [canonical] hours perpetually.
87. When we hear the bell—
The practice is indispensable—
We raise our hearts quickly up,
We cast our faces down;
88. We say a *Pater* and a *Gloria*,
That we meet no curse;
We consecrate our breasts and our faces
With the sign of the Cross of Christ.
89. When we reach the church
We kneel three times;
We bend not the knee in [worldly] service
In the Sundays of the living God.
90. We celebrate, we instruct,
Without work, without sorrow;
Illustrious the man whom we address,
The Lord of the cloudy Heavens.
91. We keep vigils, we read prayers,
Every one according to his strength;
According to your time, you contemplate
The Glory until the third hour.
92. Let each order proceed as becomes it,
According as propriety shall dictate;
As to each it is appointed,
From the third hour to noon.
93. The men of holy orders at prayers,
To celebrate Mass with propriety;
The students to instruction,
Accordingly as their strength permits;

94. The youngsters to attendance,
Accordingly as their clothes will allow;
For a lawful prey to the devil is
Every body which does nothing.
95. Occupation to the illiterate persons,
As a worthy priest shall direct;
Works of wisdom in their mouths,
Works of ignorance in their hands.
96. The celebration of every [canonical] hour
With each order we perform;
Three genuflexions before celebration,
Three more after it.
97. Silence and fervour,
Tranquillity without grief,
Without murmur, without contention,
Is due of every one.

OF THE ORDER OF REFECTION, AND OF THE REFECTORY.

98. The Rule of the Refectory after this,
It is no injury to it to mention it;
It is for the abbot of proper orders
To judge each according to his rank.
99. The question of the refectory at all times,
Thus is it permitted:
An ample meal to the workmen,
In whatever place they be.
100. Tenderness to the seniors
Who cannot come to their meals,
Whatever be their condition,
That they come not to neglect.
101. Different is the condition of every one;
Different is the nature of every wickedness;
Different the law in which is found
The adding to a meal.
102. Sunday requires to be honoured,
Because of the King who freed it;
The feast of an apostle, noble martyr,
And the feasts of the saints,
103. Be without vigil, with increased meals.
A tranquil, easy life
From the night of great Christmas
Till after the Christmas of the Star.*
104. The festivals of the King of truth,
In whatever season they happen,

* Epiphany.

- To honour them is proper,
 To glorify them is right
105. The fast of Lent was fasted by Christ
 In the desert within;
 The same as if it were your last day, you eat not
 The meal of every day in it.
106. To fast upon Sunday I order not,
 Because of the benignant Lord;
 In the enumeration of the *tenth*,*
 Nor of the year, it is not.
107. Joy, glory, reverence,
 In great and glorious Easter,
 The same as Easter every day,
 Until Pentecost, is proper,
108. Without fasting, without heavy labour,
 Without great vigils;
 In figure of the glorious salvation
 Which we shall receive *yonder*.
109. The feast of an apostle and martyr
 In the time of the great Lent;
 In figure of the righteousness
 Which we shall receive *yonder*.
110. The two fast days of the week
 Are to be observed by a proper fast,
 Accordingly as the time occurs,
 By him who has the strength.
111. Summer Lent or Winter *Lent*,†
 Which are bitter of practice,
 It is the laity that are bound to keep these,
 Who do not do so perpetually.
112. For as regards the ecclesiastics,
 Who abide in propriety,
 It is certain that of Lent and fasting
 All seasons are to them.‡
113. The meritorious fast is,
 And the abstinence so bright,
 From noon to noon—no false assertion;
 From remote times so it has been done.
114. A tredan [three days' total fast] every quarter to those
 Who fast not every month,
 Is required in the great territories
 In which is the Faith of Christ.
115. From the festival of the birth of John
 Till Easter, happy the combat,

* Titha.

† Advent.

‡ It is certain that all seasons are seasons of Lent and fasting to them.

- It is from vesper time to vesper time
 It is proper to go to table.
116. From Easter again to John's feast,
 It is from noon to noon;
 It is at evening of alternate days
 That comfort is allowed them.
117. When the little bell is rung,
 Of the refectory, which is not mean,
 The brethren who hear it
 Come all of them at its call;
118. Without running, without stopping,
 Without passing proper bounds;
 Every man separately—it is no sad assertion
 Receives the punishment [of the board?]
119. Then they go into the house,
 And shed tears with fervour;
 They repeat a *Pater* for rest in God;
 They stoop down three times.
120. They then sit at the table,
 They bless the meal,
 Allelujah is sung, the bell is rung,
 Benediction is pronounced.
121. A senior responds in the house,
 He says: God bless you;
 They eat food, and drink,
 They return thanks after that.
122. If there be anything more choice
 Which one should thirst for,
 Let it be given in private
 To a senior by himself.
123. Let relief be given, if requisite,
 To those [penitents] who have devoutly fasted;
 Let them be deprived, if not requisite,
 Until they have done penance—the men
124. After this, each man to his chamber,
 Without murmur, without anger,
 To reading, to prayers,
 To sighing unto his King;
125. To go afterwards to vespers,
 To celebrate them gracefully;
 To retire afterwards to rest
 In the place which he occupies;
126. To bless the house
 Entirely upon all sides;
 To attend the *canonical hours*,*
 Without delay, without fail;

* Matins (?).

127. To pray God for every one
 Who serves the Church of God,
 And for every Christian
 Who has come upon the earthly world.

OF THE DUTIES OF A KING.

128. If you be a king, be a just king,
 You shall ordain no injustice;
 Illustrious is the Man who has appointed you—
 The Lord of holy Heaven!
129. You shall not be rash,
 You shall not be prosperous and fierce;
 You shall be watchful of the All Powerful,
 Who has given thee the rank.
130. The wealth which you have obtained,
 If you do not be obedient to HIM,
 Shall be taken from you in a short time;
 They shall leave you in pain.
131. For it has been the full reduction
 To every king who has been,
 When you have bartered—hapless power!—
 Your righteousness for unrighteousness.
132. For it is through the unrighteousness of kings
 That all peace is disrupted
 Between the Church and the laity—
 All truth is broken.
133. For it is through their contention
 Comes every plague, it is known;
 It is through their excesses that there comes not
 Corn, or milk, or fruit;
134. It is through them come all mortalities,
 Which defy every power;
 It is through them that battle-triumph attends
 Every enemy over their countries;
135. It is through them come the tempests
 Of the angry, cold skies,
 The insects—the many distempers
 Which cut off all the people.

[There were a few stanzas more, but they are illegible.]

It is unnecessary for us to dwell at any great length on the importance of this venerable document. It not only illustrates in an extraordinary manner many points of Catholic dogma, but also shows that several of the disciplinary observances now in

force in the Church were faithfully observed by our fathers in the seventh century. For instance, the respectful and loving homage due to the Blessed Mother of God is insinuated in the fifth strophe; in the ninth and following strophes we are taught the authority with which bishops are invested in the Church—authority which extends over every class no matter how exalted: “Check the noble kings: be thou the vigilant pastor”. In the eighteenth and following we are instructed in the duty of honouring superiors as we honour Christ Himself. From the thirty-eighth to the sixty-sixth we are taught the great and most important offices of a priest, especially with regard to offering the Holy Body and Blood of Our Lord, the practice of daily Mass, the celebration of Requiem Masses for the dead, the administration of the Holy Communion in life and death, and the necessity of receiving the confessions of the faithful, both before Communion and at the last moment.

The disciplinary observances which we chiefly remark in the *Rule* are the raising up of the hands, the striking the breasts, and the genuflexions prescribed at the time of prayers and of the Holy Sacrifice; the perpetual psalmody: “To sing the three times fifty (Psalms) is an indispensable practice”; the purity of life required in the priest: “There shall be no permanent love in thy heart, but the love of God alone; for pure is the Body which thou receivest: purely must thou go to receive it” (strophe 65). The use of the sign of the Cross is mentioned at strophe eighty-eight; and at eighty-six we find mention of the canonical hours, and at eighty-nine of the ancient custom, still preserved in many parts of the Liturgy, of praying erect, of not kneeling on Sundays, and of genuflecting on entering the church or place where God’s glory dwells. The practice of fasting, and of other corporal austerities, is also inculcated; and while in the 102nd and 106th strophes, Sundays and festivals are exempted from the law of fasting, the fast of Lent (strophes 105, 109, and following), of Advent (strophe 111), of two fasting days in each week, (strophe 110), and of the Quarter Tense (strophe 114), are specially mentioned. We also find an enumeration of the festivals as they are celebrated by the Church even at our day; the Sundays, festivals of the apostles, of noble martyrs, and of all the saints; the “night of great Christmas”, the Epiphany, when the star led the wise men to Bethlehem; Easter; “the festivals of the King of Truth”; Pentecost; and even the festival of the birth of St. John the Baptist.

On reading over this remarkable document we are struck with the truth of the remark of the eloquent Ozanam in the chapter of his work *Etudes Germaniques*, he has devoted to the “preaching of the Irish”. He says: “We must not here repeat that

accusation so often brought against the Church of Ireland, viz., that being instructed in sacred learning from Asia, she rejected the authority of the Popes; and that in union with the Culdees of Brittany, her monks preserved their religious independence in the midst of the universal spiritual bondage of the middle ages. If the founders of Irish monasteries, in the provisions and very terms of their rules, often recall to mind the institutions of the east, it was at Lerins and in the writings of Cassian they learned them. It was from Rome that Patrick received his mission; from Rome he received the language of his liturgy, the dogmas he taught, and the religious observances he propagated. Run over all that remains of these first centuries (of the Irish Church), the decrees of national synods, the penitentials, the legends: you will find in them everything which the enemies of Rome have rejected; the Eucharistic Sacrifice, the invocation of saints, prayers for the dead, the practice of confession, of fasting, and of abstinence. The differences between her and the Churches of the continent are reducible to three points: the form of the tonsure, some of the minor ceremonies of baptism, and the time of keeping Easter, and these slight differences disappeared when the Fathers of the Council of Lene (A.D. 630), "having had recourse", as they tell us, "to the chief of Christian cities, *as children to their mother*", adopted the customs of the rest of Christendom. The religious communities of Ireland were not, then, the jealous guardians of some unheard-of heterodox Christianity. They were the colonies and (as it were) the out-posts of Latin civilization. They maintained learning as well as faith, and their schools imitated the Roman schools in Gaul, whence had come forth the bright luminaries of the Church, Honoratus, Cassian, Salvian, and Sulpicius Severus".

How beautiful is the description of one of these monastic rules, that of Benchor, found in the ancient Antiphonary of that monastery, published by Muratori, and quoted by the same distinguished writer:—

" Benchiur bona regula.
 Recta atque divina.
 Navis nunquam turbata,
 Quamvis fluctibus tonsa,
 Necnon vinea vera,
 Ex Ægypti transducto,
 Christo regina apta,
 Solis luce amicta.
 Simplex simul atque docta.
 Undecumque invicta
 Benchiur bona regula".

After giving this glowing picture of the monasteries of Ireland

we are not surprised to find this same learned writer exclaiming, "That the monastic race of the ages of barbarism, the missionary race destined to bear aloft the light of faith and learning amidst the increasing darkness of the west, was the Irish people, whose misfortunes are better known than the great services they rendered to European civilization, and whose wonderful vocation has never been studied as it deserves".

In a future number we hope to enter again upon this most interesting subject, when reviewing a valuable contribution just given to our national literature by the learned Dr. Reeves on the *Culdees of the British Isles*.

ASSOCIATION OF ST. PETER'S PENCE,

DUBLIN.

This association was founded in the end of the year 1861, by the pious Catholics of Dublin, for the purpose of aiding the Pope in the distress and difficulties to which he has been reduced by the perfidy and violence of the Sardinian Government and other enemies of the Church of God.

Since its foundation, three years ago, this association has forwarded to Rome the sums of which we publish the annexed account. In a preceding collection, made on the first Sunday of Lent, 1861, about eighteen thousand pounds were contributed in Dublin, to which we do not refer on the present occasion.

All we shall now say is, that the generosity of the faithful of Dublin, and their anxiety to assist the Pope, supply the best proofs of the vitality and strength of their faith.

The Pope is the common father of all, the Chief Pastor of the Church of God, the Vicegerent of Christ, the inheritor of the dignity and office of St. Peter. He is the servant of the servants of God, obliged to toil incessantly for the welfare of the Church and the salvation of souls. Were the benign influence of the Popes destroyed, the Church would split into factions, and unity and Catholicity would cease to distinguish it.

Whilst the successor of St. Peter has the claims of a father and of a pastor, and so many other claims on his children and spiritual subjects, those who look with indifference on his afflictions or who rejoice when he is plundered by his enemies, are liable to the charge of want of filial affection, of gratitude, and indeed of a proper spirit of religion.

It is a consolation to know that the Catholics of almost every country and every diocese of the world have proved themselves worthy of their calling, and made great exertions to relieve the Pope. France, Spain, Germany, Belgium, Ireland, and even the

oppressed and persecuted Catholics of Sardinia, have done their duty most nobly. The consequence is, that by the aid of the alms of the faithful, the Pope is able to meet his engagements, and continue uninterruptedly the administration of the affairs of the Universal Church. And he is powerful in his weakness. At the same time, the excommunicated King of Sardinia and his ministers, notwithstanding the robberies they have committed, find their hands and their treasury quite empty, and must soon terminate in a state of public bankruptcy.

It is evident that our Divine Redeemer watches over the Holy See, and defeats all the assaults of the powers of darkness that are directed against it. It is Heaven that inspires the Catholics of the world to institute associations for the relief of the Vicar of Christ on earth, and to aid in bringing about the triumph of truth over error, and of light over darkness. Ireland, we trust, will always be ready to assist the good cause even from the depths of her poverty. The few who sneer at the sufferings of their father, and refuse him sympathy and relief, are unworthy of the name of Irish Catholics; they are degenerate children of forefathers who died rather than renounce their attachment to the See of Peter.

1861—December 26th,	£180 0 0	1863—March 9th,	£150 0 0
1862—February 19th,	100 0 0	May 13th,	150 0 0
February 26th,	30 0 0	May 29th,	50 0 0
March 11th,	100 0 0	July 15th,	700 0 0
March 26th,	100 0 0	July 23th,	500 0 0
May 19th,	200 0 0	November 26th,	300 0 0
July 28th,	200 0 0	1864—April 14th,	200 0 0
August 9th,	500 0 0	July 27th,	1000 0 0
September 4th,	500 0 0	November 8th,	350 0 0
November 14th,	120 0 0		
November 28th,	30 0 0		
			£5,460 0 0

POLAND.

His Grace the Archbishop of Dublin has honoured us by addressing to us the following letter:—

To the Editors of the Irish Ecclesiastical Record.

55 Eccles Street, 22nd December, 1864.

REV. GENTLEMEN,

The sad condition to which Russian despotism has reduced our Catholic brethren in Poland must be a source of grief and affliction to every Christian heart. Tens of thousands of the inhabitants of that generous country, so long the bulwark of Christendom against the encroachments of pagan or Mahometan hordes, have been condemned to pass their days in the deserts of Siberia, and to suffer an exile worse than death: noble families

have been totally destroyed, and their children dispersed: even young ladies of the highest rank have been dragged from the convents where they were receiving a Christian education, and sent to pass their days among the Calmucks or the Tartars. The property of the Catholic nobility and gentry has been confiscated; many churches and colleges and almost all the convents and monasteries, have been stripped of their possessions, or suppressed. The scaffold has been purpled with the blood of innumerable victims, lay and clerical, and some bishops and hundreds of priests are now scattered over the continent of Europe, undergoing the sufferings of exile. "*Crudelis ubique luctus, ubique pavor et plurima mortis imago*". All these evils have been afflicted on Poland in the presence of Europe, and all the great powers have been silent, looking on with indifference. The Holy Father alone, acting with the usual spirit of the Apostolic See, has raised his voice in favour of suffering humanity; but heresy and schism shut their ears against the words of truth, and Sarmatia is left to her unhappy fate.

The scenes now enacted in Poland cannot but remind us of the calamities with which our own dear country was visited in the days of Cromwell and the Puritans, when the streets of our towns ran with the blood of massacred Catholics, and multitudes of Catholic children were torn from their homes and sent to drag out a miserable existence in the swamps of Georgia or on the scorching sands of the Antilles.

Ireland having suffered in the same cause and in the same way as Poland, must feel deep sympathy with her afflicted sister—"Haud ignara mali, miseris succurrere disco". Hence, I am confident that our charitable people, though severely tried themselves, will do everything in their power to assist the poor exiled Poles, who have been obliged to take refuge in France and other countries of Europe, in order to avoid the sword or the halter of the Russian despot.

The clergy of France, encouraged by the exhortations and example of our Holy Father, who has not only raised his voice in favour of the poor exiles, but has founded a college for them in Rome—the clergy of France, always active and zealous in the protection and propagation of the faith, have instituted a society, with the view not only of providing for the present wants of the Poles now scattered through Europe, but also of taking steps to secure in times to come the existence of our holy religion in that unhappy country, by educating young students to fill the ranks of the priesthood.

A most distinguished prelate, Monseigneur Segur, well known for his innumerable works of charity and religion, is at the head of the society just mentioned, and the Very Rev. Abbé Per-

raud, a learned priest of the Oratory, and author of an admirable work on the state of Ireland, is its secretary. The society is patronised by the bishops and nobles of France.

Wishing you, reverend gentlemen, every blessing and every success, I remain, your obedient servant,

✠ PAUL CULLEN.

The president and secretary have addressed to me the two documents here annexed, which give a full and true account of the unhappy state of the Polish exiles, and of the sufferings of the clergy.

May I beg of you to publish them in the next number of the *Record*, a periodical which I hope will do good service to Irish ecclesiastical literature.

I will send £10 myself, to assist in relieving the persecuted Poles. If any of your readers wish to confide their contributions to me, I will be happy to remit them to that good friend, both of Ireland and Poland, the Abbé Perraud.

Letter addressed to their Lordships the Archbishops and Bishops of England and Ireland by the President of the Association.

The 30th of July, 1864, date of the circular of the Sovereign Pontiff, Pius IX., addressed to the Archbishops and Bishops of Poland, will ever be a memorable epoch for the martyred nation. From that day she may look with confidence to the future; Catholicism is saved in Poland, and with Catholicism the past history of the Polish nation.

In obedience to the voice of the Holy Father, *who solemnly warns us not to follow prescriptions contrary to the laws of God and of His Church*, and "placing, according to his word, everything else below religion and the Catholic doctrine", some of his sons assembled on the 24th of September, 1864, for the purpose of obtaining in behalf of Poland that which the Emperor of Russia refuses her.

Borrowing the very expressions of the Pontifical letter, the following are their engagements:

"The Czar wishes to extirpate Catholicism"; we will uphold it.—"He would drag the whole of his people into this wretched schism"; we will lend them our aid.—"He prohibits writings that are propitious to Catholicism"; we will print them.—"He impedes the communications with the Holy See"; we will free them from difficulty.—"He forbids showing, either by preaching or instructing, the difference that exists between truth and schism"; we will receive and propagate works that demonstrate this difference.

"Bishops are torn from their dioceses and sent into exile"; we should be proud to own them.—"The religious are expelled from their communities, and their monasteries are turned into barracks"; we are ready to offer them a refuge.—"Priests are cruelly persecuted, deprived of all they possess, reduced to poverty, exiled, thrown into prison or put to death"; we undertake to receive them with honour, to alleviate their sufferings, to create or to support houses of education, both elementary and of a higher order, so that the source of priesthood in Poland may not be dried up, and so as to disseminate the benefits of Christian education.—"Numbers of Catholics of every rank and age are removed to distant countries"; we will open our doors to them.

In a word, the nucleus of an exclusively religious association, under the denomination of "Work of Catholicism in Poland", has been formed in Paris, with the view of maintaining, "by all the means that charity can suggest", this generous nation in her fidelity to the Church.

Mgr. de Ségur, prelate of his Holiness' household and Canon of St. Denis, has consented to honour this most important work with his patronage.

The Rev. Father Pététot, superior-general of the Oratory, and the Rev. M. Deguerrey, parish priest of the church of La Madeleine, at Paris, the Count Montalembert, and M. Cornudet, councillor of state, have also kindly accepted the vice-presidentship.

Our first duty is to receive with sympathy the representatives of Polish heroism, men who have not hesitated between tortures and apostacy. Many of them were in the enjoyment of affluence at home; and after having proved in the last struggle the vitality of their invincible nation, the spirit of faith and of sacrifice is now the sole treasure which they possess.

Amongst the Poles now in Paris, there are representatives of every profession; employment must be found for them, either in the capital or the provinces. A neighbouring country of two millions and a half of inhabitants, Switzerland, has harboured about two thousand. There, not one of the exiles but has found both assistance and means of gaining his livelihood. An asylum even is being founded for the reception of invalids; a residence is offered to them. Public opinion in Switzerland is so favourable to the Poles, that in their presence even religious differences are done away with. What the Helvetic republic has effected, the whole of France will not fail to accomplish. So much for the more immediate necessities.

Whenever there is question of works of the apostleship in foreign lands, we are always ready to assist the missionary. Have we not a short time ago signalized our zeal for the Christians of Syria and Lebanon, and still more recently for the Bulgarian nation, for whose return to unity we may safely hope? What we require at present, and what is easier to perform, and less uncertain, is to maintain in her attachment to the Church a Catholic nation of 25 millions of men. To accomplish this, we must provide for the religious education of those whom the misfortunes of the times prevent from entering into the seminaries of Poland. The Holy Father has himself given the initiative, by opening a Polish seminary at Rome. Why should we not follow his example? At the time of the persecutions in Ireland, we counted in the north of France alone, no less than four colleges for the use of young Irishmen: Saint-Omer, where the great O'Connell was formed: Douai, whence came in the time of Elizabeth, forty of England's early martyrs: Lille, and Paris.

Until such time as the extension of the work shall enable us to collect the necessary funds for the foundation and maintenance of these establishments, we would humbly request the bishops to admit into their large and small seminaries the young Poles who show signs of an ecclesiastical vocation. If, after preparatory studies, they could not all return to their mother country, their aid would be valuable for the conversion of different nations of the East.

As it is probable that this association of prayers and of alms will not be of long duration, the annual subscription is fixed at a minimum of 5 fr. Many of the faithful no doubt will not be satisfied with so small a contribution. Others, on the contrary, may group together to form it.

We would also request their Lordships the Bishops to be kind enough to appoint in each of their dioceses a member of their clergy who would have the charge of centralising the work and making it known, and who would enjoy the spiritual favours of the Sovereign Pontiff, who has ever been the protector and father of Poland. To every Catholic, to whatever country he may belong, this work is a question of honour, a protestation of the civilised world against barbarity.

Out of France we firmly hope our work will meet with deep sympathy, similar associations will be formed, and regular communications established between them.

May the blessed Virgin, Patroness of Poland, bless and second our efforts.

All communications and donations intended for the "Work of Catholicism in Poland" to be addressed to the Rev. Father Perraud, Priest of the Oratory, Director General of the Work, 44 Rue du Regard, Paris.

French and foreign newspapers favourable to Poland are requested to publish this act of foundation of the "Work of Catholicism in Poland".

Letter to the Archbishop of Dublin from the Director-General of the Association.

"Paris, 20th December, 1864,

"MY LORD ARCHBISHOP,

"The work, the plan of which we lay before you to-day, is one which recommends itself to your zeal and your love for the Church.

"The touching words of the Sovereign Pontiff have stirred us to lend assistance to martyred Poland May the Church of Ireland second the Church of France in this endeavour, which is so noble, and, at this moment, so necessary.

"I venture to unite my humble voice with that of the pious prelate and of the eminent men who are at the head of this work, in the hope that the bishops and priests of Ireland will listen with favour to an appeal on behalf of a persecuted church and nation. Accept, my Lord, the expression of profound respect and lively gratitude with which I am,

"Your most devoted humble Servant,

"ADOLPHE PERRAUD,

"Director-General of the Work".

LITURGICAL QUESTIONS.

One of the objects which the founders of the IRISH ECCLESIASTICAL RECORD had proposed to themselves from the very beginning of their undertaking was to offer to the Irish clergy in its pages an appropriate place for the discussion of liturgical questions. They judged that they could not better recommend this object to their readers than by laying before them a sample of the actual working of the liturgical department of an ecclesiastical periodical of long standing and renown. With this view it was resolved to insert in our early numbers some of the questions which from time to time had been asked by French clergymen in the *Revue des Sciences Ecclesiastiques* (edited by the learned Abbé Bouix), adding in each case the answers given by those charged with that part of the Review. No official character has ever been claimed for these answers by their authors, who invariably give for what they are worth the arguments on which their answers rest. In the same way the excellent *Archivio dell' Ecclesiastico* of Florence devotes every month a portion of its pages to the liturgical questions which are continually addressed to the Editor by the clergy of Northern Italy. We are happy to announce to-day that several distinguished ecclesiastics who have devoted much time and study to liturgical pursuits have undertaken to attend to any similar questions that may be addressed to the RECORD by the clergy of Ireland. Following the custom of the periodicals just mentioned, all information shall be withheld concerning the sources whence the questions have come, except where publicity is expressly desired. Every question with which we may be honoured, shall be carefully attended to. We hope that every priest will assist us in this effort to make the IRISH ECCLESIASTICAL RECORD a work of practical benefit to the clergy of Ireland.

We give to-day a collection of the decrees of the S. Congregation of Rites on various points of the Rubrics of the Missal.

We extract them from the first Ratisbon edition of the *Manuale Ordinandorum*, March 1842. In order that the words of each decree of the S. Congregation may be distinguished from those of the editors, the former are printed in Italics.

EX DECRETIS S. RITUUM CONGREGATIONIS.

Ad §. II. *De ingressu sacerdotis ad altare.*

1. Acolythus aut alius accendens cereos ante Missam, aut ante aliam sacram functionem, incipere debet a cereis qui sunt a cornu evangelii, quippe nobiliori parte. 12 Aug. 1253 (Anal. II. p. 2201).

2. *Non licet* sacerdotibus deferre manutergium supra calicem tam eundo quam redeundo ab altari. 1 Sept. 1703 in u. Pisaur.

3. Sacerdos pergens ad celebrandum et calicem manu sinistra portans, ad ianuam sacristiae *signet se, si commode fieri potest*, aqua benedicta; *sin minus, se abstineat*. 27 Mart. 1779 in u. Ord. Min. ad 14.

4. Si sacristia est post altare, *a sacristia ad illud e sinistra egrediendum, a dextera ad illam accedendum*. 12 Aug. 1854 in u. Brioc. ad 17.

5. Sacerdos Missam celebraturus transiens ante altare, ubi fit populi Communio, *non debet permanere genuflexus, quousque terminetur Communio*. 5 Jul. 1698 in u. Collen. ad 17.—In quaestione: quomodo se gerere debeat sacerdos celebraturus, dum transit ante altare, in quo sit *publice expositum* Ss. Sacramentum? An post factam genuflexionem detecto capite, *surgens debeat caput tegere*, donec ad altare pervenerit? an vero *detecto capite iter proseguere* ob reverentiam tanti Sacramenti sic publice expositi, cum rubrica Missalis Romani non videatur loqui de hac praecisa adoratione in casu de quo agitur? *servandae sunt rubricae Missalis Romani, quae videntur innuere, quod post factam adorationem genibus flexis, detecto capite, surgens caput operiat*. 24 Jul. 1638 in u. Urb.

6. *Tam in ingressu Sacerdotis ad altare, quam ante principium Missae, reverentia Sacerdotis debet esse profunda capitis et corporis, non capitis tantum, inclinatio, juxta rubricam* 8. April. 1808. in u. Compostell. ad 5.—*In accessu ad altare, in quo habetur Ss. Sacramentum, sive expositum, sive in tabernaculo reconditum et in recessu, in plano est genuflectendum; in infimo autem gradu altaris, quoties (alias ante altare) genuflectere occurrat* (e. g. in principio Missae). 12. Nov. 1831 in u. Mars. ad 51.—*Inter Missam privatam a ministro in transitu tantum ante medium altaris genuflectendum, (si Ss. Sacramentum inclusum est in tabernaculo), vel inclinandum*. 12. Aug. 1854 ad 70 et 71 (Anal. II. 2200).

7. *Si multae sunt particulae consecrandae, satius est eas ponere*

*in pixide;** si paucae poni possunt in alia patena; nunquam vero in alio Corporali complicato. 12. Aug. 1854 ad 19 (Anal. II. p. 2192)

8. In Missis privatis non potest permitti ministro aperire Missale et invenire Missam; et *serventur rubricae*. 7. Sept. 1816 in u. Tuden. ad 11; neque potest permitti ministro, si fuerit sacerdos vel diaconus sive subdiaconus, ut praeparet calicem, et ipsum extergat in fine post ablutiones. Ibid. ad 12.

Ad § III. De principio Missae et Confessione facienda.

In Missa dicendum est Confiteor pure et simpliciter, prout habetur in Missali Romano, absque additione alicujus Sancti etiam Patroni, nisi adsit speciale indultum Apostolicae Sedis. 13. Febr. 1666 in u. Ord. Min. ad 5; Jul. 1704 in u. Valent.

Ad §. IV De Introitu, Kyrie, et Gloria.

In quaestione: an post signum crucis. quod fit in fine "Gloria in excelsis", "Credo" et "Sanctus" manus sint jungendae, etiamsi nihil hujusmodi praescribat rubrica? *serventur rubricae*, 12. Nov. 1831 in u. Mars. ad 30.

Ad § V. De Oratione.

Congruit, ut fert praxis universalis, praesertim Urbis, quod fiat inclinatio capitis, cum pronunciatur nomen Ss. Trinitatis, sicut fit, cum profertur nomen Jesus. 7. Sept. 1816 in u. Tuden. ad 40.

Ad § VI. De Epistola usque ad Offertorium.

1. *Juxta rubricas in elevatione oculorum crux est aspicienda.* 22. Jul. 1848 in u. Adiacen. ad 3.

2. Manus sinistra poni debet super missale ad Evangelium, cum dextera fit signum crucis super ipsum. 7. Sept. 1816 in u. Tuden. ad 25.

3. In Missis privatis ad verba "Et incarnatus est", Celebrans genuflectere debet *unico genu*. 22. Aug. 1818 in u. Hispal. ad 10

Ad §. VII. De Offertorio usque ad Canonem.

1. In dubio: an in Missa privata, quando minister non est superpelliceo indutus, deceat eum, lecto Offertorio a Celebrante, ad altare ascendere, accipere et licare velum calicis, vel hic ritus reservari debeat ministris superpelliceo indutis vel etiam Celebrans ipse debeat plicare velum et super altare ponere? *servanda est consuetudo*. 12. Aug. 1854 ad 69 (Anal. II. p. 2200).

2. In quaestione: utrum parvi cochlearis pro aqua in calicem

* Ex quo patet, "vas mundum benedictum", de quo rubrica esse *pixidem*.

infundenda usus sit omnibus licitus? *servanda est rubrica.* 7. Sept. 1850 in u. Rupel. ad 13.

3. *Praxis extergendi calicem cum purificatorio* ad abstergendas guttas vini adhaerentes lateribus interioribus cuppae calicis, quae aliquando resiliunt, dum praeparatur ipsemet calix, *magis congruit et summo opere laudabilis est.* 7. Sept. 1816 in u. Tuden. ad 28.—*Relinqui vero potest Sacerdotis arbitrio* utrum purificatorium ponere velit super pedem calicis dum praeparatur (vinum ad offertorium infunditur), vel potius super patenam. Ibid. ad 29.

4. Oratio “Deus qui humanae” incipienda est a sacerdote eodem momento, quo benedicit aquam; *non* vero prius aqua benedicatur nihil dicendo, atque tunc demum, facto signo crucis, illa oratio incipiatur. 12. Aug. 1854 ad d. 25. (Anal. Jur. Pontif. II. p. 2193).

5. Cruces quae fiunt super oblata a sacerdote, non debent fieri manu transversa sed *manu recta.* 4. Aug. 1663 in u. Dalmat. ad 4.—*In benedictionibus congruentior juxta rubricas et ritum videtur modus benedicendi manu recta, et digitis simul unitis et extensis.* 24. Jun. 1683 in u. Abling. ad 6.

6. *Congruit, ut fert praxis universalis, praesertim Urbis, quod fiat inclinatio capitis in fine Psalmi “Lavabo”* (ad “Gloria Patri”), qui dicitur in Missa, sicut praescribitur in principio Missae. 7. Sept. 1816 in u. Tuden. ad 37.

Ad § VIII. De Canone usque ad Consecrationem.

1. Ad quaestionem: an Sacerdos dicere debeat “Te igitur” in principio Canonis, dum elevat manus et oculos; vel incipere debeat, dum est jam in profundo inclinatus? *servanda est rubrica de ritu servando in celebratione Missae tit. 8, num. 1, et altera Canonis praefixa.* 7. Sept. 1816 in u. Tuden. ad 33.

2. Omnes sacerdotes celebrantes, dum in Canone Missae Papam nominant, debent *juxta rubricam* caput inclinare. 23. Mai 1846 in u. Tuden. ad 6.

3. *In Canone nomine Antistitis non sunt nominandi superiores Regularium* 13. Febr. 1666 in decret. ad Missal. ad 11.—*Li Religiosi, qui, Antistitis nomine tacito, ejus loco in precibus sive in Canone suae Religionis Superiorem nominant, contra caritatem faciunt.* 12. Nov. 1605 in u. Ulixbon.—*In Canone et in Collectis omnino, facienda est mentio de Episcopo etiam ab exemptis* 25. Sept. 1649 in u. Tornac. ad 6.

4. Debet Sacerdos pronuncians in Canone Missae nomen alicujus Sancti, de quo factum est Officium, vel saltem Commemoratio, facere inclinationem capitis. 7. Sep. 1816 in u. Tuden. ad 34.—Nomen S. Joseph Sponsi B. M. V. *non* potest addi in Canone. *Permittitur vero hujus nominis additio in Collecta “A cunctis”.* 17. Sep. 1815 in u. Urbis et Orbis.

5. A "Hanc igitur oblationem" manus sacerdotis ita debent extendi, ut palmae sint apertae, pollice dextero super sinistrum in modum crucis *supra manus* posito. 4. Aug. 1663 in u. Dal-mat. ad 5.

[THE REMAINDER IN OUR NEXT.]

DOCUMENTS.

I.

PLENARY INDULGENCE IN ARTICULO MORTIS.

Rescript of Clement XIV. by which powers to grant the said Indulgence are given to Bishops in countries where Catholics live mixed with other religious denominations. Indulgence to be gained by invoking the sacred name.

The experience of Catholics proves that nothing tends more effectually to promote practices of piety and to enkindle a religious spirit, than the doctrine of the Catholic Church regarding indulgences. Take, for example, the case of a plenary indulgence. How many penitential and meritorious works are required to secure a participation in so precious a treasure. The person wishing to gain an indulgence of this kind must diligently examine his conscience, excite himself to contrition for his sins, make an humble confession, and perform some penitential work in reparation for the past. Besides, the holy Sacrament of the altar must be worthily received, prayers recited for a pious purpose, and some work of charity or religion performed.

Considering the good thus done, the Church grants plenary indulgences to the faithful on many festivals; but she is never so liberal in dispensing her treasures, as when there is question of persons in immediate danger of death. When that dreadful moment arrives, as on it depends our fate for all eternity, reserved cases are no longer maintained, and all priests are allowed to absolve from every censure. For the consolation also of the dying, and to promote their spiritual welfare, every facility is granted for the obtaining of plenary indulgences.

Benedict XIV. treats at great length of this important matter in a Bull which commences "*Pia mater*", published on the 5th April, 1747. To each bishop who has once obtained from the Holy See the privilege of imparting indulgences *in articulo mortis*, he grants the power of communicating the same faculty to such priests subject to his jurisdiction as he may desire. In a rescript of the Propaganda, dated 5th April, 1772, Clement XIV. extends that privilege very considerably for all

countries where Catholics live mixed up with persons of other religious denominations; and when it happens that no priest can be found to grant the indulgence in the usual form, his Holiness, in the abundance of his charity, grants a plenary indulgence to all who invoke the holy name of Jesus at least in their heart, and who with Christian humility and resignation receive death from the hand of God, commending their souls into the hands of their Creator.

In order that the valuable privilege granted to the prelates of the Church and to the faithful in general may be known to all, we publish the rescript of Clement XIV., as it is found in Dr. Burke's *Hibernia Dominicana*, Appendix, page 936:—

“Ex Audientiâ Sanctissimi D. N. Clementis Papae XIV. habitâ 5 Aprilis 1772.

“Ne Christifidelibus, inter Hereticos, et Infideles, in qualibet Orbis parte degentibus, et in ultimo vitae discrimine, constitutis, ea spiritualia auxilia desint, quae Catholica pia mater Ecclesia filiis suis a saecula recedentibus solet misericorditer impertiri: Sanctissimus Dominus Noster Clemens, divinâ Providentiâ Papa XIV., me infrascripto sacrae Congregationis de Propaganda Fide Secretario referente, pro eximia caritate, quâ illos fraterne complectitur, omnibus et singulis RR. PP. DD. Patriarchis, Archiepiscopis, Episcopis, Vicariis Apostolicis, necnon RR. Praefectis seu Superioribus missionum tam Cleri Saecularis, quam Regularis, inter Infideles et Hereticos, ut supra, modo existentibus, seu quocumque tempore extituri peramanter concedit facultatem impertiendi benedictionem, cum Indulgentia plenaria fidelibus praedictis, ad extremum agonem redactis: Cum ea etiam extensione ut facultatem hujusmodi Sacerdotibus, et respectivè missionariis, eorum jurisdictioni subjectis, pro locis tamen suarum Dioceseum, vel pro missionum districtibus tantum, communicare possint et valeant: dummodo in hac benedictione impertienda servetur formula prescripta a San. Mem. Benedicto XIV. in Constitutione datâ 9 Aprilis, 1747, quae incipit *Pia mater*, inferius registranda.

“Quoniam autem facile continget ut aliqui ex praedictis Christifidelibus, ex hac vita decedant, quin Ecclesiae Sacramentis fuerint muniti, et absque Sacerdotis cujuslibet assistentia; ideo Sanctitas Sua, de uberi apostolicae benignitatis fonte, etiam illis plenariam Indulgentiam elargitur, si contriti nomen Jesu, corde saltem, invocaverint, et mortem de manu Domini, eâ quâ decet, christianâ animi demissione, et spiritus humilitate susceperint, animamque in manus Creatoris sui commendaverint. Quae prostrema Decreti pars ut Christifidelibus omnibus innotescat, eam in suis diocesisibus, ac missionibus, Antistites, et Superiores memorati identidem, et praesertim sanctae Visitationis tempore publicare curent et satagent.

“Datum ex aedibus Sac. Congregationis praedictae, die 5 Aprilis, 1772.

“STEPHANUS BORGIA, Secretarius”.

II.

THE STATIONS OF THE CROSS FOR THE SICK.

The Holy See has long since granted to the general, the provincials and guardians of the Franciscan order, the faculty of blessing crucifixes, to enable sick persons, prisoners, and others, unable for lawful reasons to make the stations of the cross, to gain all the indulgences of the said stations.

Such persons have only to recite twenty times, the *Pater*, *Ave*, and *Gloria*, before the cross thus blessed, and which they are required to hold in their hands during these prayers.

Pius IX. in the following brief extends this faculty to those who in the Franciscan convents take the place of the guardians, when these latter for any reason are called away from home.

“Pius PP. IX.—*Ad perpetuam rei memoriam*.—Exponendum nuper Nobis curavit dilectus Filius Raphael a Ponticulo Minister Generalis ut praeferatur Ord. Fr. Min. S. Francisci jam alias ab hac Sancta Sede facultatem concessam fuisse, cujus vi fideles vel infirmi vel carcere detenti aliave legitima causa impediti, recitantes viginti vicibus Orationem Dominicam, Salutationem Angelicam, et Trisagium ante Crucem, quam manu tenere debeant, benedictam a Ministro Generali Ord. Min. S. Francisci, vel Provinciali, aut a Guardiano quocumque dicti Ordinis indulgentiam Stationum Viae Crucis seu Calvariae lucrari valeant. Cum vero ut idem dilectus Filius Nobis retulit in nonnullis Regionibus Conventus praesertim recens erecti existant, qui Guardianos non habeant, sed Superiores qui Praesides nominantur, aut etsi habeant saepe eveniat ut vel Sacris Ministeriis, et spirituali proximorum commodo, aut etiam aliis negotiis peragendis operam impensuri a respectivis Conventibus per aliquod temporis spatium abesse debeant, quo tempore eorum vices gerunt, qui Vicarii Conventus nuncupantur, hinc fit ut saepe in dictis Regionibus nullus Frater ex eodem Ordine praesto sit auctoritate praeditus, quo piis fidelium votis et spirituali consolationi satisfieri possit. Quare praefatus Minister Generalis enixe Nobis supplicavit ut in praemissis opportune providere ac ut infra indulgere de benignitate Apostolica dignaremur. Nos fidelium commodo, quantum in Domino possumus consulere, et piis hujusmodi precibus obsecundare volentes Praesidibus nunc et pro tempore existentibus in Conventibus Fratrum Ord. Min. S. Francisci, qui Guardianos non habent, nec non Vicariis Conventuum ejusdem Ordinis, qui absentibus Guardianis respectivi Guardiani vices gerunt, facultatem memoratam, quae ab hac Sancta Sede alias Ministro Generali, Provinciali, et cuivis Guardiano praedicto Ministro Generali subdito concessa fuit benedicendi Cruces cum annexis Indulgentiis Stationum Viae Crucis seu Calvariae, dummodo tamen omnia quae praescripta sunt ab eis servantur, tenore praesen-

tium auctoritate Nostra Apostolica in perpetuum concedimus et elargimur. In contrarium facien. non obstan. quibuscumque.

“Datum Romae apud S. Petrum sub Annulo Piscatoris die XI. Augusti MDCCCLXIII. Pontificatus Nostri Anno Decimoctavo.

“Loco ✠ Sigilli.

“PRO DNO. CARD. PARACCIANI-CLARELLI.

“Io. B. Brancaleoni Castellani Substitutus.

“Praesentes Litterae Apostolicae in forma Brevis sub die 11 Augusti 1863 exhibitae sunt in Secretaria S. C. Indulgentiarum die quinta Septembris ejusd. anni ad formam Decreti ipsius S. C. die 14 Aprilis 1856. In quorum Fidem etc. Datum Romae ex Eadem Secretaria die et anno ut supra.

“Copia Originali conformis.

“A. Archipr. Prinzivalli Substitutus”.

III.

LETTER OF CARD. PATRIZI TO THE BISHOPS OF BELGIUM, ON SOME DOCTRINES TAUGHT AT LOUVAIN.

Illustrissime ac Reverendissime Domine uti Frater,

Quum non levis momenti sit pluribus ab hinc annis istis in regionibus agitata quaestio circa doctrinam a nonnullis Universitatis Lovaniensis doctoribus traditam de vi nativa humanae rationis, Sanctissimus D. N. qui in Apostolicae Sedis fastigio positus advigilare pro suo munere debet, ne qua minus recta doctrina diffundatur, quaestionem illam examinandam commisit duobus S. R. E. Cardinalium conciliis, tum S. Officii tum Indicis. Jam vero cum esset hujusmodi examen instituentum, prae oculis habitae sunt resolutiones quae sacrum idem concilium Indicis edidit, jam inde ab annis 1843 et 1844, posteaquam ad illius judicium delata sunt opera Gerardi Ubaghs in Lov. Univ. doctoris decurialis, in primisque tractatus logicae ac theodiceae. Etenim sacer ille consessus mature adhibita deliberatione duobus in conventibus habitis die 23 mens. Jun. An. 1843, ac die 8 Aug. an. 1844, emendandas indicavit expositas tam in logica quam in theodicea doctrinas de humanarum cognitionum origine sive ordinem metaphysicum spectent sive moralem, et illarum praesertim quae Dei existentiam respiciant. Id sane constat ex duobus notationum foliis, quae ex ejusdem sacri consessus sententia Gregorii XVI. SS. PP. auctoritate confirmata ad Emum. Card. archiep. Mechliniensem per Nuntiaturam Apost. transmissa fuerunt, monendi causa auctorem operis—*ut nova aliqua editione librum suum emendandum curet, atque interim in scholasticis suis lectionibus ab iis sentiis docendis abstinere velit.*—Quae duo notationum folia, modo res spectetur, simillima omnino sunt; si namque in folio posteriori aliqua facta est specie tenus immutatio, id ex eo repetendum est, quod auctor accepto priori folio libellum die 8 Dec. an. 1843, Emo. Archiepiscopo tradidit, quo libello doctrinae suae rationem

explicare atque ab omni erroris suspitione purgare nitebatur. Quem sane libellum, licet idem Emorum. Patrum concilium accurate perpendisset, minime tamen a sententia discessit, atque adeo tractatus illos ac nominatim tractatum de Theodicea, qui typis impressi in omnium versabantur manibus, atque in Universitate aliisque scholis publice explicabantur, corrigendos judicavit. Fatendum quidem est, post annum 1844 nonnullos intervenisse actus, quibus praedicto Lov. doctori laus tribuebatur, perinde ac si in posterioribus sui operis editionibus sacri consensus voto ac sententiae paruisset, sed tamen uti firmum ratumque est bina illa notationum folia post sacri ejusdem concilii sententiam SS. P. auctoritate comprobata fuisse conscripta, ita pariter certum est, posteriores illos actus haudquaquam S. consensus, multoque minus SS. P. continere sententiam, quod quidem actus illos legentibus videre licet. Quae quum ita sint, necessarium investigare ac perpendere visum est, num memoratus Lov. doctor in editionibus logicae ac theodiceae, quas post diem 8 mens. Aug. an. 1844 confecit, accurate sit exsequutus quod a S. Concilio libris notandis inculcatum ei fuit in memoratis notationum foliis per Card. archiepiscopum eidem auctori transmissis. Hujusmodi porro instituto examine rebusque diu multum ponderatis, memorati cardinales tum qui S. Inquisitioni tum qui libris notandis praepositi sunt, conventu habito die 21 sept. proxime praeteriti *judicarunt recentes eorumdem tractatum editiones minime fuisse emendatas juxtas praedicti sacri consensus notationes, in usque adhuc reperiri ea doctrinae principia quae uti praescriptum fuerat, corrigere oportebat.*

Quod quidem auctor ipse recenti in epistola ad Emum. Card. Ludovicum Altieri praef. S. C. libris notandis missa aperte fatetur. Scribit enim quatuor adhuc se publicasse theodiceae editiones, 1° nimirum an. 1844, quae primitus subjecta est S. Sedis judicio; 2° an. 1845, typis impressam haud ita multo post notationes a S. Card. consensu propositas. Utraque vero editio, quemadmodum suis ipse verbis fatetur auctor, *similes prorsus sunt, idem capitum, paragraphorum et paginarum numerus, eadem locutiones; hoc solum differunt, quod secunda editio aliquot diversi generis notas et paucas phrases incidentes continet, quae simul paginas forte duodecim implere possint. Editiones vero, ut ipse prosequitur, tertia an. 1852, et quarta an. 1863, etiam in se similes sunt et a praecedentibus, si formam exteriorem, non doctrinam spectes, multum differunt.* Ad logicam porro quod spectat, cum illius tractatum iterum typis mandavit, post acceptas S. consensus notationes haec in praefatione significavit: *Quantuncumque scripta immutaverim, nunquam minime recedendum esse duci a principiis, quae in primis editionibus assumpseram, quae tamen repudiare vel mutare me non pueret, si illa falsa vel minus recta esse quisquam ostendisset.*—Hinc pariter memorati Cardinales judicarunt, exsequendum ab auctore esse quod minime adhuc praestitit, nimirum emendandam illi esse expositam doctrinam in cunctis iis locis seu capitibus quae S. consensus librorum notandorum iudex minus probavit, juxta notationes in supradictis duobus foliis comprehensas et *peculiariter in primo, utpote quod rem apertius ac distinctius explicat.* Ex quo tamen haudquaquam intelligendum est

probari doctrinas reliquas, quae in recentioribus operum praedictorum editionibus continentur. Hanc porro Emorum. Patrum sententiam SS^{mus}. D. N. Pius IX. auctoritate sua ratam habuit et confirmavit.

Quae cum ita se habeant, dum Emus. Car. Mechliniensis juxta demandatas ei partes memoratum doctorem Gerardum Casimirum Ubaghs admonebit officii sui eique vehementius inculcabit, ut doctrinam suam ad exhibitas S. consessus notationes omnino componat, erit vigilantiae tuique studii pastoralis una cum archiepiscopo aliisque suffraganeis episcopis omnem dare operam ut hujusmodi Emorum. Patrum sententia executioni nulla interjecta mora mandetur, *neque in ista Lovan. Universitate*, quae ab Archiep. Mechl. et suffrag. antistitum auctoritate pendet, *neque in seminariorum* scholis aliisque lyceis illae amplius explicentur doctrinae, quae uti primum ad Apost. Sedis judicium delatae fuerunt, visae sunt a scholis catholicis amandandae.

Haec significanda mihi erant Emorum. Patrum nomine Amplitudini Tuae cui fausta omnia ac felicia precor a Domino.

Amplitudinis Tuae

Addictissimus uti Frater,

C. CARD. PATRIZI.

Romae d. 11 Oct., 1864.

NOTICES OF BOOKS.

I.

Juris Ecclesiastici Graecorum Historia et Monumenta, jussu Pii IX. Pont. Max., Curante I. B. Pitra, S.R.E., Card. Tom. I. a primo p. C. n. ad VI. sæculum. Romæ, Typis Collegii Urbani. MDCCCLXIV. 1 vol. fol. pagg. lvi.-686.

The vast erudition which has made the name of Cardinal Mai for ever illustrious in the history of ecclesiastical literature, reappears in Cardinal Pitra, whom the wisdom of Pius IX. has lately called to be honoured by, and to do honour to, the Roman purple. The book before us is worthy of the reputation of the learned Benedictine, to whom we owe the *Spicilegium Solesmense*, and in whose person the best glories of the *Maurini Editores* have been revived. As the title imports, the volume is divided into two parts, one being devoted to the monuments, the other to the history, of the Greek ecclesiastical law. Of these monuments there are two distinct classes. The first contains all such as may be styled *juris apostolici*, viz., the canons of the apostles, their constitutions *de mystico ministerio*, their sentences, the acts of the council of Antioch, select portions

of the apostolic constitutions, penitential canons, and the eight books of the constitutions. The second embraces the canons of councils held during the fourth and fifth centuries—the councils of Nice, of Ancyra, of Neo-Caesarea, of Gangre, of Constantinople, of Ephesus, and of Chalcedon. Next follow the canonical epistles of the Fathers—viz., two letters of St. Dionysius of Alexandria, one to Basilides, the second to Conon, which latter is here published for the first time. The canons of St. Peter of Alexandria, derived from two sermons on Pentecost and Easter; the canonical letter of St. Gregory of Neo-Caesarea, and his exposition of faith; three epistles of St. Athanasius; the epistles of St. Basil the Great to Amphilochius, to Gregory the Priest, to the chor-episcopi, and to the bishops; the epistle of St. Gregory of Nyssa to Letorius; the canonical replies of Timothy of Alexandria; the edict of Theophilus of Alexandria, concerning the Theophaniæ; the commonitorium to Ammon; the declaration concerning the Cathari, and his replies to the bishops Agatho and Menas, all by the same Theophilus; the three letters of St. Cyril of Alexandria, to Domnus, Maximus, and Gennadius; and finally, two catalogues of the inspired books, drawn up in verse by St. Gregory Nazianzen. These precious monuments are given both in their original language and in a Latin version. The text of the original is as perfect as a patient collation of MSS. and editions could make it, and the translation which accompanies it, is either the best already known, or a new one made by the eminent author. The notes are all that can be desired.

The history of Greek Ecclesiastical law is divided by the author into five periods. The first extends from the first to the sixth century; the second, from Justinian to Basil the Macedonian; the third, from the ninth to the twelfth century; the fourth, to the fall of the Empire; the fifth, to our own day. In the first epoch Ecclesiastical jurisprudence was in a most flourishing condition. In the following periods it lost its vigour, owing to the loss of the sacerdotal spirit among the bishops who sought favour at court, to the craft of the civil lawyers, to imperial tyranny, and at last to the Ottoman yoke. The method to be pursued in tracing the history of Greek Ecclesiastical law, according to our author, is to examine in each of these epochs, first, the canons in detail; next, the collections of canons; and finally, the interpretations and comments made upon them.

The volume is furthermore enriched by copious indexes of MSS. editions and libraries, and by a collection of the most striking passages of the Fathers and Councils which prove the primacy of the Apostolic See.

II.

La Tres Sainte Communion, etc. [*Holy Communion.* By Mgr. de Segur; 43rd edition] Paris: Tolra and Haton, 68 Rue Bonaparte, 1864, pagg. 70.

This little work so unpretending in appearance comes before us honoured with an approbation which the most splendid volumes might be proud to deserve. The preachers of the Lenten sermons in Rome are accustomed to assemble at the commencement of that season in one of the halls of the Vatican to receive from the Holy Father, together with his blessing, their commission to preach the Word of God. On occasion of this ceremony before the Lent of 1861, Pius IX. distributed with his own hand to each of the preachers a copy of the Italian translation of the work under notice, saying: "*This little book, which has come to us from France, has already done a great deal of good; it ought to be given to every child who makes his first communion. Every parish priest ought to have it, for it contains the true rules about communion, such as the Council of Trent understands them, and such as I wish to be put in practice*". Besides, in an Apostolic Brief, dated 29th September, 1860, the Holy Father approves of the doctrine which serves as the foundation of all the rules laid down by the author concerning frequent communion. The leading principle of the work is this: that Holy Communion is not a *recompense* for sanctity already acquired, but a *means* of preserving and of augmenting grace, and thereby of arriving at sanctity. Holy Communion, therefore, should be an ordinary and habitual act of the Christian life, and frequent communion should be the rule of the good Christian's conduct. There are, however, some important distinctions to be made. To go to communion every day, or almost every day, or three or four times a week, is frequent communion in its absolute sense, and frequent with respect to every class of person. To go to communion every Sunday and Holiday, a practice indirectly recommended *to all* by the Council of Trent, is not frequent communion for priests, members of religious orders, ecclesiastical students, or in general for such as aim at perfection; but it is frequent communion for children and for the mass of the faithful, who have but scanty leisure to devote to pious exercises. To communicate every month and on the great festivals, is not frequent communion at all, even for the poor and the labouring class. It is, no doubt, an excellent practice, and to be recommended to all, but it cannot be called frequent communion.

These principles once laid down and proved by the authority of Councils and Fathers, M. de Segur proceeds to give a plain and convincing reply to the difficulties urged by those who,

having the dispositions required for frequent communion, are unwilling to permit it to themselves or to others. Of such difficulties he examines fifteen, which we here enumerate, in order that the eminently practical character of the book may be apparent to all: 1. To go frequently to communion, I ought to be better than I am; 2. I am not worthy to come so close to God; 3. Communion, when frequent, produces no effect; 4. I don't like to grow too familiar with holy things; 5. I am afraid to go communion without first going to confession, and I cannot go to confession so often; 6. It is bad to go to communion without preparation, and I have no time to prepare myself as I ought; 7. I do not feel any fervour when I communicate; I am full of distraction and without devotion; 8. I do not dare to communicate often; I always relapse into the same faults; 9. I am afraid of surprising and scandalizing my acquaintances by going so often to Communion; 10. My family will be displeased if I become a frequent communicant; 11. I know many pious persons who communicate but seldom; 12. I am most anxious to communicate frequently, but my confessor will not allow me; 13. Frequent communion is not the custom in this country; 14. It is quite enough to go to communion on the great festivals, or at most once a month; 15. Your doctrine on frequent communion goes to extremes, and cannot be put in practice. These objections are solved in a manner at once convincing and pleasing. To the charm of a most agreeable style, and a great knowledge of the world of to-day, Mgr. de Segur unites the still higher excellence of sound learning and the spirit of the most tender piety. These qualities are especially remarkable in the sections which, at the end of his work, he devotes to prove how beneficial frequent communion is to children, to young persons, to Ecclesiastical students, and to the sick and afflicted.

It will serve as a further recommendation of this little book to know that the Curé of Ars, who was an intimate friend of Mgr. de Segur, acted according to its maxims in the discharge of his ministry, and with what abundance of good to souls, France and the world well know.

III.

The Present State of Religious Controversy in America. An Address delivered before the New York Theological Society. By the Rev. J. W. Cummings, D.D. New York: O'Shea, 1864.

The society at the inauguration of which this address was delivered, owes its origin to the zeal of some excellent young priests of the diocese of New York. They founded it that they might

have in it at once a help and an incentive to keep up amid the labours of the mission that acquaintance with theology which they had cultivated in college. At each of the monthly meetings of the society two dissertations are read on some subject of Dogmatic Theology; and by the prudent advice of Dr. M'Closkey, the new Archbishop of New York, the discussion of a moral case has been added on each occasion. It speaks well for the sacerdotal spirit of the American clergy, that we can find flourishing among them this and similar associations, created by themselves and conducted with so much vigour and judgment. The New York Theological Society deserves from the priests of Ireland the highest praise these latter can bestow—the praise which consists in the imitation of what we admire. The range fixed for the society's labours naturally suggested to Dr. Cummings the subject of his inaugural discourse, and led him to address himself to the solution of this question: "What are the distinctive features of religious controversy as it occupies the public mind in our own age and country?" Among the distinctive features of American controversy he places the fact that the old political differences which ranged Protestants against Catholics in Europe have no real life or significance beyond the Atlantic. The Englishman's dread of Catholicism as a foreignism has no hold on the mind of an intelligent American. No doubt, there is even in American Protestants much bitterness against the Catholic Church, but it is merely the same spirit of opposition to lawful authority which ever has been and ever will continue to be in the world. But, with all his freedom of thought, there is in the case of the inquiring American a great difficulty to overcome.

"That difficulty is prejudice. The dark form of the old protest has passed away; but the injurious effects of its presence will long remain. What the gray dawn is to the night, what the chafing of the sea waves is after the storm, such is the cold mistrust, the vague fear, the half-concealed repugnance to Catholics and Catholicity, which has succeeded to the bitter hatred and stern defiance of days gone by. Very commonly the Protestant who happens to meet with some point of Catholic controversy is either entirely ignorant of the subject—knows absolutely nothing about it—or is misinformed and malinformed; in fact, has his mind filled with all sorts of ideas touching the case in point except right and true one. . . .

"It follows from these remarks that what is most needed from us is sound, clear, and honest explanation of the doctrines taught by our Church. It is a waste of time to go on proving that Luther and Calvin were inconsistent, and contradicted themselves, or that they were ungodly in their conduct. No American is a Protestant out of respect for Luther or Calvin. He believes that Protestantism is liberty and enlightenment, and Catholicity is despotism and super-

stitution. Show him that he can be a good Catholic and preserve his liberty too, and combat ignorance and superstition as much as he pleases, and he will listen respectfully to your voice".

Seeking thus the Kingdom of God, the Catholic priests of America will find that through their labours God has added unto their country all good things even in the temporal order. The Church in America is exhibiting every day more clearly her wondrous power as the civilizer of the nations. This is in no wise surprising to us who know her: but it is cheering to learn from such an authority as Dr. Cummings, that even those who are not her children are beginning to follow with reverent looks the traces she leaves in society by her influence on the hearts of men.

"Our honest Protestant friends, whether they are statesmen, scholars, publicists, military commanders, and in many cases, even ministers of the Gospel, are ready to concede, that unless the masses of the American people are led to act under the guidance of Catholic principles, there is little chance of saving this country from speedy and utter destruction.

"Let us, reverend brethren, do our work patiently and cheerfully to forward so grand a purpose as the conversion of this whole great country to true religion, leaving the result to God and to those who will follow us in the ministry when our seats shall be vacant in the holy sanctuary. The pioneer who, on the plains of our far western country, toils patiently in removing the charred and blackened tree-stumps scattered over the field where once rose the dark and tangled forest, does as necessary and honourable a work as his successor who passes scattering handfuls of seed along the soft, brown furrows, and as useful a work as the successor of both, who puts his sickle into the nodding grain and gathers in its golden sheaves at the happy harvest home".

IV.

Ireland, her Present Condition, and what it might be. By the Earl of Clancarty. Dublin: Herbert, 1864, pag. 39.

Even the nettle has its flower; and Lord Clancarty's pamphlet, bristling as it is with stinging points against the Catholic religion, is not without something to recommend it. The author says of the Catholic Church that, "while she was the depository of learning, and especially of the sacred writings, she neither furthered the interests of science, nor disseminated the knowledge of God's written word", and in the same breath he calls upon the state to countenance the Catholic University, "for which so ardent, and it must be admitted so legitimate, a desire is manifested by the Roman Catholic body". He raises, and satisfactorily disposes of, all the arguments that can be brought against the grant of a charter to the University. It is not the first time that lips opened to utter hard things against God's people have been made to become the vehicle of good wishes towards the same.

THE IRISH ECCLESIASTICAL RECORD.

FEBRUARY, 1865.

CARDINAL CONSALVI AND NAPOLEON BONAPARTE.

[Concluded from page 167.]

This laconic answer produced on Napoleon an extraordinary effect. He started, and fixed on the Cardinal a long and searching look. The man of iron will felt that he had to deal with another will, which, while it matched his own for firmness, surpassed it in the power that ever springs from self-control. Taking advantage of the Consul's surprise, Consalvi went on to say that he could not exceed his powers, nor could he agree to terms in opposition to the principles of the Holy See; that it was not possible in ecclesiastical matters to act as freely as was allowable in urgent cases wherein only temporal matters were concerned. Besides, in fairness the rupture could not be laid to the Pope's charge, seeing that his minister had agreed to all the articles with one single exception, and that even this one had not been definitely rejected, but merely referred to the judgment of his Holiness.

Somewhat calmed, the Consul interrupted, saying that he did not wish to leave after him unfinished works; he would have all or none. The Cardinal having replied that he had no power to negotiate on the article in question as long as it remained in its present shape, Napoleon's former excitement flashed out once more as he repeated with fire his resolution to insist on it just as it was, without a syllable more or less. "Then I will never sign it", replied the Cardinal, "for I have no power to do so".

“And that is the very reason”, cried the other, “why I say that you wished to break off the negotiations, and that I look on the business as settled, and that Rome shall open her eyes, and shall shed tears of blood for this rupture”. Then almost rudely pushing his way through the company, he went about in every direction, declaring that he would change the religion of Europe; that no power could resist him; that he would not be alone in getting rid of the Pope, but would throw the whole of Europe into confusion: it was all the Pope’s fault, and the Pope should pay the penalty.

The Austrian minister, the Count de Cobenzel, full of consternation at the scene, ran at once towards the Cardinal, and with warm entreaty, implored of him to find some means of averting so dreadful a calamity. Once more had the Cardinal to hear from lips to which fear lent most earnest eloquence, the harrowing description of the evils in store for religion and for Europe. “But what can be done”, he replied, “in the face of the obstinate determination of the First Consul, to resist all change in the form of the article?” The conversation was here interrupted by the summons to dinner. The meal was short, and was the most bitter the Cardinal had ever tasted in his life. When they returned to the saloon, the Count resumed his expostulations. Bonaparte seeing them in conversation, came up to the Count, and said that it was a loss of time to try to overcome the obstinacy of the Pope’s minister; and then, with his usual vivacity and energy, he repeated his former threats. The Count respectfully answered that, on the contrary, he found the Pope’s minister sincerely anxious to come to terms, and full of regret at the rupture; no one but the First Consul himself could lead the way to a reconciliation. “In what manner?” asked Bonaparte, with great interest. “By authorising the commissioners to hold another sitting”, replied the Count, “and to endeavour to introduce some such modification of the contested point as might satisfy both parties”. These and other remarks of the Count were urged with such tact and grace, that after some resistance, Napoleon at last yielded. “Well, then”, cried he, “to prove to you that it is not I who seek to quarrel, I consent that the commissioners shall meet on to-morrow for the last time. Let them see if there be any possibility of an agreement; but, if they separate without coming to terms, the rupture may be looked on as final, and the Cardinal may go. I declare, likewise, that I insist on this article just as it stands, and I will allow no change to be made in it”. And so saying, he abruptly turned his back on the two ministers.

These words, ungracious and contradictory as they were, nevertheless contained the promise of a respite. It was resolved

at once to hold a sitting the next day at noon in the usual place, in the hope that, having come to some agreement between themselves, they might win the First Consul's consent, through the influence of his brother Joseph, who had a great regard for De Cobenzel, and who was desirous of peace.

That night, following a day of such anxiety, and preceding a day of dreadful struggle, brought but little repose to Cardinal Consalvi. But when the morning came, a circumstance occurred which filled to overflowing the cup of bitterness he had been condemned to drain. At an early hour Mgr. Spina came into his room with sorrow and embarrassment in his countenance, to report that the theologian, P. Caselli, had just left him, after having announced that he had spent the night in reflecting on the incalculable mischief likely to follow from such a rupture; that its consequences would be most fatal to religion, and, as the case of England proved, without a remedy; that, seeing the First Consul inflexibly bent on refusing any modification of the disputed article, he had come to the determination of signing it as it stood; that in his opinion, it did not touch doctrine, and the unparalleled character of the circumstances would justify the Pope's condescendence in such a case. Mgr. Spina added that since this was the opinion of P. Caselli, who was so much better a theologian than he himself, he had not courage enough to assume the responsibility of consequences so fatal to religion, and that he, too, had made up his mind to receive the article and sign it as it was. In case the Cardinal believed that it was not competent for them to sign without him, they would be under the necessity of protesting their acceptance of the article, thereby to save themselves from being responsible for the consequences of the rupture.

This declaration, coupled with the thought that he was now alone in the conflict, deeply affected the Cardinal. But it did not shake his resolution nor take away his courage. He set himself to the task of persuading his two friends of their mistake, but his endeavours were in vain. Perceiving that all his arguments were counterbalanced by the dread entertained of the consequences, he ended by saying that he was by no means convinced by their reasons, and even single-handed he was resolved to persevere in the conflict. He therefore requested them to defer the announcement of their having accepted the article until the conference was at an end, if it should be necessary to break off negotiations. They willingly assented, and promised to give their support to his arguments in the course of the debate, although they were resolved not to go as far as a rupture.

Precisely at noon the sitting was opened at the residence of Joseph Bonaparte. It lasted twelve hours, the clock having

struck midnight as they arose from the table. Eleven hours were devoted to the discussion of the article of the Concordat which had been the cause of so many disputes. It is now time to redeem our promise to enter somewhat into detail concerning this famous question.

At Rome two things were considered as absolutely essential to the Concordat, of which they were declared to be conditions *sine quibus non*. One of these was the free exercise of the Catholic religion; the other, that this exercise of religion should be public. The Head of the Church felt it indispensable that these two points should be proclaimed in the Concordat, not only because it was necessary to secure for religion some solid advantage which might justify the extraordinary concessions made by the Holy See, but also because the spirit of the secular governments both before, and much more after, the French Revolution, ever tended to enslave and fetter the Church. Besides, it had become quite evident in the earlier stage of the negotiations, that the government of France was obstinately opposed to the recognition of the Catholic religion as the religion of the state. That government had ever met the exertions made by Rome to gain this point by reciting the fundamental principle of the constitution, which asserted the complete equality of rights, of persons, of religions, and of everything else. Hence it was looked upon as a great victory, and one for which Cardinal Consalvi deserved high praise, when he succeeded in extorting the admission that stands at the head of the Concordat, to the effect that the Catholic religion in France was the religion of the majority of the citizens. Another reason there was to insist upon these two points. That universal toleration, which is one of the leading principles of the *jus novum*, had long been proved by experience to mean toleration for all sects, but not for the true Church. The Cardinal had not much difficulty in obtaining the recognition of the free exercise of the Catholic religion. Perhaps the government already had thought of the famous organic laws which it afterwards published, and which effectually neutralised all its concessions on this point. But a whole host of invincible difficulties was marshalled against the demand made for public exercise of the Catholic worship. It was urged with some reason, and no doubt in a good measure with sincerity, that circumstances had made it impossible to carry out in public with safety to the general peace, all the ceremonies of religion, especially in places where the Catholics were outnumbered by infidels and non-catholics. These latter would be sure to insult and disturb the processions and other public functions performed outside the churches; and it was not to be expected that the Catholics would bear these outrages with

patience. Hence, not being willing to sanction an indefinite right of publicity, the government expressed its views in these terms:* “The Roman Catholic Apostolic Religion shall be freely exercised in France: *its worship shall be public, regard being had, however, to police regulations*”. This is the article the discussion of which had occasioned so much labour and anxiety.

Cardinal Consalvi discovered in the article thus worded two fatal defects: firstly, it tended to enslave the Church by placing her at the mercy of the civil power; and secondly, it implied on the part of the Church a sanction of the principle which would serve to legalise such enslavement. For many years, court lawyers had spoken but too plainly concerning the supposed right of the crown to regulate external worship; and so far had this right been extended in practice, that the Church found herself almost, or even altogether, the slave of the civil power. “I had good reason, therefore”, says the Cardinal, “to entertain a sovereign dread of that indefinite and elastic phrase ‘regard being had to’ (*en se conformant*)”. Besides, many things pointed to the probability that in virtue of such a convention signed by the Holy See, the police, or rather the government, would interfere in everything, and submit everything to its own will and pleasure, without the Church being able to object, her liberty being tied up by the expression in the treaty. No doubt the Church frequently finds herself in such circumstances, as lead her to tolerate *de facto* violations of her rights and laws, such toleration being recommended either by prudence, or by charity, or by lack of power, or by other just motives. But she never can authorize by a solemn engagement the principle from which such violations spring.

Whilst fully decided never to accept at any risk an article so fraught with mischief to the Church, Consalvi was too loyal and too honest to deny the force of some of the arguments brought into the field by the French commissioners. Hence he proposed various expedients by help of which the dreaded dangers to the public peace might be turned away. One of these expedients was a Papal Bull to the French clergy, commanding them to abstain for some time from certain public ceremonies in places where those hostile to Catholicism were numerous or intolerant; another was, to insert an additional article limiting the duration of the proposed exception, and determining the cases in which the police might interfere: but all was in vain; the government obstinately clung to its idea. The Cardinal tells us that he

* Art. i. §. 6. Religio Catholica Apostolica Romana libere in Gallia exercebitur: cultus publicus erit, habita tamen ratione ordinationum quoad politiam.

would have preferred to omit all mention of the right to publicity of worship, and thus cut the knot it was so troublesome to unravel; but his orders from Rome to include that point were too decided, and he was not allowed to send a courier to solicit fresh instructions from the Holy Father on the subject. He felt, therefore, that, even at the cost of a rupture between the two contending parties, he was bound by his most solemn and sacred duty to refuse his sanction to the obnoxious proposition.

With these convictions Consalvi took his place at the meeting, on the result of which hung the spiritual interests of so many millions of souls. We shall not follow out in detail the shifting phases of the negotiation, but we will come at once to its closing passage. The French commissioners declared that the state had no wish to enslave the Church; that the word *police* did not mean the government, but simply that department of the executive charged with the maintenance of public order, which order was as much desired by the Church as by the state. Now it was absolutely necessary to preserve public order, and no law could stand in the way of such a result. *Salus populi suprema lex*. It was impossible, they said, for public order to last throughout parts of France, if unrestricted publicity were once permitted in religious ceremonies; and as no other power save the government could judge where such publicity might be safe and where dangerous, it should be left to the discretion of the government to impose, for the sake of peace, such restrictions as the general good required. The Cardinal admitted that public tranquillity was by all means to be preserved, but he contended that the article did not restrict, either in point of object or of time, the power it assigned to the government; that such unrestricted power was dangerous to the Church; and therefore some clause should be added to determine more plainly the precise nature and bearing of the authority to be given to the police to regulate public worship. At length he urged a dilemma which completely vanquished the commissioners. "I objected", says he, "thus: either the government is in good faith when it declares the motive which forces it to subject religious worship to police regulations to be the necessary maintenance of public tranquillity, and in that case it cannot and ought not refuse to assert so much in the article itself; or the government refuses to insert such an explanation; and then it is not in good faith, and clearly reveals that its object in imposing this restriction on religion is to enslave the Church".

Caught between the horns of this dilemma, the commissioners could only say that the explanation required was already contained in the word *police*, police regulations being in their very nature regulations directed to secure public order. "I replied",

continues the Cardinal, "that this was not true, at least in every language; but even supposing it to be true", said I, "where is the harm in explaining it more clearly, so as to remove any mistaken interpretation which may be prejudicial to the liberty of the Church? If you are in good faith, you can have no difficulty about this; if you have difficulty, it is a sign you are not in good faith". Pressed more and more by the force of this dilemma, and unable to extricate themselves, they asked me "what advantage do you find in this repetition you propose?" (for they continued to hold that the word *police* expressed it sufficiently). "I find in it a very signal advantage", replied I; "for by the very fact of restricting in clear and express terms the obligation of making public worship conform to the police regulation, we exclude restriction in every other case, for *inclusio unius est exclusio alterius*. Thus the Church is not made the slave of the lay power, and no principle is sacrificed by the Pope, who in that case sanctions only what cannot be helped, for *necessitas non habet legem*".

This reasoning overcame the commissioners, who had no further answer to make. It was resolved to add to the article an explanatory phrase, which should narrow its meaning, and preclude the possibility of unfair interpretations in after days. The amended article read as follows: "The Roman Catholic Apostolic religion shall be freely exercised in France: its worship shall be public, regard being had, however, to such police arrangements as the government shall judge necessary for the preservation of the public peace" (quas gubernium pro publica tranquillitate necessarias existimabit). The Concordat was thus finally agreed to by the commissioners of the two contracting parties; and although Bonaparte had declared himself determined to allow no change to be made, his representatives resolved to sign the document, modified as it was. To this step they were strongly urged by Joseph Bonaparte, who, with keen insight into his brother's character, declared, that if before signing they should again consult Napoleon, he would refuse to accept the amendment, whereas, if the Concordat were brought to him already completed, he would be reluctant to undo what had been done. Joseph charged himself with the task of endeavouring to secure the First Consul's consent. On the stroke of midnight the six commissioners placed their signatures to the important document. Not a word was said about any other articles save those contained in the Concordat itself.

Another anxious night followed. In the morning Cardinal Consalvi learned from Joseph Bonaparte that the First Consul had been at first extremely indignant at the change which had been made, and had refused for a long time to approve of it;

but that at length, thanks to his brother's entreaties and reasons, after protracted meditation and a long silence, which later events sufficiently explained, he had accepted the Concordat, and ordered that the Pope's minister should be at once informed of his consent.

Universal joy followed the announcement of the signing of the Concordat. The foreign ambassadors, and especially the Count de Cobenzel, came to congratulate the Cardinal, and offer their thanks, as for a service rendered to their respective countries. On the following day Bonaparte received the six commissioners with marked courtesy. Ever true to his duty, the Cardinal took care, on this occasion, to make Napoleon observe that the Holy See had not uttered a single word about its temporal concerns throughout the whole course of the negotiations. "His Holiness has wished to prove to France, and to the world, that it is a calumny to accuse the Holy See of being influenced by temporal motives". He also announced his own speedy departure within a few days.

Next day he was suddenly summoned to an audience of the First Consul. For some time he could not detect the object Napoleon had in view in engaging him in conversation, but at length he was able to perceive that it was the Consul's intention to appoint some of the constitutional bishops to the new sees. With much difficulty the Cardinal convinced him that the appointments of these men would never receive the sanction of the Holy See, unless they made a formal declaration of having accepted the Pontifical decision on the civil constitution of the clergy.

During the ensuing three or four days the Cardinal had no private audience. On the eve of his departure from Paris he saw Napoleon at a review at which he and the rest of the diplomatic body assisted according to custom.

It was his intention to address, by way of leave-taking, a few words to the First Consul before they left the saloon; but when that personage proceeded to make the round of the room, and began by conversing with the members of the diplomatic body, at the head of which stood Consalvi, he looked for a moment fixedly at this latter, and passed on without taking the slightest notice of him, or sending a word of acknowledgment to the Holy Father. It was probably his intention to show by this public slight how little he cared for a Cardinal and for the Holy See, now that he had obtained all he required from them, and to make this insult the more remarkable, he delayed for a considerable time to converse on indifferent topics with the Count de Cobenzel, who came next after Cardinal Consalvi, and then with the other ambassadors in turn. The Cardinal retired without awaiting his return from the review. When he had just

finished his preparations for his departure, which had been fixed for that evening, the Abbé Bernier made his appearance at the hotel to announce that it was the will of the First Consul that between them they should come to some understanding about the Bull which, according to custom, was to accompany the treaty. It was in vain to refuse, and this new labour imposed on the Cardinal another sitting of eight hours. He rose from the table to enter his carriage, and after travelling day and night he reached the Eternal City on the 6th August, more dead than alive, overcome by fatigue, and with his legs so swollen that they were unable to support him. The Pope received him with indescribable tenderness, and expressed his perfect satisfaction with all that had been done. A special consistory of all the Cardinals in Rome approved of the Concordat, which was solemnly ratified thirty-five days after it had been signed at Paris.

Thus was completed the great act which has been fruitful of so many blessings to Europe, and for which, under God, the Church is indebted to the wisdom of Pius VII. and the firmness of Cardinal Consalvi.

It was long before the Concordat was published at Paris, and when at length it did appear, what was the pain of the Holy Father to find, together with the treaty and under the same date, a compilation of the so-called *organic laws* which were put forth as forming part of the Concordat, and included in the approbation of the Holy See! Of the organic laws it is enough to say, that they almost entirely overthrew the new edifice which Cardinal Consalvi had found so difficult to erect. In spite of the solemn protestations of the Popes these laws still remain, but they remain as a standing proof of the dishonesty which Cardinal Consalvi has shown to have marked the entire conduct of Napoleon Bonaparte in the negotiations for the Concordat.

THE SEE OF ACHONRY IN THE SIXTEENTH CENTURY.

Few dioceses of Ireland present so uninterrupted a succession of bishops as Achonry in the sixteenth century. Thomas Ford, Master of Arts, and an Augustin Canon of the Abbey of Saint Mary and Saint Petroc, in the diocese of Exeter, was appointed its bishop on the 13th of October, 1492, and after an episcopate of only a few years, had for his successor Thomas O'Congalan, "a man in great reputation, not only for his wisdom, but also for his charity to the poor". He, too, was summoned to his reward in 1508, and a Dominican Father, named

Eugene O'Flanagan, was appointed to succeed him on the 22nd December, the same year. The Bull of his appointment to the See of Achonry is given by De Burgo, page 480, and it describes Dr. Eugene as "ordinis fratrum Praedicatorum professorem ac in Theologia Baccalaureum, in sacerdotio et aetate legitima constitutum cui apud Nos de Religionis zelo, literarum scientia, vitae munditiâ, honestate morum, spiritualium providentia, et temporalium circumspectione, ac aliis multiplicium virtutum donis, fide digna testimonia perhibentur". The learned historian of the Dominican order gives two other Briefs of the then reigning Pontiff, Julius the Second, by one of which the newly-appointed bishop was absolved from all irregularities and censures which he might perchance have incurred during his past life, whilst the other authorized him to receive episcopal consecration from any Catholic bishop he might choose, having communion with the Apostolic See. Dr. O'Flanagan was present in Rome at the time of his appointment to the see of Saint Nathy, and before his departure received from the Holy Father commendatory letters to King Henry the Seventh, from which we wish to give one extract, in order to place in clearer light the relations, so often mistaken or misrepresented, which subsisted between the English monarchs and the occupants of our episcopal sees. After stating that by Apostolic authority he had constituted Dr. O'Flanagan bishop of the vacant See of Achonry, Pope Julius thus addresses the English king:

"Cum itaque, Fili charissime, sit virtutis opus, Dei ministros benigno favore prosequi, ac eos verbis et operibus pro regis aeterni gloria venerari, serenitatem Vestram Regiam rogamus et hortamur attente quatenus eundem Eugenium electum, et praefatam Ecclesiam suae curae commissam, habens pro Nostra et Apostolicae Sedis reverentia propensius commendatos, in ampliandis et conservandis juribus suis sic eos benigni favoris auxilio prosequaris, ut idem Eugenius electus, tuae celsitudinis fultus praesidio in commisso sibi curae Pastoralis officio, possit, Deo propitio prosperari ac tibi exinde a Deo perennis vitae praemium, et a Nobis condigna proveniat actio gratiarum".

Dr. O'Flanagan had for his successor a bishop named *Cormac*, who seems to have held this see for about twelve years, and died before the close of 1529. During his episcopate a provincial synod was held in Galway the 27th of March, 1523, and amongst the signatures appended to its acts was that of "*Cormacus Episcopus Akadensis manu propria*". It was in this synod that the famous will of Dominick Lynch received the sanction of the western bishops. This will is memorable in the history of the period, not only as showing the affluence of the burgher class, but also on account of the testator's munificence to the Church,

as an instance of which we may mention that among his various bequests there is one item assigning a legacy to *all the Convents of Ireland*. (See *Irish Arch. Miscel.*, vol. i. pag. 76 seq.). Dr. Cormac was succeeded by a Dominican Father, named Owen, or Eugene, who, as is mentioned in a manuscript catalogue of Dominican bishops, held this see in 1530, and by his death in 1546, left it vacant for Fr. Thomas O'Fihely, of the order of Saint Augustine. This bishop was appointed on the 15th of January, 1547, as appears from the following consistorial record: "1547, die 15 Januarii S.S. providit Ecclesiae Achadensi in Hibernia vacanti per obitum Eugenii de persona P. Thomae Abbatis monasterii S. Augustini Mageonen. cum retentione monasterii". Dr. O'Fihely governed this see for eight years, till his translation to Leighlin, as we find thus recorded in the same consistorial acts: "1555, die 30 Augusti: S.S. praecepit Ecclesiae Laghlinensi Thomam Episcopum Acadensem cum retentione parochialis Ecclesiae Debellyns, Dublinensis Dioecesis". This translation to Leighlin is also commemorated by Herrera in his "*Alphabetum Augustinianum*", pag. 450. The Elizabethan Chancellor of Leighlin, Thady Dowling, in his *Annals* under the year 1554, gives the following entry: "Thomas Filay, alias Fighill, Minorum frater auctoritate Apostolica Episcopus Leighlinensis". (I. A. S. 1849, part 2nd, pag. 40.) The apparent discrepancy between this entry and the consistorial record may, perhaps, be referred to the well-known inaccuracy of the Anglo-Irish annalists, or perhaps the bishop himself exchanged the Augustinian order for that of St. Francis—similar changes from one religious order to another not being unfrequent in the sixteenth century.

Cormac O'Coyné was appointed his successor in the See of Achonry in 1556, and died in 1561. This prelate belonged to the order of Saint Francis, and was probably the same as "frater Cormacus, guardianus conventus fratrum Minorum de Galvia", who signed the decrees of the provincial synod of 1523 (I. A. S. *Miscell.*, vol. i. pag. 81). The next bishop was appointed on 28th January, 1562, as is thus registered in the consistorial acts:—

"1562, die 28 Januarii: Referente Cardinale Morono Sua Sanctitas providit Ecclesiae Achadensi vacanti per obitum bon. mem. Cormaci O'Coyn nuper Episcopi Achadensis extra Romanam curiam defuncti de persona D. Eugenii O'Harth Hiberni ordinis praedicatorum Professoris, nobilis Catholici et concionatoris egregii commendati a R. P. Davide".

The *Pater David* here referred to, was David Wolf, of the Society of Jesus, who was sent to Ireland as Apostolic Delegate in 1560, and received special instructions from the Holy See to select the most worthy members of the clergy for promotion to

the various ecclesiastical preferments. One of the first thus chosen by Father Wolf and recommended to the Sovereign Pontiff, was Eugene O'Hart. The result more than justified his choice, for during the whole long reign of Elizabeth, Dr. O'Hart continued to illustrate our Church by his zeal, learning, and virtues. One of the good Jesuit's letters is still happily preserved. It is dated the 12th of October 1561, and gives us the following interesting particulars connected with the See of Achonry and its future bishop, Eugene O'Hart:—

“Bernard O'Huyghin, Bishop of Elphin, has resigned his bishoprick in favour of a Dominican Father, the Prior of Sligo, named Andrew Crean, a man of piety and sanctity, who is, moreover, held in great esteem by the laity, not so much for his learning as for his amiability and holiness. . . . Father Andrew is accompanied by another religious of the same order, named *Owen* or *Eugene O'Harty*, a great preacher, of exemplary life, and full of zeal for the glory of God: he lived for about eight years in Paris, and I am of opinion (though he knows nothing of it, and goes thither on a quite different errand) that he would be a person well suited for a bishoprick. And should anything happen to Father Andrew, for accidents are the common lot of all, Father Eugene would be a good substitute, although the present bishop did not resign in his favour. Should it please God, however, to preserve Father Andrew, and appoint him to the See of Elphin, his companion might be appointed to the See of Achonry, which diocese has remained vacant since the demise of Cormac O'Coyn of happy memory, of the order of Saint Francis. The Cathedral Church of Achonry is at present used as a fortress by the gentry of the neighbourhood, and does not retain one vestige of the semblance of religion; and I am convinced that the aforesaid Eugene, by his good example and holy life, and with the aid of his friends, would be able to take back that church, and act with it as Dr. Christopher (Bodkin) did in Tuam”. (See *Introd. to Absps. of Dublin*, pag. 86 seq.)

From this passage we learn that the statement of De Burgo in regard of Dr. Eugene, is inexact: “from being Prior of the Convent of Sligo”, he says “he was made Bishop of Achonry”. (*Hib. Dom.*, 486.) Dr. Eugene's companion, however, was the Prior, and not Dr. Eugene himself. His was a still higher post amongst the illustrious fathers of the Dominican Order, as we will just now learn from another ancient record.

The published writings of Rev. John Lynch, Archdeacon of Tuam, throw great light on the history of Ireland during the sixteenth and the beginning of the seventeenth century. He was known, however, to have composed other works, which till late years were supposed to be irretrievably lost. It was only two or three years ago that a large treatise “on the History of the Irish Church”, by this learned archdeacon, was discovered in the Bodleian Library, and we learn from a few extracts which

have been kindly communicated to us, that it is a work of paramount importance for illustrating the lives of some of the greatest ornaments of our island during the sad era of persecution. As regards the appointment of Dr. O'Hart, this work informs us that he was nephew of the preceding bishop, whom he styles *Cormack O'Quinn*, and when young, took the habit of the order of Saint Dominick in the convent of Sligo. In after years he was chosen Prior of this same convent, from which post he was advanced to be Provincial of the order in Ireland. It was whilst he discharged the duties of this important office that the sessions of the Council of Trent were re-opened in 1562, and he was unanimously chosen by his religious brethren to proceed thither as their procurator and representative. Father Wolf, however, made him bearer of letters to the Pope of still more momentous import, "*ut eum ad Episcopalem in Achadensi sede dignitatem eveheret*". Dr. Lynch adds, regarding his companion on this journey: "On his journey to Trent he was accompanied by another member of the convent of Sligo, Andrew O'Crean, who fell sick in France, and not being able to proceed further, there received letters from the Pope, appointing him Bishop of Elphin".

It was probably in Rome that Dr. O'Hart was raised to the episcopal dignity, and on the 25th of May, 1562, and accompanied by Dr. O'Herlihy, Bishop of Ross, and MacConghail, Bishop of Raphoe, he took his place amongst the assembled Fathers of Trent. The metrical catalogue of the bishops of this great Council describes these three ornaments of our Church as

" . . . Tres juvenes quos frigida Hibernia legat
Eugenium, Thomamque bonos, justumque Donaldum
Omnes ornatos ingens virtutibus orbis
Misit ut hanc scabiem tollant, morbumque malignum
Sacratís omnes induti tempora mitris".

The votes and arguments of Dr. O'Hart are especially commemorated in the acts of the subsequent sessions of the Council. Thus, on the question of ecclesiastical jurisdiction, some were anxious to expressly define that episcopal jurisdiction was derived immediately from God. This opinion, however, was warmly impugned by the Bishop of Achonry, who assigned the three following motives for rejecting it:—"1st, Were this jurisdiction derived immediately from God, we would have innumerable independent sources of authority, which would lead to anarchy and confusion. 2nd, Such an opinion leads towards the heretical tenets, and seems to favour the Anglican opinion, that the king is head of the Church, and that the bishops being consecrated by three other bishops, receive their authority from God. 3rd, Were such a doctrine once admitted, the Sovereign Pontiff could

not deprive bishops of their jurisdiction, which is contrary to the prerogatives of the Holy See, and repugnant to the primary notion of the Christian Church". The opinion of Dr. O'Hart was embraced by almost all the other bishops, and the historian of the council adds: "*Quae sententia omnibus placere maxime visa fuit*". Even the Papal legates, when subsequently dealing with this controversy, expressly refer to the reasoning of our bishop. On another occasion, when the question of episcopal residence was discussed, an Irish bishop, who was probably Dr. Eugene, stated the following curious fact:—

"*Est necessarium ut Praelati intersint in conciliis regum et principum, alias actum esset de religione in multis regnis. Nam in Hibernia cum ageretur concilium reginae Mariae et duo contenderent de Episcopatu, alter Catholicus, alter haereticus, dixit advocatus Catholici, adversarium esse repellendum quia obtinuit Episcopatum a rege schismatico Henrico VIII.; tunc statim praefecti consilio judicaverunt illum reum esse laesae majestatis. Ille respondit: rogo ut me audiat; nam si Henricus fuit Catholicus, necesse est ut regina sit schismatica aut e contra; eligit ergo utrum velit. Tunc praefecti, his auditis, illum absolverunt et eidem Episcopatum concesserunt*".

The Acts of the Council register Dr. Eugene's name as follows:—"Eugenius Ohairt, Hibernus, ordinis Praedicatorum, Episcopus Acadensis". The synod being happily brought to a close, the good bishop hastened to his spiritual flock, and during the long eventful period of Elizabeth's reign, laboured indefatigably in ministering to their wants, and breaking to them the bread of life. He enjoyed at the same time the confidence of the Holy See, and several important commissions were entrusted to him. When in 1568 Dr. Creagh wrote from his prison to Rome, praying the Holy Father to appoint without delay a new bishop to the see of Clogher, Cardinal Morone presented his petition, and added: "*Causa committi posset in partibus D. Episcopo Acadensi et aliquibus aliis comprovincialibus Episcopis*". Amongst the papers of the same illustrious Cardinal, who was at this time "Protector of Ireland", there is another minute which records the following resolutions regarding our Irish Church: "The administration of the see of Armagh should be given to some prelate during the imprisonment of the archbishop, and should the Holy Father so approve, this prelate should be the Bishop of Achonry. The sum which is given to assist the Primate of Armagh should be transmitted through the President of the College of Louvain. In each province of Ireland one Catholic Bishop should be chosen by the Apostolic See, to give testimonials to those of the clergy who come to Rome, viz., in Ulster, the Bishop of Achonry, during the imprisonment of the Metropolitan; in Munster, the Bishop of Limerick; in Con-

naught, the same Bishop of Achonry; and in Leinster, too, the Bishop of Limerick" (*Ex Archiv. Sec. Vatic.*). A few years later we find a brief addressed to "Eugenio Accadensi", granting him some special faculties, and moreover, authorizing him to make use of them throughout "the whole province of Tuam". The only other notice I have met with regarding Dr. Eugene connected with this period of his episcopate, is from the Vatican list of 1578, which gives the names of the clergy who were actually engaged in the mission in Ireland. The first name on the list is "Reverendissimus Edmundus Episcopus Corchagiensis, pulsus tamen Episcopatu". Next comes "Episcopus Rossensis doctus qui interfuit concilio Tridentino et ipse exulans". The third name is that of Dr. O'Hart, "Episcopus Accadensis ex ordine Praedicatorum".

Our Bishop was subjected to many annoyances and persecutions whilst Bingham administered the government of Connaught. This governor was a worthy agent of Elizabeth, imbued with her principles, and animated with her hatred of the Catholic faith: his cruel exactions and barbarity became proverbial in the West, and he reaped a rich harvest of maledictions from the good natives of that province. In Dowera's narrative, published by the Celtic Society in 1849, mention is incidentally made of an excursion of this governor to the episcopal town of Dr. Eugene: "he passed the mountain", says this narrative (pag. 207), "not far from an abbey called Banada, and encamped at night at O'Conroy (Achonry) a town of the Bishop Oharte". It seems to have been in some such excursion that Dr. Eugene was arrested in the beginning of 1585, and sent a close prisoner to Dublin Castle. Sir John Perrott, who was then Lord Deputy, commissioned the Protestant Archbishop of Armagh, Dr. Long, to visit him, and a fulsome letter of this dignitary to Walsingham, dated 4th June, 1585, reveals to us the important fact that the hopes and desires of the government of that period were precisely like those of the sopers of our own days. Dr. Long's letter is as follows: "Owen O'Hart, Bishop of Achanore, alias Achadensis, committed unto me by his Lordship to be conferred with, who was at the Council of Trent, is brought by the Lord's good direction to acknowledge his blindness, to prostrate himself before her majesty, whom he afore agreed to accurse in religion. So persuaded, I doubt not of great goodness to ensue by his means. He has resigned his Bishoprick and *no doubt* (void of all temporizing) is thoroughly persuaded that the man of sin sitteth in Rome. I assure your honour if we used not this people more for gain than for conscience, here would the Lord's work be mightily advanced". (*Record Office, Ir. Cor.*, vol. cxvii.) The Protestant primate soon found that these his desires and hopes were as

groundless as his tenets, and hence, as soon as the circumstances permitted, Dr. Eugene was deprived of his temporalities, and a crown nominee was appointed to administer the see of Achonry. Perrott, however, was for the present anxious to conciliate the powerful septs of the Western Province, most of whom were closely allied to the O'Harts, and hence he gave full liberty to our Bishop on his acknowledging the sovereignty of Elizabeth. In an indenture made on 23rd September, 1585, the various members of the O'Hart family and other Western septs submitted to hold their lands from the crown, and amongst the favours granted in return by the lord deputy, we find it decreed "that the Lord Bishop of Aghconry shall have four quarters of land adjoining his house or town of Skrine in the barony of Tireragh, free, and six quarters as a demesne to his house or town of Achonry in the barony of Magheraleyny, free" (*Morrin's Calendar*, ii. pag. 150; and publications of I. A. S. 1846, pag. 345). In another inquisition which was held in 1558, we find it further mentioned that the Bishop of Achonry was allowed to hold one quarter of land in Kilmore in the barony of Belaghanes, commonly called Mac Costello's country (*Morrin*, ib., pag. 141). There is also a State Paper of 1586, which not only mentions Dr. O'Hart as Bishop of Achonry, but further adds that the friars then held in peace their abbeys and houses throughout all Sligo and Mayo. As soon, however, as the government found itself sufficiently strong to despise the O'Harts and their dependants, a Protestant Bishop was appointed to hold this see. Dr. Mant, indeed, is of opinion that Miler McGrath, appointed in 1607, was the first crown nominee to Achonry. Archdeacon Cotton is more discreet in his statement: "Queen Elizabeth", he says, "appears to have neglected filling up this see, as well as some few others, during great part of her reign". Ware, too, only obscurely hinted that, besides the Catholic Bishop Eugene, there was another contemporary of the same name holding from the crown the see of Achonry. Nothing more, however, was known about this Bishop till the manuscript history by Archdeacon Lynch, above referred to, disclosed to us some remarkable features of his ministry. This contemporary Protestant Bishop of Achonry was Eugene O'Connor, who, from being dean of this see, was appointed by letters patent of 1st December, 1591, Bishop of Killala and administrator of Achonry. Dr. O'Hart had been in early life the friend and school companion of this court favourite, and hence easily persuaded him not to interfere in the spiritual administration of the diocese, engaging, on the other hand, to pay him annually one hundred and eighty marks, that is, the full revenue of the see. One passage of this narrative is so important, that we must cite the original words of the learned Lynch: "Id

etiam commodi ex episcopatibus Achadensi et Alladensi Eugenio O'Connor ab Elizabeth Regina collatis hausit, ut ab illa sede sua minime motus fuerit, utpote cui arcto amicitiae nexu ante religionis mutationem devinctus fuerat, sed centum et octaginta marcarum censu veteri sodali quotannis persoluto quietem sibi et functiones episcopales intra suae Dioecesis fines obeundi potestatem comparavit. Et alter ille Eugenius ideo tantum a fide descivit, ut se fluxis et caducis divitiis et voluptatibus expleret". By this means Dr. O'Hart secured peace for his diocese during the remainder of Elizabeth's reign; if the temporalities were lost, his spiritual fold, at least, was preserved from the wolves that threatened it, and the good Bishop was enabled to continue undisturbed to instruct his faithful children, and dispense to them the blessings of our holy faith. It was in 1597 that the Franciscan Superior, Father Mooney, visited the western convents of his order. During this visitation he met with Dr. O'Hart, and in the narrative which he subsequently composed, he describes our good bishop as being then venerable for his years, and still not deficient in strength and energy, "grandaevus, robustus tamen". For six years more Dr. O'Hart continued to rule the see of Achonry, till at length, having survived the arch-enemy of his Church and country, he, in 1603, yielded his soul to God, having attained the forty-third year of his episcopate, and the one-hundredth of his age. He was interred in his cathedral church, and Lynch describes his place of sepulture as being "prope aram principalem suae Ecclesiae in cornu Evangelii".

THE ETERNAL PUNISHMENT OF THE WICKED.

Eternal Punishment and Eternal Death. An Essay. By James Barlow, M.A., Fellow and Tutor of Trinity College, Dublin. London: Longman and Co., 1865.

There is a class of writers at the present day, who believe themselves good Christians, and yet whose spirit contrasts very strangely with the spirit of the Gospel. It was a maxim of St. Paul, that every understanding should be made "captive unto the obedience of Christ".* But in the nineteenth century Christian philosophers are found who presume to sit in judgment on the doctrine of Christ, and to measure it by the standard of human reason. Mr. Barlow's book, we regret to say, partakes largely of this spirit, equally at variance with the faith of the Catholic Church and with the maxims of Inspired Scripture. It is fit, therefore, that the *Irish Ecclesiastical Record* should raise its

voice to expose the dangerous tendency of his principles and the fallacy of his arguments.

The Apostle Paul was "rapt even to the third heaven", and was there favoured with those mysterious revelations "which it is not granted to man to utter".* Nevertheless, when he looked into the profound depths of God's decrees, and saw at the same time the littleness of human reason, he was forced to exclaim: "How incomprehensible are His judgments, and how unsearchable His ways!"† Not so Mr. Barlow. He has ventured to sound those depths which St. Paul could not fathom; he has been bold enough to scrutinize those judgments which St. Paul could not comprehend. The decree of eternal punishment, pronounced by Jesus Christ against the wicked, does not harmonize with Mr. Barlow's notions of morality.‡ He has weighed the malice of sin in the scales of human philosophy, and he has pronounced that it does not "deserve" eternal torments. Therefore, he concludes, must this "detestable dogma" (p. 135) "be struck from the popular creed" (p. 144). Such is the general scope and tenor of a book on which we propose to offer a few remarks.

Our readers are well aware that the eternal punishment of the wicked is the unmistakable doctrine of Sacred Scripture. It is foreshadowed in glowing imagery by the Prophets; it is set forth in simple and emphatic words by Jesus Christ; it is borne to the farthest end of the earth by the burning zeal of the Apostles. We need not be at any pains to search for texts. The following are familiar to us all. "Then shall He say to them also that be on His left hand: Depart from me, you cursed into *everlasting* fire which was prepared for the devil and his angels". "And these shall go into *everlasting* punishment; but the just into life *everlasting*".§ Let it be observed, that the punishment of the wicked is here declared everlasting, in the very same sense as the happiness of the good is said to be everlasting. On another occasion our Divine Lord thus admonishes His disciples: "If thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than, having two hands or two feet, to be cast into *everlasting* fire".|| Or, as St. Mark has it: "To be cast into *unquenchable* fire; where their worm *dieth not*, and the fire *is not extinguished*".¶ This dreadful judgment of the wicked had been already announced by St. John the Baptist to the multitude who flocked around him in the desert of Judea. Speaking of Christ, whose coming he announced, he said: "He will gather His wheat into His barn, but the chaff He will burn with *unquench-*

* II. Cor., xii. 2-4. † Rom., xi. 33.

‡ See Mr. Barlow's book, pp. 37 (note), 38, 39.

§ Matth., xxv. 41-46.

|| Matth., xviii. 8.

¶ Mark, ix. 42, 43, 44, 45, 47.

able fire".* And long before, it was written by the prophet Isaías: "And they shall go out, and see the carcasses of the men that have transgressed against me; their worm *shall not die*, and their fire *shall not be quenched*".† Again, we read in the Apocalypse: "And the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night *for ever and ever*. . . And whosoever was not found written in the book of life, was cast into the pool of fire".‡ These passages speak plainly for themselves; they stand in need of no commentary from us. True, it is an awful doom; and he who ponders well upon that fire which shall never be quenched, that worm which shall never die, must look forward to the great accounting day with "fear and trembling". But we must not hesitate to accept a doctrine which comes to us from the lips of Eternal Truth, in language so clear, so simple, so divine.

Indeed, some of the texts we have adduced seem to Mr. Barlow himself so very conclusive, that he candidly admits he can offer no satisfactory solution. "I trust I shall not be misunderstood to assert that there are no passages in the New Testament relating to the question, which present formidable difficulties. This would be simple dishonesty. Such passages exist, and though the difficulties involved in them may be much extenuated, they cannot be wholly removed"—p. 86. The "difficulties", indeed, are "formidable", and "cannot be wholly removed", because in these passages it is simply asserted that the punishment of the wicked will be eternal, whereas Mr. Barlow maintains that it will *not*.

So far the testimony of Scripture. As for Tradition, we shall content ourselves with Mr. Barlow's own admission. He tells us that "the eternity of future punishments has been, in truth, the immemorial doctrine of the great majority of the Church"—*Preface*, p. v. And in another place, he speaks of "a longing to make out a doctrine of everlasting punishment, which has in all ages characterized the genuine theologian"—p. 86. Such, then, are the overwhelming odds against which this intrepid writer boldly takes his stand, the clear and obvious meaning of the sacred text, "the immemorial doctrine of the great majority of the Church", and the teaching of "the genuine theologian in all ages". Surely he is a dauntless warrior, and must come forth to the conflict armed with mighty weapons, and clad in impenetrable armour. Not so, indeed; but his understanding, which should have been made "captive unto the obedience of Christ", has shaken off that sweet and gentle yoke; he has looked with too curious a scrutiny into the mysterious decrees of God, until

* *Matth.*, iii. 12.

† *Is.*, lxvi. 24.

‡ *Apoc.*, xx. 9, 10, 15.

at length his dizzy reason has become the dupe of false principles and fallacious arguments.

"The civilization of the nineteenth century jars with a belief in everlasting torments, to be inflicted by the All-Merciful on the creatures of His hand"—*Preface*, p. iv. This is the sum and substance of Mr. Barlow's difficulty. The words of eternal truth, and the faith of the universal Church, are weighed in the balance against the civilization of the nineteenth century; they are found wanting, and they must be cast aside. We cannot contemplate this sentiment without a feeling of horror and amazement. One would think that, if such a contradiction did really exist, it would be the duty of a Christian writer to elevate modern civilization to the standard of revealed truth. But this is not the principle of Mr. Barlow. He looks down, as it were, from the vantage ground of the nineteenth century, and he proposes to reform the faith of Christ, and to raise it up to the level of his own philosophy.

We are satisfied that this dreadful principle contains the germ of all that Mr. Barlow has written against the doctrine of eternal punishment. But it does not always appear in its naked deformity. Sometimes it assumes the grave and imposing garb of philosophical argument; sometimes it is adorned with the graces of rhetoric; and thus for a time it is made to appear plausible, and even attractive. In the following passage it may be recognized without much difficulty: "I cannot conceive any finite sin *deserving* such a doom. I cannot conceive it proceeding from a *merciful* being. The sentence appears to be clearly repugnant not only to mercy, but to justice. It surely requires some explanation. The *onus probandi* rests upon its supporters; let us see what they have to allege on its behalf".*

Mr. Barlow "*cannot conceive* any finite sin deserving such a doom!" Mr. Barlow "*cannot conceive*" eternal punishment proceeding from a merciful being! That is to say, one of the "incomprehensible decrees" of God exceeds the limits of Mr. Barlow's conception, and this is a sufficient reason "to strike it from the popular creed" (p. 144), and to reform the venerable symbols of Christian faith.† He adds, indeed, that "the sentence appears

* Pp. 38-39. The words in italics are so printed in Mr. Barlow's book.

† See pp. 7-8, where this principle is advanced in a still more confident tone, and with even less regard for the maxims of the Gospel. We extract the following passage: "I do truly believe that if every man, before repeating the Athanasian Creed, would sit down quietly, and—say for five minutes—steadily endeavour to realize in his imagination, as far as he is capable of doing it, what the contents of the notion 'Eternal Torments' are, we should find an enormous increase of so-called heresy with respect to these portions [the "damnatory clauses"] of the Creed. The responses, 'Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly', would be nearly confined to the clerk". Five minutes' reflection is quite enough, in the estimate of Mr. Barlow, to convince every man that he ought to abandon the faith of ages.

to be clearly repugnant not only to mercy, but to justice". But when we look for a proof of this daring assertion, we are told that the *onus probandi* rests upon us. Now, this is a simple issue. Does the *onus probandi* rest with us or with Mr. Barlow? Let our readers judge for themselves. Mr. Barlow professes to believe in the Bible. We urge upon him the solemn declaration, so often repeated by Christ and His Apostles, that the wicked "shall go into everlasting punishment". True, he replies, I cannot gainsay these words; but "I believe that the doctrine is untenable" (*Preface*, p. iv.), because it is repugnant to the attributes of God. Surely it devolves upon him to prove this alleged contradiction between the attributes of God and the words of Christ. As for us, we have nothing to prove. We cling fast to the words of eternal truth, with a firm confidence that they cannot be shaken by the arguments of human wisdom, nor even by the boasted civilization of the nineteenth century.

The ingenious sophistry by which our author seeks to shift the burthen of proof from his own shoulders, may be exposed more clearly by the following illustration: God alone exists from eternity. This world, therefore, which we inhabit must have been created by Him *out of nothing*. This is an obvious and a certain conclusion. But some one might object: "This opinion is untenable if creation out of nothing is an impossibility; and 'I cannot conceive' that it is possible. How do you prove that it is consistent with the Divine attributes?" Mr. Barlow, we think, would give little quarter to such an objector. And yet this is the very course of reasoning he has himself pursued. The answer in each case is exactly the same. We *know* that creation is possible, because it has actually taken place. And so, too, we *know* that the doctrine of eternal punishment is in harmony with the attributes of God, because He that cannot deceive has told us that the doctrine is true. If we cannot *see* that harmony, it is because the judgments of God are incomprehensible, His ways unsearchable to our finite understanding.

But we must do justice to Mr. Barlow. Though he maintains that the burthen of proof rests with his adversaries, yet he does set himself to demonstrate that the doctrine of eternal punishment contradicts the attributes of God. Now, in this part of his task, we freely admit that much of his reasoning is cogent and indeed conclusive: but it falls very short of the conclusion which he labours to establish. Thus, for example, in the case of a little child that "cries about taking its medicine", Mr. Barlow cannot bear the idea that this trivial fault will be punished with eternal flames (pp. 19, 20). Or, "you fall asleep for a minute or two in church, at afternoon service on a hot day: of course you have not been attending to the service; but, honestly and truly,

do you clearly see and feel that those two minutes' sleep *deserves at the hand of Infinite Justice* everlasting agony?" (p. 38, *note*). Again, "a quick little child of two years old, or even younger, knows very well that it is naughty to get into a passion and strike his mother or his nurse: his elders, however, do not think a great deal of this little ebullition of temper, and consider it amply expiated by sending him to bed. But the child may suddenly die in his sin. Will the 'All Merciful' consign him to everlasting tortures?" (p. 44). In another place (chap. v.) he adduces several texts to prove that "punishment after death, finite in duration, as the lot of *some*, is the unambiguous doctrine of Holy Scripture" (p. 116). There is nothing in all this to which we can object. But we maintain that such arguments are worthless in the cause of which Mr. Barlow is the advocate. He proves, indeed, that there are many sins which do not deserve eternal punishment. He proves too from the Inspired Writings, that, beyond the grave there is a state of expiation, in which many souls must needs be purged from such minor transgressions before they can appear in those mansions of heavenly purity where "nothing defiled shall enter".*

Our readers will here recognize without difficulty the Catholic doctrine of venial sin, and the Catholic doctrine of purgatory. Unconsciously Mr. Barlow has become for a time the champion of Catholic faith. But the question at issue has not to do with the innocent little babe that beats its nurse, nor the wayward child that refuses its medicine, nor yet with the just man that, through human frailty, "shall fall seven times, and shall rise again".† The controversy in which Mr. Barlow has engaged regards the future lot of the *wicked*—of those who, *with full deliberation*, have committed *grievous* sin; of whom St. Paul has said that they "shall not possess the kingdom of God";‡ in a word, of that unhappy band to whom the Great Judge will one day speak those dreadful words: "Depart from me, you cursed, into everlasting fire". It yet remains for Mr. Barlow to demonstrate that this fire will *not* last for ever, that it will one day be extinguished, and that the torments of the *wicked* will cease.

We may pass on, then, to other proofs. "How beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things".§ This is the sentiment of St. Paul and of the Prophet Isaias. But, argues Mr. Barlow, if the gospel of eternal punishment be true, he that goes forth to preach the gospel to the heathen is a curse and not a blessing. Now what are the practical results of our missions to the heathen? Is not the testimony of all unbiassed witnesses who have travelled

* *Apoc.*, xxi. 27.

† *Prov.*, xxiv. 16.

‡ *I. Cor.*, vi. 9, 10; *Gal.*, v. 21.

§ *Rom.*, x. 15; *Isaias*, lii. 7.

among them uniform? Success is infinitesimal, failure all but universal. What impression has been made by our associations on the hundred and fifty millions of India? Taking the estimates of the missionaries themselves, who are not unnaturally disposed to magnify the good results of their work, the nominal converts are barely one in two thousand, while the number of *bonâ fide* native Christians, 'possessed of saving faith', may be regarded as practically evanescent. Remembering, then, these facts, and assuming as a not improbable proportion, that a zealous missionary preaches the Gospel to a thousand who reject it for one whom he converts to Christ—God help him—the load of human misery which that man has brought about must surely weigh heavy on his soul. . . . Has any tyrant, a recognized scourge of the human race, brought down such storms of misery on his species as must be ascribed to the active missionary who has failed? And they have all failed—failed a thousand times over for once they have been successful" (p. 14, 15).

On reading this very remarkable passage we are struck with the ingenuous candour of the writer. It is nothing new for us to learn that Protestant missions in pagan countries have been all but absolutely barren. But it is something new to find a distinguished Protestant Divine, who frankly admits this inconvenient fact. Mr. Barlow must, indeed, find it difficult to persuade himself that the Church which sends forth such missions, is the same as that which Isaias addressed in those well known words: "Enlarge the place of thy tent, and stretch out the skins of thy tabernacles; spare not; lengthen thy cords and strengthen thy stakes. For thou shalt pass on to the right hand, and to the left, and thy seed shall inherit the gentiles".* "And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee". This magnificent prophecy, Mr. Barlow must confess, has no fulfilment in the Protestant Church.

But let that pass. It is not with the *fact* but with the *argument* that we purpose to deal. And first, it occurs to us that the argument, if valid, would prove not only against the doctrine which Mr. Barlow impugns, but also against that which he defends. He certainly will admit that a grievous sin against God is a dreadful crime; that it far transcends every other evil which

* *Isaias*, liv 2, 3.

exists or can be conceived. He maintains, moreover, that each one will receive, in the world to come, rewards and punishment "*according to his works*". Therefore, the punishment reserved for the sinner, even though it were not eternal, must yet be something dreadful to contemplate. And the missionary, the number of whose real converts, "'possessed of saving faith', may be regarded as practically evanescent", brings down this dreadful punishment on all to whom he preaches the gospel. Hence, if we accept Mr. Barlow's argument, even on his own doctrine of finite punishment, the missionary will be a curse to heathen nations; not indeed *so great* a curse as if the punishment of sin were eternal, but still a *curse* and *not* a blessing. He must therefore answer his own argument, or else he will be forced to maintain that there is no punishment for sin in the world to come.

To us his reasoning offers little difficulty. If the heathen, when he rejects the Christian faith, commits a deliberate grievous sin, he will certainly be punished accordingly. But this punishment must surely be ascribed to his own wickedness, and not to the labours of the missionary. The work of the missionary is a blessed work; it is the heathen himself that has changed it into a curse. We may illustrate this explanation from the pages of Sacred Scripture. The wicked servant in the gospel, if he had not received the one talent from his master, could not have buried that talent in the earth. And yet, for this fault he is "cast into exterior darkness", and condemned to "weeping and gnashing of teeth".* Will Mr. Barlow say that the gift of his master was not a blessing but a curse? If so, he arraigns the conduct of God Himself, whom this master represents. Again, if our Divine Lord had not selected Judea for the scene of His public mission, the Jews would never have been guilty of the frightful crime of Deicide, nor would they have incurred the terrible chastisement with which that crime was punished. Yet who will deny that the presence of the Incarnate Word amongst them was a special favour—the last and greatest—vouchsafed by a loving Father to that unhappy people? We need only add that the words of holy Simeon, addressed to the Virgin Mother on the presentation of her Infant Son in the Temple, are still applicable to every zealous missionary: "Behold, He is set up for the fall and for the resurrection of many in Israel";† for the resurrection of those who hearken to the glad tidings, and eagerly accept the grace which He brings; for the fall of those who spurn the one, and trample the other under foot.

The next argument to which we shall invite the attention of our readers, is founded on the condition of the blessed in Heaven. "But the terrible difficulty arising from the relations of the saved

* *Math.*, xxxv. 30

† *Luke*, ii. 34.

to the lost cannot even be mitigated" (p. 22). This "terrible difficulty" is presented to us in two different forms. First, Mr. Barlow implicitly appeals to the divine precept of fraternal charity. Every one is bound to love his neighbour as himself. Now, if the blessed in Heaven fulfil this precept, they must be intensely miserable. For the proof of true charity is that we feel for our neighbour's sufferings, the same grief as if they were our own. Therefore the saints must experience the same internal anguish for the torments of the damned as if they endured these torments themselves.* This argument may be dismissed in a few words. The precept of fraternal charity does not extend to the future life. The blessed inhabitants of Heaven *cannot* love the wicked in Hell; much less are they *bound* to love them. They see God face to face, and they love Him with a resistless impulse. Whatever else is good and pleasing to Him, that they love for His sake; whatever is bad and offensive in His sight, they *cannot* love, because they *see* that it is unworthy of their love. A divine precept to love the devil and his unhappy companions in misery, is an idea peculiar to Mr. Barlow.

The second form in which this "terrible difficulty" appears is more plausible than the first. Many a saint in Heaven will miss from the mansions of the blessed the friend of his bosom. Many a fond sister will look in vain for her gay and dissipated, but yet warm-hearted and affectionate brother. Many a loving mother will behold afar off the undying torments of her darling son. Are we to suppose that the generous affections of the human heart are extinguished in Heaven? If so, then man must be morally worse in Heaven than he was upon earth. And if not, it cannot be true that "mourning and sorrow shall be no more"† in the City of God. Here is the argument as it is put by Mr. Barlow. "I firmly believe that if, in the fruition of the Heavenly Kingdom, a time should come when I shall be capable of forgetting that one who truly loved me in this world . . . is alive in hopeless torment—scorched by the everlasting flame—gnawed by the undying worm—I must have sunk down lower in the moral scale before this came to pass. I must have become more deeply immersed in heartless selfishness than I am now. And this, which I believe of myself, I believe of every one else. There is only one explanation of this frightful difficulty. We must assume that the redeemed are morally worse in Heaven than they were on Earth" (p. 24).

This difficulty, which appeals more strongly to the feelings than to the judgment, is by no means peculiar to the doctrine of *eternal* punishment. It must be explained as well by those who say the torments of the damned will come to an end, as by those

* See Mr. Barlow's book, p. 22; also p. 17.

† *Apoc.*, xxi. 4.

who say they will not. If the saints must grieve at the *eternal* punishment of their friends, they must certainly grieve at the *temporal* punishment of their friends. The latter grief will be less poignant, it is true; but it will still be inconsistent with *perfect* happiness. Let Mr. Barlow explain how the inhabitants of Heaven will be free from *all* sorrow, if the punishment of Hell be limited in duration, and it will be easy to show they will be equally free if the punishment be eternal.

As for us, we see no necessity for any explanation. God has promised to make His saints happy. Surely He is able to do it. Mr. Barlow thinks they will be weeping for their friends. But is it not written that "God will wipe away all tears from their eyes"?* In what manner this will be done it is not necessary for us to explain. Yet we may be allowed to offer a conjecture, which, as it seems to us, is supported alike by reason and by revelation. We would say that, in the saints every affection that has not for its object what is good and pleasing to God, will be utterly extinguished; and therefore they will *cease to love* those unhappy souls that have been condemned to Hell. The reason is clear. The saints in Heaven see things as they are; and hence they *cannot* love that which is wicked and hateful in the sight of God. In Mr. Barlow's mind this severance of earthly ties must come from an increase of "heartless selfishness". To us it seems to flow from perfect love of God. Neither does it follow, as he supposes, that the saints have "sunk down lower in the moral scale". On the contrary, it is manifest they have been raised up immeasurably higher. On Earth their affections were often guided by mere human motives, and, at best, were governed by an erring human judgment; in Heaven, they are moulded with the most perfect fidelity after a Divine model.

With these remarks, we take leave of Mr. Barlow and his book. We cannot, however, close this brief paper without directing the attention of our readers to a very serious consideration which this book suggests. The Reverend Mr. Barlow is a Fellow of Trinity College. And there are many who would ask Catholic parents to entrust the education of their children to him and his colleagues. We have seen a specimen of his principles; in particular we have seen that, according to his views, "the civilization of the nineteenth century jars" with a doctrine which every Catholic is bound to believe. Is it safe, then, for a Catholic youth to gather his ideas of modern civilization from the lips of such a teacher as Mr. Barlow? We are told, indeed, it is for *secular education* alone that a Catholic student should go to Trinity College: that he may learn his

religion from other sources. But, if we understand the words aright, secular education must surely include modern civilization, and modern civilization, as taught by Mr. Barlow, is contrary to Catholic faith. These are simple facts. Our readers may draw their own conclusion.

CATHOLIC EDUCATION—DISENDOWMENT OF THE PROTESTANT ESTABLISHMENT.

The last year terminated with the establishment in Dublin of an association, which, we trust, whilst protecting the material interests of the country, will contribute to put an end to religious oppression and intolerance, and to spread the blessings of Catholic education through all Ireland. Undertaking a task so meritorious in itself, and so much in accordance with the objects of the *Record*, the association will have our best wishes and co-operation. Its first meeting was held in the Rotundo on the 29th of December last, and a vast number of influential and respectable laymen, from city and country, many clergymen, and several archbishops and bishops attended. Its proceedings were most impressive, and the speakers all displayed great moderation accompanied with energy and firmness in their addresses. We may add that the speeches of the Archbishop of Cashel and the Bishop of Cloyne, on the claims of tenants for compensation for beneficial improvements, were most eloquent and convincing; that the Bishop of Elphin made an excellent and learned defence of the rights of Catholics to a Catholic system of education; and that the Archbishop of Dublin, supported by Mr. O'Neill Daunt, proved to the satisfaction of all present that the Protestant Establishment in Ireland is a nuisance and an insult, and ought to be abolished. We regret that the limits of this periodical will not allow us to enter fully into the various questions discussed at the meeting: we must restrict ourselves to a brief article on the topics most closely connected with the objects of the *Record*—we mean the question of education and of the Church. We cannot, however, but recommend our readers to assist the association by their influence, their counsels, and contributions, being full of hope that Ireland will derive great advantages, temporal and spiritual, from its labours.

The Lord Mayor, by whose influence and authority the meeting had been convened, having taken the chair, the Archbishop of Dublin, Dr. Cullen, was called on to propose the first resolution. Before doing so he explained the objects of the association, and showed that they were so moderate, so reasonable, and so

necesssary, that no liberal minded man could refuse to support them.

"It is proposed", said he, "to protect liberty of religion by relieving the great majority of the inhabitants of this country from an oppressive and degrading burden, forced on them for the maintenance of the Protestant Establishment, which they look on as a galling and permanent insult; it is proposed to encourage the growth of learning, by holding out equal hopes to every class, and putting on a footing of equality all who engage in the career of letters and science; and finally it is proposed to restore prosperity to this country, by giving inducements to the people to invest their capital in useful and permanent improvements".

Having thus stated the reasons for founding the new association, the Archbishop briefly alluded to the necessity of a good education, to the services of the Catholic Church in promoting science and letters, and to the glorious mission of carrying the light of the gospel and true civilization to pagan nations, which was given to Ireland for centuries after her conversion. That mission was interrupted by Danish and Anglo-Saxon invasions. Continued attempts to force the Reformation on our forefathers, the prohibition of Catholic schools, and a most galling system of penal laws, afterwards reduced our country to a state of misery and degradation, in which it was impossible for the masses of the people to approach the fountains of knowledge, or to render services to other countries. As soon, however, as liberty began to dawn, active efforts were made by the Catholic laity and clergy to repair the ruins of past times, and within the present century innumerable schools, colleges, convents, and other educational establishments, have been called into existence, which are rendering great services to the country, and preparing to make it again what it once was—a land of sages and saints. The exertions and sacrifices made in this holy cause are a proof of the zeal of the Catholics of Ireland for education, and reflect the greatest honour on their charity and generosity.

Let us now look to what government has done in regard to Catholic education. In the first place, our rulers in past times prohibited all Catholic schools under the severest penalties, determined, it would appear, to sink the people into the degrading depths of ignorance, or to compel them when acquiring knowledge to imbibe at the same time Protestant doctrines. Secondly, a Protestant university and Protestant schools were founded and richly endowed with the confiscated property of Catholic schools or monasteries, and all possible privileges and honours were lavishly conferred on them by the state, in order to give them weight and influence, and to render them more powerful in their assaults on the ancient creed of Ireland. Thirdly, these institu-

tions are still preserved, and possess immense property, nearly all derived from public grants. Besides other vast sources of income, Trinity College holds about two hundred thousand acres of land, and the several endowed schools are worth seventy or eighty thousand a year and own a great deal of landed property. Fourthly, it is to be observed that the management of these schools is altogether in Protestant hands, the teaching Protestant, and their atmosphere thoroughly impregnated with Protestantism. If any Catholic be admitted into those institutions, his faith is exposed to great danger, and unhappily it is too true that many who ventured to run the risk, perished therein, so that we find it recorded that several Catholics, when passing through the ordeal of Protestant education, lost their faith and became ministers and preachers of error. At present there are Protestant bishops and archdeacons, and other dignitaries, now enemies of the ancient faith, who commenced their career in Trinity College as very humble members of the Catholic Church. I say nothing of the many Catholics who, in consequence of the training received in Trinity College, never frequent any sacrament of their Church, and neglect all religious duties. The parents who expose their children to such dangers cannot be excused from a grievous breach of the trust committed to them by God. Can they be admitted to sacraments?

Keeping in mind the facts just stated, may we not ask, were not Protestants provided with everything they could desire for educational purposes? was it necessary to adopt other measures in their favour?

Now such being the case, had not we a right to expect that when new educational arrangements were to be made, the past sufferings of Catholics, the spoliation of their property, and their actual wants, should be taken into account? Was it to be supposed that *their* claims should be overlooked in order to give further advantage to Protestantism? Reason and sound policy would have prohibited such suppositions. But "*aliter superis visum*". Instead of repairing past injustice and making some compensation for the confiscations of times gone by, the government, in all new measures for promoting education, seemed to forget the Catholics, and to think only of Protestant interests, just as if they were not abundantly provided for already. Thus, when the Queen's Colleges were projected, it was determined to establish them, and to endow them at the expense of the Catholics of the country, and on principles so hostile to Catholicity, that the Sovereign Pontiff and Irish bishops were obliged to condemn them as dangerous to faith and morals, whilst a Protestant statesman admitted that they were a gigantic scheme of godless education. Hence, no Catholic parent, though taxed for their support,

unless he be ready to immolate his children to Baal, can send them to institutions thus anathematised. Have not Catholics great ground to complain upon this head?

The national system was also founded on bad principles, and to protect the consciences of Protestant children, even in schools where they never attend, Catholic instruction was prohibited in them during the common hours of class.

To illustrate the effects of this prohibition, the Archbishop refers to part of his own diocese—the county Dublin—in which there are 145 so-called National Schools, frequented by 36,826 Catholic children, without the intermixture of one single Protestant, and asks is it not most unjust and insulting to banish Catholic books, Catholic practices, the history of the Catholic Church, from such schools, and to treat them as if they were mixed or filled with Protestants? If the case were reversed—if there were so large a number of Protestant children in schools without any mixture of Catholics, would Protestants tolerate any regulation by which every mention of their religion would be banished from such schools? Why apply one rule to Catholics and another to Protestants? The Archbishop then adds:

“Let me repeat it: Catholic children in purely Catholic schools must pass the greater part of the day without any act or word of religion, lest they should offend Protestants who are present only in imagination. No crucifix, no image of the Blessed Mother of God, no sacred pictures, no religious emblems, though experience teaches that such objects make excellent impressions on the youthful mind, are tolerated in National schools, even when no Protestant frequents them. No Catholic book can be used, and even the works of such men as Bossuet, Massillon, Fenelon, the most eloquent writers of modern times, must be excluded because they were Catholics and inculcate Catholic doctrines. The only books used by Catholics in these schools have been compiled by the late rationalistic Archbishop of Dublin, by Dr. Carlisle, a Presbyterian, and other Protestants, and are tinged with an anti-Catholic spirit. It is to be added, that the history of our Irish saints and missionaries and of the ancient Church of Ireland and its doctrines, as well as the sad narrative of our sufferings and persecutions, is completely ignored. Were it necessary to throw still greater light on the spirit of the mixed system, we could show that the late Dr. Whately, one of its great patrons, declared in his last pastoral charge to the clergy of Kildare, that his object in introducing certain Scripture lessons into the schools was to shake the religious convictions of the people, and to dispel what he is pleased to call their *scriptural darkness*. When things are thus conducted, have we not here again great reason to complain?”

The Archbishop also urges against the national system, its tendency to throw the education of this Catholic country into the hands of a Protestant government, whose past history proves

that it has been always hostile to Catholic interests. Model and training and agricultural schools, which are completely withdrawn from Catholic control, have this tendency. Are not inspectors and other managers of the system altogether government nominees? When books were to be selected, was not the same object promoted by deputing to compile them Protestant archbishops, Presbyterian ministers, and other Protestants, who banished from them everything Catholic and national, and made them breathe a spirit of English supremacy and anti-Catholic prejudice? May not the experience of past ages be appealed to to prove that education under such government control becomes hostile to true religion, tends to introduce a spirit of despotism, and to rob the subject of his liberty? This was the tendency of all government enactments on education in Ireland for centuries. The Archbishop observes:

“Robespierre and other French despots fully understood all this, when they proclaimed that all children were the property of the state, to be educated under its care, at the public expense. When the instruction of the rising generations and the direction of schools falls under the absolute control of the ruling powers of the Earth, that sort of wisdom which Saint Paul calls earthly, sensual, diabolical, soon begins to prevail; the wisdom from above falls away, and neither religion nor true Christian liberty can be safe”.

Having examined in this way the present defects and shortcomings of education in Ireland, as far as it receives aid from the state, the Archbishop insisted that Catholics have a decided claim to a Catholic university, with every privilege and right conferred upon Protestant universities, to Catholic training and model schools, and to a system of education under which the faith and morals of Catholic children would be safe from all danger. In England* the schools for the people supported by government are denominational, and the Catholics, though only a fraction of the population, have all the advantages of a Catholic system of education. Why should Ireland be deprived of rights which are freely granted to every class of people not only in England and Scotland, but in all the British colonies? Are the Catholics of this country to be degraded and insulted on account of their religion? Would such a mode of acting be in conformity with the liberality of the present age?

* In the report of the Endowed Schools Commission of 1858, p. 284, there is an excellent letter of Baron Hughes on mixed education. Having observed that in England Protestant bishops and noblemen are opposed to it, he says: “I am convinced that the mixed system is wrong in principle, and cannot, even if right, be carried out in Ireland. I believe that the separate system is sound in principle; and if that is doubted, I think it is worthy of being submitted to a fair trial, as the only alternative the state can adopt”.

Since the Archbishop made the foregoing observations, the Holy Father, our supreme guide in matters of religion, has published a series of propositions which he had condemned and reprobated on various occasions. We insert three of those propositions which bear upon education:

The forty-fifth is as follows:

“XLV. The entire government of public schools in which the youth of any Christian state is educated, except (to a certain extent) in the case of episcopal seminaries, may and ought to appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees, in the choice or approval of the teachers”.

The forty-seventh adds:

“XLVII. The best theory of civil society requires that popular schools open to the children of every class of the people, and, generally, all public institutes intended for instruction in letters and philosophical sciences, and for carrying on the education of youth, should be freed from all ecclesiastical authority, control, and interference, and should be fully subjected to the civil and political power, at the pleasure of the rulers and according to the standard of the prevalent opinions of the age”.

The forty-eighth bears on the same subject:

“XLVIII. Catholics may approve of a system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life”.

Let our readers attentively consider these propositions. They undoubtedly reprobate what is called mixed education, or the system which endeavours to separate education from religion, as the Queen's Colleges profess to do. They appear to us also most distinctly to condemn the principles on which the National Schools are founded. In many of those schools all religious education is excluded, and in those which are under Presbyterian and other similar patrons, as well as in model and training schools, the rights of the bishops of the Catholic Church, to whom Christ gave the power of teaching all nations, are completely ignored. In every National School the teaching and practice of religion are strictly prohibited during the hours of class. Such a system appears to fall under the condemnation of the Holy See. We shall return to this matter again on some future occasion. In the mean time, we shall merely add, that if we wish to be true children of the Church, we must receive with humility, and in a spirit of obedience, the decisions of Christ's vicar on Earth, and reprobate and condemn from the inmost of our hearts the pro-

positions which he, using the power given to him by the Eternal Shepherd of our souls, reprobates and condemns. The only view his Holiness proposed to himself in censuring the propositions we refer to was, to secure for the rising generations the greatest blessing that can be conferred on them—a good religious education, and the preservation of their faith from danger. As dutiful members of the true Church we ought to act on the lessons of wisdom that have been given to us.

Having treated at some length of the education question, the Archbishop next directed the attention of the meeting to the condition of the agricultural and manufacturing interests of Ireland, showing that it is the duty of those in power to apply immediate remedies to the evils of the country, which menace us with universal ruin, and then proceeded to examine the proposed disendowment of the Protestant Establishment. History informs us that the Irish Protestant Church had its origin in an act declaring Henry VIII. head of the Church, which was passed by the Irish parliament in 1536, and in another act of the same parliament by which a similar dignity was conferred on Queen Elizabeth. A statement on this subject made by Dr. Gregg, Protestant Bishop of Cork, in a late pastoral charge, is altogether at variance with history. His Lordship's words are:

“She (the Protestant Church) sprang from the truth, was nurtured in truth, laden with truth, in truth she delights, to the truth she appeals, and by God's gracious blessing, in mighty truth shall she stand”.

These are emphatic words; but, if he wished to speak correctly, the writer should have said that the Church he eulogises sprang from the passions and despotism of Henry VIII.; was nurtured by the avarice, hypocrisy, ambition, and corruption of Elizabeth; derived spiritual powers from a body of men who had no such powers themselves; that to the sword, the gibbet, and penal laws she owes her propagation; that her existence still depends upon brute force; and that, so little does she stand on or uphold truth, that she is not able to defend the Gospel any longer, or to support the doctrines and ordinances of religion. She could not restrain the late Protestant Archbishop of Dublin from explaining away the fundamental mysteries of the Trinity and Incarnation, nor Dr. Colenso from denying the inspiration of the Sacred Scriptures, nor Rev. Mr. Barlow, a Fellow of Trinity College, from impugning the eternity of punishment in another world. She affords so little light to her children, that, according to a report of the Church Pastoral Aid Society, signed by several dignitaries of the Establishment, millions of those children are pining away *in worse than pagan vice and ignorance*. Finally, so far

from resting on truth, her only support is the arm of the State, whose creature she is, and at whose nod she may cease to exist.

Having obtained spiritual authority by an act of the temporal power, much in the same way as the Roman emperors obtained divine honours by decrees of the senate, Henry VIII. and Elizabeth set about their new functions, and determined to show themselves worthy leaders of the Reformation. There were many richly endowed monasteries in Ireland at the time of Henry, and several continued to exist even till the days of Elizabeth. The inmates of those institutions passed their time in prayer and study; they had rendered great services to literature by copying and preserving the works of classical antiquity, whilst their labours for religion and the poor were worthy of the highest praise. There were also many convents of religious ladies, who devoted their lives to the service of God and their neighbour, to the education of youth, and who edified the world by the sweet odour of their virtues. By the new heads of the Church, and the new patrons of the Gospel, those merits were looked on as crimes, and all religious orders were suppressed.

In Ireland there was an ancient institution founded by St. Patrick, which for more than a thousand years had maintained its connection with the Apostolic See, the true rock on which Christ built His Church, and had always preserved the integrity and purity of the Catholic faith. The existence of that venerable Irish Church was not consistent with the supremacy of the crown in spiritual matters, and its destruction was decreed.

At the same time, a religion, with new doctrines, a new ceremonial, new liturgical books, and forms of prayer in the English language, then almost unknown in Ireland, was proclaimed, and all the sanction was given to it that could be derived from an act of parliament or a royal decree. It was pretended that this religion was to restore liberty of conscience to the world; but history shows that it enforced its teaching by penal laws, by fire and sword, and by every sort of violence.

The monasteries of men, the convents of nuns, the episcopal sees, and the parochial churches, were possessed, at that time, of considerable revenues. This property was not the gift of the English government. In great part it was of ancient origin, as we may conclude from the fact that in the year 1179, shortly after the English invasion, Pope Alexander III. confirmed to St. Laurence O'Toole nearly the same possessions which are still held by the see of Dublin, and which he had inherited from his predecessors who lived before English rule began in Ireland. It was also private property, belonging to monasteries and convents, and to the Church, so that neither king nor parliament had any claim on it. But ancient rights and justice and prescription were

no longer to be respected; the reforming monarchs did not hesitate to change the law of God and of nature, and to ignore the maxim that every one should have his own. Hence, all ecclesiastical property was confiscated. A large portion was given to the agents and minions of royal despotism, and another portion was devoted to the support of bishops and ministers of a new creed and religion, and turned away altogether from the purposes for which it had been destined by the donors; so that what was originally given for the support of the Catholic Church was now handed over to an establishment just called into existence, whose principal aim has always been to decry and misrepresent the ancient Church, to persecute its ministers, and to uproot it, if possible, from the soil.

The heads of the Irish Protestant Establishment, Henry and Elizabeth, having commenced their spiritual rule by an act of robbery and spoliation, continued to propagate their new religion by intimidation, by violence, and penal enactments. The old nobility of Ireland, both of Norman and Irish descent, were persecuted and robbed of their possessions in order to convince them of that Gospel truth which first beamed from Boleyn's eyes; for the same purpose whole provinces were laid desolate, and torrents of blood inhumanly shed. In such proceedings we find a great deal to remind us of the persecutions inflicted on the early Christians by the Roman emperors, and a singular resemblance to the system adopted by Mahomet for the propagation of the impure doctrines of the Koran; and as that impostor spread desolation through the most flourishing regions of the East, so did the founders of the Protestant establishment reduce the blooming fields of Erin to the condition of a howling wilderness, and like him they became the votaries of ignorance, and carried on a long and destructive war against Catholic schools and education.

There was, however, something worse in the mode of propagating the doctrines of the Reformation than in that which was adopted for the maintenance or introduction of Paganism and Mahometanism. Those forms of worship openly avowed their designs, and publicly professed their enmity to the Christian religion. The proceedings of those who promoted and supported the Church Establishment were, on the contrary, marked by the vilest and most degrading hypocrisy. They pretended and professed to be the sincere friends of liberty of conscience, and of the progress of education and enlightenment, whilst at the same time they were the most dangerous enemies of every kind of freedom and progress, and endeavoured to establish the most galling despotism, and to spread ignorance through Ireland.

Innumerable proofs are at hand of the despotic tendencies of the

Establishment. We merely give one instance, related by Mant in his *Ecclesiastical History* at the year 1636, in which the Protestant bishops, with Usher at their head, made the following declaration:—that

“The religion of the Papists is superstitious and idolatrous; their faith and doctrine erroneous and heretical; their Church, in respect to both, apostatical. To give them, therefore, a toleration, or to consent that they may freely exercise their religion and profess their faith and doctrine, is a grievous sin”—*Mant*, vol. i. p. 510.

And recollect that this declaration was made against the ancient religion of the country, a religion established in it for more than one thousand years, and that it was made for the purpose of excluding millions of the people from every office of trust and emolument. Nothing worse can be found in the annals of Paganism or Mahometanism. The Archbishop continues:

“But, passing over a remoter period, have we not to regret that the spirit which then prevailed still continues to manifest itself in our own days? And, indeed, were not the heads of the Protestant establishment the most active opponents of Catholic Emancipation? Who were the great promoters of the Ecclesiastical Titles Bill? Was not the head of the Establishment, in this city, most anxious, a few years ago, to put convents and monasteries under police control, and to give every annoyance to the holy and pious virgins who devote themselves to the service of God and the poor? And are not the principles acted on by the Establishment still embodied in Protestant oaths? and can we be surprised that dissensions exist in this country, and that it is reduced to so deplorable a state as it is now in, when we reflect that by such oaths and declarations discord is excited in the country, rulers and subjects placed in a state of hostility, and the people divided into factions and parties?”

As to education, we shall merely observe that the supporters of the Establishment left no means untried to banish it altogether from among the masses of the people in Ireland. Catholic schools were suppressed, and their property confiscated; the erection of new schools prohibited; no Catholic parent allowed to give a Catholic education to his children at home, and he was subjected to the severest penalties if he sent them to foreign schools. What more could be done to suppress the knowledge of the Christian religion by a Julian or a Mahomet? Yet, those who acted in that way cry out that they alone are the friends of progress and enlightenment, and that Catholics seek for nothing but darkness. Was there ever a more decided manifestation of recklessness and hypocrisy?

Having given in detail some other instances of the violent and persecuting measures which were used for the propagation of

Protestantism, the Archbishop proceeds to examine the results obtained by them:—

“Let us now ask”, says he, “what have been the fruits of so much bigotry, of so much violence, and of so many penal laws? The late census tells us that every effort to introduce Protestantism has been a complete failure, and that notwithstanding so many persecutions and sufferings, the old Catholic faith is still the religion of the land, deeply rooted in the affections of the people. Without entering into details which would occasion too much delay, I shall merely state that all the members of the Establishment in this kingdom are under seven hundred thousand; that out of the two thousand four hundred and twenty-eight parishes into which Ireland is divided, there were, in 1861, one hundred and ninety-nine parishes containing no members of the Establishment, five hundred and seventy-five parishes containing not more than twenty, four hundred and sixteen containing between twenty and fifty, three hundred and forty-nine containing between fifty and one hundred—in all, one thousand five hundred and thirty-nine parishes, each with fewer than one hundred parishioners. I will add that, according to the same census, the parish of St. Peter’s, in Dublin, contains more Catholics than the eleven dioceses of Kilmacduagh, Kilfenora, Killala, Achonry, Ossory, Cashel, Emly, Waterford, Lismore, Ross, and Clonfert contain Protestants: and that the Catholics of the diocese of Dublin exceed by thirty-five thousand all the Protestants of the Established Church in twenty-eight dioceses of Ireland; indeed, in all the dioceses of Ireland, excepting those of Armagh, Clogher, Down, and Dublin. Whilst such figures show that all the protection of the State, the persecution of Catholics, the confiscation of their property, the suppression of Catholic schools, the lavish endowment of Protestant schools, and innumerable penal laws, have not been able to establish Protestantism in Ireland, they must convince us at the same time, that it is most unreasonable, and contrary to the interests of the people and to a sound policy, to keep up a vast and expensive ecclesiastical establishment for the sake of so small a minority, and in opposition to the wishes of the great mass of the population”.

The Archbishop next quoted several authorities from Protestant writers condemnatory of the Anglican establishment, and among others, that of Lord Brougham, who, confirming his own views by those of the celebrated Edmund Burke, says:

“I well remember a phrase used by one not a foe of Church Establishments—I mean Mr. Burke. ‘Don’t talk of its being a church! It is a wholesale robbery!’ . . . I have, my lords, heard it called an anomaly, and I say that it is an anomaly of so gross a kind, that it outrages every principle of common sense, and every one endowed with common reason must feel that it is the most gross outrage to that common sense as it is also to justice. Such an establishment, kept up for such a purpose, kept up by such means, and upheld by such a

system, is a thing wholly peculiar to Ireland, and could be tolerated nowhere else. That such a system should go on in the nineteenth century; that such a thing should go on while all the arts are in a forward and onward course, while all the sciences are progressing, while all morals and religion too—for, my lords, there never was more of religion and morality than is now presented in all parts of the country,—that this gross abuse, the most outrageous of all, should be allowed to continue, is really astonishing. It cannot be upheld, unless the tide of knowledge shall turn back, unless we return to the state in which things were a couple of centuries ago”.

After quoting several other authorities similar to that of Lord Brougham, the Archbishop called on his hearers to unite with him in calling for the abolition of the Establishment.

“When you consider”, said he, “the reasons and the weight of authority which I have alleged, I trust you all will admit that an establishment which traces back its origin to the lust, the avarice, and the despotism of Henry VIII. and his daughter; an establishment introduced by force and violence, and that has no support save in the protection of the state, of which it is the creature and the slave; an establishment that has been the persevering enemy of civil and religious liberty; that has called for penal laws in every century from the days of Elizabeth to the passing of the Ecclesiastical Titles Act; that has never failed to oppose every proposal for the relaxation of such laws, not only in the days of Strafford and Clarendon, but even when there was question of emancipation in the midst of the liberality of the present century; an establishment that has inflicted great evils on Ireland by depriving the mass of the people of all the means of education, by persecuting schoolmasters, and seizing on and confiscating schools, and that has been always the fruitful source of dissensions in the country—when you consider all these things, you will undoubtedly agree with me, that such an establishment ought not to be any longer tolerated in this country—that it ought to be disendowed, and its revenues applied to purposes of public utility”.

LITURGICAL QUESTIONS.

In answer to the request made in our last number, some of our reverend friends have addressed to us several most interesting questions on Liturgical points. Owing to the great pressure this month on our limited space, and to the necessity of completing the series of decrees on the Holy Mass, we are not able to attend to them for this month. In our next issue we hope to be in a position to satisfy our respected correspondents.

DECREES ON THE HOLY MASS.

[Concluded from page 190.]

Ad §. IX. *Post Consecrationem usque ad Orationem Dominicam.*

1. Dum Sacerdos dicit orationem "Supplices te rogamus", et orationes ante Communionem, *servandae sunt rubricae, quae jubent manus ponendas esse super altare, non intra corporale.* 7. Sept. 1816 in u. Tuden, ad 35.

2. Qui in Canone Missae post consecrationem, in oratione "Nobis quoque peccatoribus", nominatur Joannes, est s. Joannes Baptista, et ideo caput est ad hoc nomen inclinandum, dum Missa dicitur aut commemoratio fit de s. Joanne Baptista; non vero quando Missa dicitur aut commemoratio fit de s. Joanne apostolo et evangelista. 27. Mart. 1824. in u. Panormit. ad 2.

Ad §. X. *De Oratione Dominica usque ad factam Communionem.*

1. Signum cum patena faciendum a sacerdote a fronte ad pectus, dum dicit orationem "Libera nos quaesumus Domine", debet esse *integrum signum crucis*; et post dictum signum crucis *est deosculanda patena.* 13. Mart. 1627 in u. Panorm.—Cum Celebrans dicit: "Da pacem Domine in diebus nostris", *patenam in extremitate. seu oram patenae, congruentius osculatur.* 24. Jun. 1683 in u. Albingan. ad 5.

2. *Pax, dummodo adsit consuetudo*, in Missa pro sponso et sponsa dari potest; attamen *danda est semper cum instrumento, numquam vero cum patena.* 10 Jan., 1852 in u. Cenoman. ad 8.

3. Pars inferior hostiae *praecidi debet*, non superior, quando dicitur: "Pax Domini sit semper vobiscum". 4 Aug. 1663 in u. Dalmat. ad 6.

4. *Tolerari potest consuetudo* pulsandi campanulam a ministro in Missa non solum ad verba "Sanctus", etc. et in elevatione Sanctissimi, sed etiam ad verba "Domine non sum dignus" ante sumptionem, et quoties administratur Communio fidelibus, ad praedicta verba. 14 Mai. 1846 in u. Ord. Min. ad 9.

5. Sacerdos seipsum signans cum hostia et calice consecratis ante sumptionem Ss. Sacramenti, ad verba "Jesu Christi" debet caput inclinare *juxta rubricas.* 24 Sept. 1842 in u. Neap. ad 1.

6. In quaestione: an Sacerdos post sumptionem pretiosissimi sanguinis debeat parumper immorari in adoratione, prout fit post sumptionem sacrae hostiae? *serventur rubricae.* 24 Sept. 1842 in u. Neap. ad 2.

7. In quaestione: an pro abluendis vino et aqua pollicibus et indicibus in secunda purificatione post Communionem debeat Sacerdos e medio altaris versus cornu epistolae recedere? *serventur rubricae pro diversitate Missae.** 22 Jul. 1848 in u. Tornac.

8. *Ante versiculum quod dicitur "Communio", coöperiendus est velo calix in anteriori parte, prout ante confessionem.* 1 Mart. 1698 in u. Prag. ad 1.—*Tam in principio Missae quam post Communionem calix velatus esse debet totus in parte anteriori.* 12 Jan. 1669 in u. Urbinat.—In quaestione: an deceat corporale retinere extensum super altare toto tempore, quo celebrantur Missae, et donec ab ultimo in eo celebrante reportetur ad sacarium (sacristiam); et an conveniat corporale extra bursam deferre? *episcopus incumbat observantiae et executioni rubricarum.* 13 Sept. 1704 in u. Ravenat.

9. De Communione fidelium intra Missam:

Consuetudo dicendi: "Ecce Agnus Dei", et: "Domine non sum dignus", idiomate vulgari, est eliminanda, utpote contraria Rituali et Missali Romano. 23. Mai. 1835 in u. Ord. Min. Capuc. Helv. ad 5.

Sacerdos debet semper, etiam communicando moniales habentes fenestrellam in parte evangelii, pro Communione distribuenda descendere et reverti per gradus ante riores, et non laterales altaris. 15 Sept., 1736, in u. Tolet. ad 8.

Dum Celebrans administrat sacram Communionem in Missa privata, minister non debet eum comitari cum cereo accenso; sed quum purificationem, utpote quae pro populo non est in usu,† non praebeat, nec mappam Communionis, utpote cancellis affixam, ante communicantes sustineat, tunc debet manere genuflexus in latere epistolae. 12 Aug. 1854 ad 72. (Anal. II. p. 2188 sqq.)

Servetur consuetudo dividendi consecratas particulas, si adsit necessitas. 16 Mart. 1833 in u. Veron. ad 1.

In Communione quae inter Missae sacrificium peragitur, *minister sacrificii, non ratione praeeminentiae, sed ministerii, praeferendus est ceteris quamvis dignioribus.* 13 Jul. 1658 in u. Galliar.

Patenae suppositio per sacerdotem cotta indutum in Communionem generali, quae per Dignitates agitur, retinenda est. 3 Sept. 1661 in u. Andrien.—*Non potest sacerdos sanctam Communionem sive intra sive extra Missam administrans tenere patenam inter*

* *Missae diversitatem, de qua decretum loquitur, ita intellexerunt ac suo tempore exposuerunt ipsius decreti auctores h. e. doctores Romani a. 1848, ut in Missis solemnibus numquam sit e medio altaris recedendum ad abluendos digitos; in Missis non solemnibus e contra semper e medio sit ad cornu Epistolae progrediendum (licet rubrica de hoc progressu sileat). Haec sententia ipsorum auctorum decreti atque interpretatio praeclare confirmatur ex universali ac constanti omnium totius Urbis ecclesiarum praxi. Cf. Attestat. Romani s. Theologiae Professoris apud Falise p. 77: "Dum revertitur e cornu Epistolae in medium altaris, digitos purificatorio abstergit".*

† Juxta Merati (Comment. ad hanc rubr. n. 34) haec purificatio retinetur solummodo "in aliquibus ecclesiis", Ubi illa non est in usu, ejusmodi consuetudo servanda est. 12. Aug. 1854 ad 23. loc. supra cit.

digitos manus sinistralae, quae sacram pixidem gestat, ut eam sic mento communicantium supponat, sed *cura et solertia sacerdotis supplere debet*, ut praecaveatur sacrorum fragmentorum dispersio. 12 Aug. 1854 ad 21 et 22 loc. cit.

Ad §. XII. *De benedictione in fine Missae, et Evangelio Sancti Joannis.*

1. *In fine Missae ad quodcumque altare celebratae, fit reverentia Cruci infra gradus, capite discoöperto.* 13 Febr. 1666 in decret. ad Missal. ad 9.

2. *Arbitrio et prudentiae Ordinarii relinquitur inducere praxim lavandi manus in fine Missae, postquam Celebrans exuerit vestes sacerdotales, in dioecesim, in qua non est in usu; sed non inducatur per modum praecepti.* 12 Aug. 1854 ad 28 (Anal. II. p 2193).

DOCUMENTS.

I.

DECREE OF THE SACRED CONGREGATION OF INDULGENCES.

URBIS ET ORBIS.—Cum non sit aliud Nomen sub coelo, in quo nos oportet salvos fieri, nisi Nomen Iesu in quo est vita, salus, et resurrectio nostra, per quem salvati et liberati sumus, idcirco Sixtus V. fel. rec. Pont. Max. sub die 11 Iulii 1587 in Bulla *Reddituri* Indulgentiam concessit quinquaginta dierum omnibus et singulis Christifidelibus qui quocumque idiomate sic se salutaverint: *Laudetur Iesus Christus*, vel responderint: *In saecula*, vel *Amen*, aut *Semper*; plenariam vero in mortis articulo iis qui hanc laudabilem consuetudinem habuerint, modo ore, vel corde (si ore non potuerint) Iesu nomen invocaverint.

Nonnullis deinde in locis cum mos invalisset Iesu Nomini et illud Mariae in se invicem salutando addere, Clemens PP. XIII. ad humillimas preces Generalis Ordinis Carmelitarum per Decretum die 30 Novembris 1762 benigne impertitus est pro Carmelitis eandem Indulgentiam quinquaginta dierum quotiescumque in mutua salutatione verba usurpaverint: *Sia lodato Gesù e Maria*.*

Nunc vero SS. mus. Dominus Noster PIUS PAPA IX. nonnullorum Episcoporum precibus peramanter inclinatus, referente me infra-scripto Sacrae Congregationis Indulgentiarum Cardinali Praefecto in Audientia diei 26 Septembris 1864, ut magis magisque Fideles

* "Praise be to Jesus and Mary".

utriusque Nominis Iesu et Mariae salutare percipiant effectus, et illa quam saepissime in ore et corde retineant, eandem concessionem ad omnes et singulos Christifideles extendit, ita ut qui se invicem salutando hac forma, in quocumque idiomate, utantur: *Sia lodato Gesù e Maria*,* vel responderint: *Oggi e sempre*,† aut similibus verbis, easdem plane Indulgentias, quae in praefata Bulla memorantur, consequi possint et valeant. Quam gratiam voluit SANCTITAS SUA perpetuo suffragari absque ulla Brevis expeditione.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae. Die 26 Septembris 1864.

FR. ANTONIUS M. CARD. PANEBIANCO S. C. PRAEFECTUS.

Loco † Signi.

A. Colombo Secretarius.

II.

LETTER FROM THE CARD. PREFECT OF PROPAGANDA TO THE BISHOPS OF IRELAND CONCERNING THE B. EUCHARIST.

The following letter on the manner in which, in missionary countries, the Blessed Eucharist is to be conveyed to the sick, is a fresh proof of the zeal of the Holy See in promoting devotion to the Most Holy Sacrament.

ILLUSTRISSIME ET REVERENDISSIME DOMINE,

Etsi sancta omnia sancte tractanda sint, propterea quod ad Deum pertineant qui essentialiter sanctus est, attamen augustissimum Eucharistiae sacramentum sicut sacris mysteriis omnibus absque ulla comparatione sanctitate praeeminet, ita maxima prae ceteris veneratione est pertractandum. Nil itaque mirum si tot Ecclesia diversis temporibus ediderit decreta, quibus Sanctissimae Eucharistiae delatio pro adjunctorum varietate vel denegaretur omnino, vel ea qua par esset reverentia admitteretur;‡ cum nihil antiquius fuerit Ecclesiae Dei quam ut animarum profectum atque aedificationem debito cum honore divinorum omnium divinissimi mysterii consociaret. Haec porro prae oculis habens Sacrum hoc Consilium Christiano Nomini Propagando, cum primum intellexit in quibusdam istius regionis Dioecesibus consuetudinem seu potius abusum invaluisse, ut Sacerdotes Sanctissimum Sacramentum a mane usque ad vespeream secum deferrent ea tantum de causa quod in aliquem forte aegrotum incidere possent, ad Metropolitanos censuit scribendum, tum ut consuetudinem illam ab Ecclesiae praxi omnino abhorreere declararet, tum etiam ut ejus extensionem accuratius deprehenderet. Responsa Archiepiscoporum brevi ad Sacram Congregationem pervenerunt, ex quibus innotuit, multis in locis de abusu illo gravem admirationem exortam esse, cum aliqua in Dioecesi ne credibilis quidem videretur.

* "Praise be to Jesus and Mary".

† "Now and for evermore".

‡ Vid. quae in rem proferuntur in subjecta pagina.

Verum non defuerunt Antistites qui illius existentiam ejusque causas ingenue confessi sunt. Quare Eminentissimis Patribus Sacri hujus Consilii in generalibus comitiis die 28 Septembris elapsi anni habitis omnia quae ad hanc rem referebantur exhibita sunt perpendenda, ut quid Sanctissimi Sacramenti debitus honor ac veneratio postularent in Domino decerneretur. Omnibus igitur maturo examini subjectis, statuerunt Eminentissimi Patres literas encyclicas ad Archiepiscopos atque Episcopos istius regionis dandas esse, quibus constans Ecclesiae rigor circa Eucharistiae delationem commemoraretur. Voluit insuper S. C. ut singuli Antistites excitarentur, quemadmodum praesentium tenore excitantur, ad communem Ecclesiae disciplinam hac in re custodiendam, quantum temporis ac locorum adjuncta nec non inductarum consuetudinum ratio patiantur, ita tamen ut sedulam navent operam ad veros abusus corrigendos atque eliminandos. Quam quidem in rem censuerunt Patres Eminentissimi apprimè conferre frequentem celebrationem sacrificii missae, quo videlicet Sacerdotes facile necessitati occurrere possunt Sanctissimam Eucharistiam secum per multos dies retinendi. Quae cum ita sint hortor Amplitudinem Tuam ut in eum finem rurales aediculas multiplicandas cures, atque talia edas decreta ex quibus delatio Sanctissimi Sacramenti ad urgentes tantum causas, atque ad actuale ministerii sacerdotalis exercitium coarctetur, injuncta vero presbyteris stricta obligatione semper in hisce casibus Sanctam Hostiam super pectus deferendi. Denique decreverunt Eminentissimi Patres ut de negotio isto gravissimo in Provincialibus Conciliis agatur, quo nimirum Antistites eam in suis dioecesibus communem normam inducere satagent, quam augustissimum Eucharistiae mysterium decere existimaverint. Tandem Amplitudini Tuae significare non praetermitto omnia et singula quae superius decreta sunt Sanctissimo D. N. Pio PP. IX. per me relata fuisse in audientia diei 3 Octobris elapsi anni, eaque a Sanctitate Sua in omnibus adprobata fuisse atque apostolica auctoritate confirmata.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide die 25 Februarii 1859.

Amplitudinis Tuae

Ad officia paratissimus

AL. C. BARNABO, Praef.

CAJET ARCHIEPISCOPUS THEBAR. Secretarius.

R. P. D. PAULO CULLEN,
Archiepiscopo Dublinensi.

1. *Ex dubiis propositis pro christianis Sinensibus.* Ad propositum dubium "An sacerdotibus Sinensibus liceat in itineribus quae longissima sunt secum deferre Eucharistiam ne ea priventur?" Resp. Non licere. Qualificatores S. O. die 27 Martii 1665, et Eminentissimi approbarunt die 15 April. 1665.

2. Pro Gubernatoribus navium Lusitaniae qui singulis annis in Indias orientales navigant, petentibus licentiam deferendi sacramentum Eucharistiae, ne nautae et Rectores sine Viatico decedant. Lecto memoriali et auditis votis Sanctissimus supradictam petitionem om-

nino rejecit; ita quod nec in posterum ullo modo de ea tractetur. S. C. S. O. die 13 Julii 1660.

3. Bened. XIV. *Inter omnigenas* "pro Incolis Regni Serviae et finitimarum Regionum". "At ubi (sicuti ibidem legitur) Turcarum vis praevalet et iniquitas, sacerdos stolam semper habeat coopertam vestibus; in sacco seu bursa pixidem recondat quam per funiculos collo appensam in sinu reponat et nunquam solus procedat, sed uno saltem fidei, in defectu Clerici, associetur".

4. Honorius III. in cap. *Sane* de celebratione Miss. expresse habet de delatione Eucharistiae quod si "in partibus infidelium ob necessitatem S. Viatici permittitur, tamen extra necessitatem permittenda non est, cum hodie Ecclesiastica lege absolute prohibitum sit ut occulte deferatur. Occulte deferre in itinere, nequit moraliter fieri absque irreverentia tanti sacramenti".

5. Verricelli de Apostolicis Missionibus Tit. 8. pag. 136. expendit, "An liceat in novo Orbe Missionariis S. Eucharistiam collo appensam secum in itinere occulte deferre etc. et quidquid sit de veteri disciplina concludit hodie universalis Ecclesiae consuetudine et plurimorum Conciliorum decretis prohibitum est deferre occulte S. Eucharistiam in itinere, nisi pro communicando infirmo, ubi esset timor et periculum infidelium, et dummodo ad infirmum non sit nimis longum iter sed modicum et unius diei".

6. Thomas a Jesu de procur. salut. omnium gentium lib. 7. "non auderem Evangelii ministros qui in illis regionibus aut aliis infidelium provinciis conversantes, si imminente mortis periculo secum Viaticum, occulte tamen, deferrent, condemnare".

III.

LETTER FROM THE CARD. PREFECT OF PROPAGANDA TO THE BISHOPS OF IRELAND ON THE *RESIDENCE* PRESCRIBED BY THE CANONS.

ILLUSTRISSE AC REVERENDISSE DOMINE,

Quandoquidem divino praecepto animarum Rectoribus mandatum sit oves suas agnoscere, easque pascere verbo Dei, sacramentis, atque exemplo bonorum operum, ideoque ii ad personalem in suis Dioecesi-bus vel Ecclesiis residentiam obligantur; sine qua injunctum sibi officium defungi per se ipsos minime possent. Porro pastoralis residentiae debitum quovis tempore Ecclesia Dei asserere atque urgere non destitit; cujus sollicitudinis luculenta exhibent testimonia non modo veteres canones, sed et sacrosancta Tridentina Synodus Sess. VI. cap. 1. de Refor. et Sess. XXIII. de Ref. cap. 1. ac novissime Summus Pontifex Benedictus XIV. qui Constitutione *ad Universae Christianae Reipublicae statum* edita die 3 Septembris 1746, residentiae obligationem et inculcavit sedulo et disertissime explicavit.

Quod si ubique locorum Pastores animarum pro officii sui ratione continenter in medio gregis vivere oportet, ad id potiori etiam titulo illi tenentur quibus animarum cura demandata est in locis Missionum.

Cum enim fideles in Missionibus graviora passim subire cogantur pericula, dum minora ut plurimum iis praesto sunt adjumenta virtutum, peculiari ac praesentissima indigent vigilantia atque ope Pastorum. Haud igitur mirum si sacro Consilio Christiano Nomini Propagando nil fuerit antiquius quam datis etiam Decretis curare ut a se dependentes Episcopi Vicariiue Apostolici in suis Missionibus, quoad fieri posset, absque ulla interruptione residerent. Quam quidem in rem eo usque pervenit Sancta Sedes, ut laudatis Praesulibus sub gravissimis poenis prohibuerit, ne Pontificalia munia in aliena Dioecesi vel Districtu etiam de consensu Ordinarii ullo modo peragerent.

At quoniam, hisce non obstantibus, haud raro contingit ut Praelati Missionum inconsulta Sede Apostolica et absque vera necessitate aut causa canonica perlonga suscipiant itinera, ex quo non mediocria commissae illis Missiones pati possunt detrimenta, propterea Eminentissimi ac Reverendissimi Patres Sacrae hujus Congregationis in generalibus comitiis habitis die 21 Januarii hujus anni expedire censuerunt, ut in memoriam revocarentur praedictorum Praesulum canonicae sanctiones circa Pastorum residentiam, nec non Decreta quae circa ejusdem obligationem edita sunt pro locis Missionum, ne quis videlicet in posterum Dioecesim aut Districtum cui praeest vel ad tempus relinquat absque praevia licentia ejusdem S. Congregationis. Quod quidem dum Amplitudini Tuae significo ex mente Eminentissimorum Patrum, Decreta, de quibus supra, addere non praetermitto (Num. 1).

Praeterea Eminentissimi ac Reverendissimi Patres in iisdem generalibus comitiis statuerunt, ut universis Episcopis, Vicariis, ac Praefectis Apostolicis Missionum *Quaestiones* transmittantur pro relatione exhibenda Sacrae Congregationi de statu Diocesium vel Missionum quae praesunt. Cum enim ii omnes qui Missionibus praeficiuntur praedictam relationem statis temporibus subjicere S. Sedi teneantur, voluit Sacrum Consilium ut eam in posterum exigendam curent ad normam 55 Quaestionum quae in adjecto folio continentur (Num. 2), utque in iis praesertim accuratiores se praebeant, quae ad vitam, honestatem ac scientiam sacerdotum referuntur.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide die 24 Aprilis 1861.

Amplitudinis Tuae

AL. C. BARNABO, Praef.

R. P. D. Archiepiscopo Dublinensi.

Num. 1.

Decreta et Declarationes S. Congregationis de Propaganda fide super Residentia praesulum in locis missionum.

I.

*In Congregatione Generali coram Sanctissimo habita die
28 Martii Anno 1651.*

“Sanctitas Sua decrevit quod Episcopi S. Congregationi de Propaganda Fide subordinati non possint exercere Pontificalia in aliis

praeterquam in propriis Ecclesiis, etiamsi esset de consensu Ordinariorum sub poena suspensionis ipso facto incurrendae, ac eidem Pontifici reservatae, dummodo a praefata S. Congregatione non sint in certo loco destinati Vicarii Apostolici, seu Administratores alicujus Ecclesiae deputati”.

Similia Decreta prodierunt ab eadem S. Congregatione die 26 Julii 1662 et 17 Julii 1715.

II.

*In Congregatione particulari de Propaganda Fide
habita die 7 Maii 1669.*

Cum iteratis per S. C. decretis exercitium Pontificalium extra Dioeceses Episcopis ejusdem S. C. assignatas prohiberetur, quaesivit Episcopus Heliopolitanus.

“An dicta decreta intelligenda essent vim suam habere *intra* fines Europae tantum, an vero extenderentur etiam ad alia loca, per quae transeundum esset, cum ad suas Ecclesias proficisceretur”.

“S. Congregatio respondit Decreta prohibentia dictum exercitium Pontificalium extendi ad omnia loca, etiam extra fines Europae”.*

III.

In Congregatione Generali habita die 10 Julii 1668.

Eminentissimi ac Reverendissimi Patres S. Consilii Christiano Nom. Propag. attentis expositis contra Episcopos ab eodem S. Consilio dependentes qui cum detrimento suarum Dioecesium eas deserebant ut Romam vel alia loca peterent, statuendum censuerunt.

“Inhibeatur Episcopis S. Congregationi subjectis ne Romam sub quovis praetextu veniant, absque licentia Sacrae Congregationis. Decretum editum Anno 1626 renovarunt”.

IV.

DECREE OF THE S. CONG. OF PROPAGANDA QUOAD USUM PONTIFICALIUM EXTRA DIO- CESIM.

Decree of the S. Congregation of Propaganda permitting the English Bishops to exercise Pontificalia within the Three Kingdoms.

Ex negligentia Antistitum circa onus residentiae si ubique mala gravissima obvenirent, potissimum id valet quoad regiones, in quibus ob admixtionem infidelium vel haeticorum gravioribus periculis

* *Sacra Congregatio de Propaganda Fide cum comperisset generalem inhibitionem quae continetur in superioribus Decretis non mediocri quandoque incommodo esse, praesertim quum Antistites ob adversam valetudinem ad ea peragenda quae Episcopalis sunt potestatis vicinum aliquem Praesulem accersere coguntur, in gen. conventu habito die 2 Augusti 1819, censuit supplicandum Sanctissimo pro eorumdem Decretorum moderatione, ita ut quando rationabili causa vel urgente necessitate Episcopi seu Vicarii Apostolici ad alienas Dioeceses vel Vicariatus se conferant, possint sibi invicem communicare facultatem Pontificalia exercendi, dummodo tamen semper accedat Episcopi seu Vicarii loci consensus, inviolatumque de cetero maneat residentiae praeceptum. Id autem Summus Pontifex Pius PP. VII. in Aud. dei 8 Augusti ejusdem anni ratum habuit ac probavit.*

fideles objiciuntur; proinde Episcopis et Vicariis Apostolicis regionum ad quos S. Congregationis de Propaganda Fide sollicitudo extenditur, indictum haud semel fuit, ne extra propriam Dioecesim vel Vicariatum Pontificalia etiam de consensu Ordinariorum exercent.

Porro cum dubitari haud valeat de studio Episcoporum Angliae in hujusmodi residentiae lege servanda, iidemque postulaverint, ut tenor regulae hujusmodi in suum favorem relaxetur; S. Congregatio de Propaganda Fide in generali conventu habito die 5 Aprilis 1852 attento quod haud raro necessarium vel opportunum admodum existat, ut iidem admitti possint ad Pontificalia exercentia in aliis Angliae ipsius dioecesibus, aliquando etiam in proximis regionibus Hiberniae et Scotiae, censuit supplicandum Sanctissimo pro relaxatione memoratae inhibitionis in favorem Episcoporum Angliae quoad tria regna unita, in quibus proinde de consensu Ordinariorum Pontificalia iidem exercere valeant.

Hanc vero S. Congregationis sententiam Sanctissimo D. N. Pio PP. IX. ab infrascripto Secretario relatum in Aud. diei 6 ejusdem mensis et anni Sanctitas Sua benigne probavit, et juxta propositum tenorem facultates concessit, contrariis quibuscumque haud obstantibus.

In epistola data die 6 Feb. 1862. Eminentissimus Dominus Cardinalis S. Cong. de Prop. Fide Prefectus ad Archiepiscopum Dublinensem scribens declarat facultatem supra memoratam omnibus Hiberniae praesulibus eodem modo ac Angliae episcopis fuisse a Sanctissimo Domino N. Pio IX. concessam.

✠ PAULUS CULLEN.

NOTICES OF BOOKS.

I.

Imagini Scelte della B. Vergine Maria, tratte dalle Catacombe Romane.

[*Select pictures of the Blessed Virgin Mary, from the Roman Catacombs, with explanatory text by Cav. G. B. de Rossi. Rome, Salviucci, 1863.*]

The esteem in which the learned on both sides of the Alps and the sea have long held Cav. de Rossi, dispenses us from the duty which we would otherwise gladly discharge, of expressing in his regard our humble tribute of respect and admiration. But as great reputations can afford to do without small praise, we shall rather establish his claim to our readers' gratitude by availing ourselves of his remarks in the work under notice, to the end that we may show how unmistakably early Christian art bears witness to the veneration paid by the primitive Church to the ever glorious

Mother of God. Living as we are in the midst of those who revile us for our devotion to our Blessed Lady, it will be most useful to have at hand, conducted with scientific accuracy, a proof of the antiquity of the sacred tradition we follow in this most cherished practice of our religion. Nor is it only among the vulgar herd of Protestants, or in the ranks of bigoted controversialists, that we meet assailants on this point. Even refined and graceful hands play at times, perhaps unconsciously, with weapons which are not the less dangerous because they come upon us by surprise, and wound us while we think but of taking our pleasure in the fair fields of art. Many causes which we will not here recite, have contributed of late years to diffuse among educated Catholics a knowledge of Christian art; but, among these causes, the late Mrs. Jameson's works have had a very wide range. From what table were her books absent? what library was considered complete without them? Who would think of visiting the Continental galleries without first making a preparatory course with the aid of Mrs. Jameson's pages? And upon the whole, all this is a great gain; but it has its disadvantages as well. We do not now speak of Mrs. Jameson as a critic, or of her judgments on points of art, or of the accuracy of her information on purely technical matters, or of some minor mistakes caused by her ignorance of Catholic usages, as when speaking of the Pax of Maso Finiguerra, so well known in the history of engraving, she takes the Pax to mean the Pix, or vessel for containing the Blessed Sacrament. But in the two subjoined passages there are errors of a more serious character, and in the latter especially there is much which needs the correction contained in De Rossi's observations.

"The early Christians had confounded in their horror of heathen idolatry all imitative art and all artists; they regarded with decided hostility all images, and those who wrought them as bound to the service of Satan and heathenism; and we find all visible representations of sacred personages and actions confined to mystic emblems. Thus, the cross signified Redemption; the fish, Baptism; the ship represented the Church; the serpent, sin or the spirit of evil. When, in the fourth century, the struggle between paganism and Christianity ended in the triumph and recognition of the latter, and art revived, it was, if not in a new form, in a new spirit, by which the old forms were to be gradually moulded and modified. The Christians found the shell of ancient art remaining; the traditionary handicraft still existed: certain models of figure and drapery, etc., handed down from antiquity, though degenerated and distorted, remained in use, and were applied to illustrate, by direct or symbolical representations, the tenets of a purer faith".*

**Lives of the early Italian Painters.* By Mrs. Jameson, p. 2.

"The most ancient representations of the Virgin Mary now remaining are the sculptures on the ancient Christian Sarcophagi, about the third and fourth centuries, and a mosaic in the chapel of San Venanzio at Rome, referred by antiquarians to the seventh century. Here she is represented as a colossal figure majestically draped, standing with arms outspread (the ancient attitude of prayer), and her eyes raised to heaven. Then after the seventh century succeeded her image in her maternal character, seated on a throne with the Infant Saviour in her arms. We must bear in mind, once for all, that from the earliest ages of Christianity the Virgin Mother of our Lord has been selected as the allegorical type of RELIGION in the abstract sense, and to this, her symbolical character, must be referred those representations of later times in which she appears as trampling on the dragon, as folding her votaries within the skirts of her ample robes, as interceding for sinners, as crowned between Heaven and Earth by the Father and the Son".*

That these statements are very far from the truth, we now proceed to show.

That our Blessed Lady has been from the earliest ages selected as the type of the Church (not of *Religion in the abstract*, whatever that may mean), is quite true. The most learned antiquarians recognize her in this character in the female figure in prayer, which in the very oldest portion of the catacombs is frequently a pendant to the group of the Good Shepherd. But this fact, which, though incidentally, yet clearly reveals the depth of the feelings of veneration towards Mary which suggested her as a fit type of the Spouse of Christ, is far from establishing her place in art to be purely symbolical, or her character as intercessor, etc., to belong to her only inasmuch as she is a type of Religion in the abstract. A single glance at the chromolithographs to which De Rossi's text serves as a commentary, will convince every one that Mrs. Jameson's statements cannot be for a moment maintained. The subjects of these exquisite plates are representations of our Blessed Lady, six in number, selected from the many found in the Roman catacombs, and selected in such wise as that they constitute a series from the apostolic era down to the fourth century. The selection has been confined to works of one class. The Blessed Virgin is represented in ancient monuments, chiefly in two ways,—seated and with her Divine Son in her arms, or standing with outstretched hands in the attitude of prayer or intercession. Of the person represented in works of the first class there can be no doubt, especially when the other figures of the group show that it is Mary; the works of the second class are more obscure, although at times the name of Mary is written over the figure. Hence it would require a lengthened examination be-

*Ibid., pag. 4.

fore we could safely say that a given specimen of this class undoubtedly represents the Blessed Virgin, and this consideration has recommended the selection of types of the first class only. In these monuments, Mary is represented with Jesus in her arms. The subject of the composition is determined by the Magi, who are generally present, though not in every case. When the Magi are absent, there are other marks to show that we look on the Mother of God with the Incarnate Word. Even when other signs are wanting, the very arrangement of the figures, identical with that employed in undoubted paintings of the Blessed Virgin, affords argument enough. The Magi appear standing before her in sculptures on sarcophagi, not only in Rome, but also in other cities of Italy and of France; in diptychs, and other ivories; in bronzes of the fourth and fifth centuries; in the mosaic placed at St. Mary Major's by Sixtus III. in 432. This composition came down from the earliest ages, and is first found in the paintings of the catacombs. From among these De Rossi has selected four specimens of various types, but all anterior to the days of Constantine. Our space will not allow us to describe more than one of these (tav. I.), but that one shall be the oldest, and under every respect the most interesting of them all.

On the Via Salaria Nuova, about two miles from Rome, the Irish College has its vineyard, formerly called the Vigna de Cuppis. In this vigna the excavation of the famous cemetery of Priscilla had its beginning, and from this it extended its intricate galleries in all directions, passing beneath the road, and far under the fields on the other side. The picture we are about to examine is found over a loculus or grave in this cemetery of Priscilla. In it is depicted a woman, seated and holding in her arms an infant, who has his face turned towards the spectator. She has on her head a scanty veil, and wears a tunic with short sleeves, and over the tunic a *pallium*. The position of these figures and the whole composition are such as to convince any one who has had experience of this kind of paintings, that they are intended for the Virgin and Child. Indeed, all doubt of this has been removed by the painter himself. Near the top of the painting he has represented the star which is ever present when our Lady is described as presenting her Son to the Magi, or as seated by the manger. To the spectator's left, a man youthful in appearance, with a sparse beard, standing erect and robed only in the *pallium*, raises his right hand and points towards the Virgin and the star. In his left he holds a book. At the first sight of this figure it naturally occurs to the mind that it can be none other than Joseph, the chaste spouse of the Blessed Virgin, who is represented at her side on various sarcophagi in Italy and

France, in diptychs, and in the mosaics of St. Mary Major's. Generally speaking, he is described as of a youthful appearance, and rarely with a beard. But it is unusual to paint him with the pallium, and with a book in his hand. De Rossi is of opinion that the figure in question is that of a prophet, it being quite usual to unite the figure from the Old Testament with the reality in the New. Besides, in a monument of the ninth century two prophets attired like our figure stand one each side of our Blessed Lady. He believes it to be Isaias, who so often foretold the star and the light that was to shed its rays on the darkness of the pagan world (*Isaias*, ix. 2; lx. 2, 3, 19; *cf. Luc.*, i. 78, 79). On one of the painted glasses explained by F. Garnieri, Isaias is represented as a young man. We have here, therefore, in the heart of the catacombs an undoubted representation of our Blessed Lady.

We now proceed to determine the age of this painting—a matter of the greatest importance to our present purpose. What canons of judgment ought to be followed in such an investigation? First, we should attend to the style of the painting, and the degree of artistic perfection it exhibits in conception and execution; secondly, we should confront the results of this first examination with such information as we may be able to collect from a close study of the history, topography, and inscriptions of each subterranean apartment, such a study being admirably calculated to assist us in fixing the date of the painting. To do all this in any given case, is not the work of a few pages, but of a bulky volume. As far as our painting is concerned, all the tests above mentioned serve to prove its extraordinary antiquity. "Any one can see", says our author (*page* 15), "that the scene depicted in the cemetery of Priscilla is treated in a manner altogether classical, and is a work of the best period of art. The very costume employed therein suggests a very remote antiquity; that is to say the *pallium*, without any under garment, the right arm bared in the figure of the prophet, and still more the short-sleeved tunic on the Virgin. The beauty of the composition, the grace and dignity of the features, the freedom and skill of the drawing, stamp this fresco as belonging to a period of art so flourishing, that, when first I saw it, I thought I had before me one of the oldest specimens of Christian painting in the Catacombs. I spoke of it to my master, the late celebrated P. Marchi, who proceeded to examine it in company with the illustrious Professor Cav. Minardi, now member of the Commission of Sacred Archaeology, and both pronounced it to be a wonderful specimen of the very earliest Christian art. The learned and the experts in the study of Greco-Roman monuments who have seen this fresco, have de-

clared it to be not later than the time of the first Antonines, and perhaps even prior to that epoch. It remains therefore to collect such proofs as may fix as closely as possible the age of this remarkable monument, which all admit to belong to the first years of Christianity. To this end I will first compare it with other paintings of more or less certain date, and then confront the results of the comparison with the history, topography, and inscriptions of the crypt". He then compares our fresco first with paintings in the cemetery of Callixtus, which it is admitted belong to the days of Popes Pontianus, Anteros, and Fabian, and finds that it is far superior to them in style and execution, and consequently belonging to an older and more classical school. He next compares them with the ornaments of the square crypt, discovered last year in the cemetery of Pretextatus, and belonging to about the year 162. These ornaments, better than the last mentioned, are still inferior to our fresco. Finally, in the cemetery of Domitilla, there is a *cubiculum* adorned with the finest stucco, on which a pencil more skilled in pagan than in Christian painting has drawn landscapes and figures that remind you of the houses at Pompeii and Herculaneum, rather than of the paintings of the catacombs. Compared even with these, our fresco loses nothing, but, if anything, surpasses them in composition and design. "Hence", concludes our author, "the painting in the cemetery of Priscilla, compared with those paintings, the date of which is more or less determined, is found to be as beautiful and valuable as the very oldest of them, or even more so; and allowing that some portion of its merit belongs to the artist and not to the period, we must still conclude that it is cotemporary with the very origin of Christian painting, or at least very little distant from it. In a word, the painting belongs to the period of the Flavii and of the preaching of the Apostles, or to that immediately following, namely, the period of Trajan (A.D. 98), of Hadrian (A.D. 117), and at the latest of the first Antonines" (A.D. 138). The truth of this result is confirmed on the application of the other tests mentioned above: by the style of the other ornaments of the place, which being in relief are never found in a crypt of the third century; by the history of the cemetery, which is clearly proved to have been the place of burial of the Christian family of Pudens, the first of whom were cotemporary with the Apostles; by the topography, for the spot where the painting exists was the very centre of the excavation; by the style of the inscriptions around it, which are of the most ancient form, and almost apostolical. All these arguments, taken together, are invincible, and prove beyond a reasonable doubt that this beautiful painting of our Blessed Lady was traced almost beneath the eyes of the Apostles themselves.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1865.

THE CATHOLIC CHURCH AND THE BIBLE.

There are few so foolish as to close their eyes against the brilliant rays of the mid-day sun, and, at the same time, to assert deliberately that the sun is not yet risen, and that the world is still enveloped in darkness.

Nevertheless, something like this has been done quite recently by an estimable Protestant nobleman, who has assured his Irish fellow-countrymen that the Catholic Church, before the Reformation, "neither furthered the interests of science nor disseminated the knowledge of God's written word".* There was a time, indeed, when such a calumny would have been received by the British public with applause, and when it would have been echoed from Protestant pulpits by the predecessors of Colenso, and by the ancestors of many who now hold a place in the councils of her Majesty. But that calumny has been long since abandoned, even by the enemies of our holy faith. Our assailants have laid aside the mask, and revealed to the world the important fact, that whilst they clamoured for the Bible, they were themselves its true enemies; and that, combating the Church, their secret aim was to sap the foundations of inspired truth, and thus undermine the very citadel which they pretended to defend. It is not in England alone, but in France and Italy, and throughout the whole

* *Ireland, her present condition, and what it might be.* By the Earl of Clan-
carty. Dublin: 1864.

continent, that this striking fact is seen. Everywhere society presents the singular phenomenon of a sifting of its elements; and whilst all that aspires to the supernatural life, or clings to revelation, virtue, or truth, is gathered into the bosom of our holy Church, all that is without the Catholic pale is hurried down the inclined plane of Protestantism, and cast into the abyss of infidelity and rationalism. And yet, in the face of this social miracle, a Protestant peer is bold enough to assert that the Catholic Church is opposed to the progress of science and inspired truth; — thus insulting the memory of his own illustrious forefathers, and outraging the feelings of his fellow-countrymen. It is not, however, as a matter of controversy that we wish to enter on the present inquiry: we wish to view it merely as a matter of pure historic truth. In a future number we hope to consider the relations of the Church to science; our remarks to-day will only regard her solicitude during the ante-Reformation period to diffuse among her children a salutary knowledge of inspired truth as contained in the Holy Scriptures.

1. The first question that naturally suggests itself is, did the Church seek to remove the sacred volume from the hands of her own ministers, that is, of those whom she destined to teach her faithful children, and to gather all nations into her hallowed fold? The whole daily life of these sacred ministers of itself responds to such a question. Ask their diurnal hours, or any page of the daily Liturgy of the Church; ask those beautiful homilies which were delivered day by day in the abbeys of Bangor, Westminster, or Certosa, all of which breathe the sweet language of the inspired text; ask the myriad children of St. Columban, who in uninterrupted succession, hour by hour, chanted the praises of God in the accents of holy writ; ask the countless sanctuaries which decked the hills and valleys not only of our own island, but of every land on which the light of Christian faith had shone—the peaceful abodes of those who renounced the world's smiles and vanities to devote themselves to the service of God, and whose every orison recalled the teaching and the words of inspired truth. Ask even the medieval hymns published by the present Protestant Archbishop of Dublin, which, though shorn by the editor of much of their Catholic beauty, yet bear in each remaining strophe a deep impress of the language and imagery of the Bible, and prove to conviction that, so devoted was the Church of the ante-Reformation period to the study of the inspired text, that the very thoughts of her clergy, their language, their daily life, seemed to be cast in its sacred mould.

2. About 1450, long before Lutheranism was thought of, the art of printing appeared in Europe. Now some of the first efforts,

as well of the wooden types of Gutenberg, as of the more perfect models of Faust and Schoeffer, were directed to disseminate accurate editions of the Bible: "No book", says one of the leading Rationalists of Germany, "was so frequently published, immediately after the first invention of printing, as the Latin Bible, more than one hundred editions of it being struck off before the year 1520".* And yet the number of editions thus commemorated is far below the reality. Hain, in his late *Repertorium Bibliographicum*, printed at Tübingen, reckons consecutively *ninety-eight distinct editions* before the year 1500, independently of *twelve other editions*, which, together with the Latin text, presented the glossa ordinaria or the postillas of Lyranus. Catholic Venice was distinguished above all the other cities of Europe for the zeal with which it laboured in thus disseminating the sacred text. From the year 1475, when the first Venetian edition appeared, to the close of the century, that city yielded no fewer than *twenty-two complete editions* of the Latin Bible, besides some others with the notes of Lyranus. Many other cities of Italy were alike remarkable for their earnestness in the same good cause, and we find especially commemorated the editions of Rome, Piacenza, Naples, Vicenza, and Brescia.

3. Italy, however, was not only remarkable for the number of its editions; it deserves still greater praise for the solicitude with which it compared the existing text with that of the ancient manuscripts, and endeavoured to present to the public editions as accurate as the then known critical apparatus would allow. One or two editions deserve particular notice, and in our remarks we will take the learned Vercellone for our guide, in his *Dissertazioni Accademiche* (Roma, 1864, pag. 102, seq. 9).

The most famous edition of the fifteenth century was that of Rome in 1471. It was published under the guidance of John Andrew de Bossi, Bishop of Aleria, and was dedicated to Pope Paul II. The printers were Conrad Sweynheym and Arnold Paunartz. Their press was in the princely palace of the illustrious Massimi family. Five hundred and fifty copies were struck off in the edition; and on the death of Pope Paul II., his successor, Sixtus IV., was its zealous patron.

The Venice edition of 1495 is also of great critical importance. The religious superior of the Camaldolese of Brescia superintended its publication. It consisted of four volumes in folio, and presented, together with the Latin Bible, the gloss and notes of Lyranus. This great work was dedicated to Cardinal Francis Piccolomini, who was soon after raised to the popedom under the name of Pius III. From its preface we learn that not only

* Ed. Reuss, "Die Geschichte der heiligen schriften, N. T.". Brunswick, 1853, pag. 453.

the best preceding editions, but also *five ancient manuscripts*, were made use of in preparing this edition.

Still more accurate, however, is another edition, published without name of place in 1476, but which Pauzer and Vercellone refer to the city of Vicenza. Its editor was the learned Leonard Acate. He first sought out with great care the most ancient and correct manuscript of the Latin text, and then he devoted all his care to have it accurately printed. In a short preface, he merely says: "Lector, quisquis es, si Christiane sentis, non te pigeat hoc opus sanctissimum... Codex praeiosissimus in lucem emendatissimus venit"; and it must be confessed that this statement was not made without reason, since, notwithstanding all the critical researches of the last four centuries, that edition still holds its place amongst the most accurate and most conformable to the ancient Latin text.

4. Thus, then, in regard to the Latin text at least, Lord Clancarty must admit that the Church in the ante-Reformation period was not negligent in disseminating the Bible. And here we must remark that Latin was the literary language of that age, and that whosoever could read at all, was sure to be versed in the Latin tongue. How justly, then, does Mr. Hallam, when speaking of this period, state: "There is no reason to suspect any intention in the Church of Rome to deprive the laity of the scriptures";* and how truthful are the words of another eloquent man: "The Catholic Church is not the enemy of the Bible. I affirm it, and I shall prove it. . . . She has been the guardian of its purity and the preserver of its existence through the chances and changes of eighteen hundred years. In the gloom of the Catacombs, and the splendour of the Basilica, she cherished that holy book with equal reverence. When she saw the seed of Christianity sown in the blood of the martyrs, and braved the persecutions of the despots of the world, and when those despots bowed before the symbol of Redemption, and she was lifted from her earthly humbleness, and reared her mitred head in courts and palaces, it was equally the object of her unceasing care. She gathered together its scattered fragments, separated the true word of inspiration from the spurious inventions of presumptuous and deceitful men, made its teachings and its history familiar to her children in her noble liturgy; translated it into the language which was familiar to every one who could read at all; asserted its divine authority in her councils; maintained its canonical authority against all gainsayers; and transmitted it from age to age as the precious inheritance of the Christian people. The saints whom she most reveres were its sagest commentators; and of the army of her white-robed martyrs whom she still comme-

* *View of Europe during the Mid. Ages.*

morates on her festal days, there are many who reached their immortal crowns by refusing on the rack and in the flames to desecrate or deny the holy book of God".* And yet, if we are to believe Lord Clancarty, it is precisely this holy Church that is opposed to science and to the dissemination of the written word of God!

5. But perhaps Catholics were in dread at least of the original text of the sacred Scriptures, and placed some obstacles in the way of its diffusion. Here, again, we appeal to the testimony of facts. The only editions of the Old Testament which appeared in the original Hebrew language in the fifteenth century, were all printed beneath the shadow of the Inquisition in the Catholic land of Italy. Soncino, near Cremona, in 1488, Naples in 1491, and Brescia in 1494, are the cities to which belongs the glory of thus giving birth to the first editions of the Hebrew text. Bologna, too, was privileged in being the first to publish the Chaldaic paraphrase of Onkelos: its edition appeared in 1482; and for the next two editions, which appeared towards the close of the century, we are indebted to Catholic Portugal.†

As to the Greek text of the New Testament, its first edition was printed in 1514, under the auspices of an illustrious Spanish Franciscan, Cardinal Ximenes. Though the New Testament is only the fifth volume in the great Polyglot of Ximenes, yet it was first of all in order of time, its text being completed on the 10th of January, 1514. Five other editions followed in quick succession, in 1516, 1519, 1522, 1527, 1535, all bearing the name of Erasmus.‡ The only portions of the Greek text of the Old Testament that were printed in the fifteenth century all had their origin in Italy, and bear the date of 1481, 1486, and 1498.

6. It is time, however, to refer to the first great Biblical Polyglots—those vast repertories devised by master minds, and which, presenting in parallel columns the original texts of the Old and New Testaments, together with the various ancient versions, are an incalculable aid in the study of Biblical criticism and in the interpretation of the sacred books. Even in

* Speech of O'Hagan on the trial of F. Petcherine.

† See *Catalogo di opere Ebraiche*, etc., by Gustavo Zaccaria, Fermo, 1863.

‡ Erasmus's edition of 1516 was the first *published* Greek Testament. Its dedication to Leo X., and its publication at the expense of the Archbishop of Canterbury, sufficiently disclose to us the Catholic auspices under which it appeared. In the dedication, which is dated the 1st of February, 1516, Erasmus commemorates the many glories of the house of Medici, and especially the zeal of Pope Leo in promoting religion and literature, and adds: "Quamquam ut ingenue dicam, quid quid hoc est operis videri poterat humilius quam ut ei dicandum esset quo nihil majus habet hic orbis, nisi conveniret, ut quidquid ad religionem instaurandam pertinet haud alii consecratur quam summo religionis principi et eidem assertori". As regards the Archbishop of Canterbury, Erasmus writes of him that he deservedly held the post of *legate* of his Holiness: "Cui meipsum quoque quantus sum debeo non modo universum studii mei proventum".

the publication of these great works Protestants only came to glean where the Catholics had already reaped an abundant harvest. It was the privilege of the illustrious order of St. Dominick to give to the world the first Polyglot edition of a portion of the sacred text. It was entitled "*Psalterium Hebraicum Graecum, Arabicum, et Chaldaicum cum tribus Latinis Interpretationibus et Glossis*". From the dedication we learn that its author was "*Fr. Augustinus Giustiniani ord. Praed. Episcopus Nubiensis*", who inscribes this fruit of his learned labours to the reigning pontiff, Leo X. It was in the Giustiniani palace in Genoa that this Polyglot was printed, under the immediate superintendence of the bishop himself, and from the same city he addressed its dedication to Pope Leo on 1st August, 1516. An extract from this dedicatory letter will best serve to show that the sentiments of the Catholic bishops of the ante-Reformation period were far different from what the Earl of Clancarty would wish us to suppose. It thus begins:

"Scio Pater Beatissime, perlatum ad aures tuas jam diu laborasse nos quo utrumque sacrae legis instrumentum quinque praecipuis linguis in unum redactum corpus ederemus: opus nimirum ut meis viribus impar ita nostrae professioni vel maxime congruens. Nihil enim aequae sacerdoti convenit quam sacrarum litterarum expositio et interpretatio. . . . An vero noster hic labor fructum aliquem sit pariturus in Catholica matre Ecclesia cui ipse digne praesides libuit periculum facere hoc Davidico psalterio quod ex toto opere nunc quasi delibamus tuo dicatum nomini".

The learned linguist, Baptista Fliscus, was requested by Giustiniani to revise the text of the oriental versions, and sending his list of corrections, he prefaces it with the following words:

"Tu vero perge divinum complere negotium et quod Psalterio Davidico tribuisti confer caeteris quoque sacrae Scripturae partibus ut eâ tot nationum auribus accommodatâ invitetur universus orbis ad tantarum rerum notitiam. . . . Tum Leo ipse Pont. Max. cui tu opus ipsum dicasti pro sua erga omnes benignitate et munificentia non deerit tibi quoque in cunctis operi necessariis praesertim adeo utiliter navanti operam ei cujus vices gerit in terris".

Surely such expressions breathe sentiments far different from those of hostility to the dissemination of the genuine text of the Sacred Scriptures.

7. The second and far more important Polyglot was prepared under the guidance and published at the expense of a Franciscan prime minister of Spain, the illustrious Cardinal Ximenes. This great work, which was begun in 1502, was completed only a few weeks before the death of the Cardinal in 1517. When the son

of the printer entered the apartment of Ximenes, bearing the last sheets of the Polyglot, the aged Cardinal exclaimed: "I give thee thanks, O Lord! that thou hast enabled me to bring to the desired end the great work which I undertook". And then turning to those around him, he added: "Of the many arduous duties which I have performed for the benefit of the country, there is nothing on which you ought to congratulate me more than on the completion of this edition of the Bible".* This Polyglot comprises all the books of the Old and New Testaments in their original text, together with various ancient versions. Its expense was wholly defrayed by the Cardinal, who spared no pains to render it as complete as human efforts could effect. His biographer especially commemorates how on one occasion he gave the sum of £2,000 for *seven ancient Hebrew manuscripts* which were made use of in printing the Hebrew text; and the whole expense of the publication amounted to £25,000, which at that period was equivalent to four times that sum at the present day. "He made researches on all sides", writes Hefele, "for manuscripts of the Old and New Testaments, and sometimes was obliged to purchase them at an enormous expense, while others generously hastened to lend them for his use, amongst whom must be mentioned Pope Leo X. This pontiff honoured and revered Ximenes, and still more he loved the fine arts. He therefore generously supported him in the publication of the celebrated Polyglot. In return Ximenes dedicated the work to his Holiness, and in the introduction gave him public thanks in these words: 'Atque ex ipsis exemplaribus quidem, Graeca Sanctitati Tuae debemus, qui ex ista Apostolica Bibliotheca antiquissimos tam Veteris quam Novi Testamenti codices perquam humane ad nos misisti': i.e. 'To your Holiness we are indebted for the Greek manuscripts. You have sent us with the greatest kindness the copies both of the Old and New Testament, the most ancient that the apostolic library possessed'.† In the introductory remarks to the various volumes, the learned editor more than once acquaints us with the motives which impelled him to this gigantic undertaking, and repeats the same expression of gratitude to the reigning pontiff for the kind assistance afforded him. Thus in the prolegomena he writes: "No translation can fully and exactly represent the sense of the original, at least in that language in which our Saviour himself spoke. It is necessary, therefore, as St. Jerome and St. Augustine desired, that we should go back to the origin of the sacred writings, and correct the books of the Old Testament by the Hebrew text, and those of the New Testament by the Greek text. Every theologian should also be able to drink

* Hefele, pag. 157, and Gomez, pag. 38.

† Pag. 140, seq.

of that water 'which springeth up to life eternal', at the fountain-head itself. This is the reason, therefore, why we have ordered the Bible to be printed in the original language with different translations. To accomplish this task we have been obliged to have recourse to the knowledge of the most able philologists, and to make researches in every direction for the best and most ancient Hebrew and Greek manuscripts". Again, in the preface to the New Testament, we read: "Illud lectorem non lateat non quaevis exemplaria impressioni huic archetypa fuisse sed antiquissima emendatissimaque ac tantae praeterea vetustatis ut fidem eis abrogare nefas videatur quae sanctissimus in Christo Pater et Dominus Noster Leo X. Pontifex Max. huic instituto favere cupiens, ex Apostolica Bibliotheca educta misit ad Reverendissimum D. Cardinalem Hispaniae".

Such, then, were the sentiments, such the solicitude, of the reigning Pontiff and of the Franciscan Cardinal in publishing the great *Complutensian Polyglot*—for it is thus it was styled, from the city of *Complutum*, better known by the modern name of *Alcalá*, in which it was printed. Still, if we are to credit the assertion of Lord Clancarty, they were the enemies of science, and opposed to the dissemination of the Word of God! How far more justly was the character of Ximenes appreciated by the two Protestant historians, Robertson and Prescott. The former writes: "The variety, the grandeur, and the success of his schemes, leaves it doubtful whether his sagacity in council, his prudence in conduct, or his boldness in execution, deserve the highest praise". The latter, still more to the point, observes: "The Cardinal's Bible has the merit of being the first successful attempt at a Polyglot version of the Scriptures. . . Nor can we look at it in connection with the age, and the auspices under which it was accomplished, without regarding it as a noble monument of learning, piety, and munificence, which entitles its author to the gratitude of the whole Christian world".*

8. Even these two great works did not suffice for the Catholic Biblical scholars of that age. Another still more perfect Polyglot soon followed the Complutensian edition. It was published at Antwerp in 1569-1572, under the auspices of Philip II. of Spain, and under the superintendence of Cardinal de Spinoza. The most learned men of the age concurred to complete this edition, and amongst its editors are named *Sanctes Pagnini*, *Arias Montanus*, *Raphaelengius*, and others.

9. The Polyglot of Le Jay, published at Paris, though later in point of time, surpassed all preceding editions in magnificence, and is generally reputed one of the most costly and splendid works that ever issued from the press. The booksellers of

* Chap. xxi., pag. 522.

London offered the editor large sums of money, besides other advantageous terms, on condition that it should be called the London Polyglot. This offer, however, was contemptuously received by Le Jay, and this immense work appeared at his own individual expense solely, under Catholic auspices, and for the first time, in addition to the other texts, presented to the world the Samaritan Pentateuch.

10. Now all these great works appeared before a single attempt was made by Protestants to publish a Polyglot Bible; they all appeared under the patronage of the clergy, and show the ever active solicitude of the Catholic Church to promote a true Christian interpretation, and to diffuse an accurate text of the Sacred Scriptures. Even in regard to versions into the various modern languages, Catholics were ever foremost in the field. Of these we will speak on a future day, but we cannot close this article without commemorating another characteristic Biblical work of the ante-Reformation period, which might be justly styled the "*Polyglot of the illiterate*", and which is commonly known by the name of *Biblia Pauperum*. This consisted of a series of prints presenting the facts of prophecy of the Old law, and generally accompanied with the representation of their fulfilment in the facts of the New Testament. Some of the very first xylographic efforts were devoted to diffuse these *Biblia Pauperum*, and several editions appeared in the fifteenth and the beginning of the sixteenth century.* Even before the art of printing was discovered, this ingenious sort of Polyglot, suited to the illiterate, of whatsoever nation they might be, was diffused through the monasteries and Catholic sanctuaries of Europe. It was indeed a tedious labour to achieve such a work with the pen; but for the monks of the middle age such works were a labour of love. It was only in our own day, however, that the existence of such manuscripts has been fully proved. The learned Heider, in his *Christian Typology* (Vienna, 1861), first announced their discovery in the Viennese archives; and in 1863 a complete edition was published by him, aided by Albert Camesina, from a manuscript of the fourteenth century.

ALPHA.

* See Brunet. *Manuel de libraire*, Brux. 1838, tom. 2, pag. 444.

THE SEE OF DOWN AND CONNOR.

The united dioceses of Down and Connor present many themes of special interest to the student of the ecclesiastical history of our island, and have engaged more than any other diocese of Ireland the attention of Irish antiquarians. Suffice it to mention the learned work of Dr. Reeves, entitled *Ecclesiastical Antiquities of Down, etc.*, published in 1847, and presented by the author to the Irish Archaeological Society. Nevertheless, even in this favoured see, the succession of bishops, as published by Ware and Harris, and subsequently adopted, with few variations, by Reeves and Cotton, abounds with errors and anachronisms; and hence, that the reader may learn to receive with caution the statements even of our most esteemed antiquarians when they are unsupported by ancient records, we propose to present a more accurate list of the bishops of this see, from the arrival of the English, down to the close of Elizabeth's reign.

When De Courcy invaded Ulster in 1177, he found the Diocese of Dundalethglas, *i.e.* Down, governed by a Bishop Malachias, who was third in succession from the great St. Malachy. This Bishop subsequently accompanied De Courcy into England, and was instrumental in the donations made by that nobleman to the Abbey of St. Werburga in Chester, and to other religious houses. He died in 1201.

Ralph, Abbot first of Kinloss and afterwards of Melross, in Scotland, was chosen his successor, and was confirmed by Cardinal John de Salerno, legate of Pope Innocent III. in 1202. Having governed this see for eleven years, he had for his successor, in 1213, Bishop Thomas, during whose episcopate many donations were made by Hugh de Lacy to the monastery of Dundalethglas. Matthew Paris records some facts connected with this prelate, and especially his having held an ordination in the great monastery of St. Alban's; he also consecrated there three churchyards, and dedicated an altar to St. Leonard. He died in 1242.

A contest then arose between the abbeys of Down and Bangor as to which belonged the right of electing the bishop of the see. The Abbot of Bangor claimed it as an ancient privilege of that great monastery, whilst on the other hand the Benedictine Monks of Dundalethglas put forward their claim, as constituting the chapter of the Cathedral Church. Rome referred the question to the decision of the Archbishop of Armagh, who, with his suffragans, in 1243, pronounced judgment in favour of the abbey of Down, and this sentence was ratified by Pope Innocent IV., on the 3rd of the Nones of March, 1244—(Theiner, *Monumen. Vat.*, page 42).

Randal (in Latin Ranulfus) was then appointed bishop of this see. He died in 1253, and the chapter of Down chose, without delay, a successor in the person of Thomas Liddell, who is styled in the brief of his appointment *Rector Ecclesiae de Rathlonge, Carnontensis* (a mistake for Connorensis) *Dioecesis*. King Henry III. refused to sanction this election, and nominated Reginald, Archdeacon of Down, to the vacant see. The chapter could not be induced to ratify this nomination; nevertheless, the king issued a writ, commanding the Archbishop of Armagh to consecrate Reginald, who took possession of the see in 1258. The chapter appealed to the tribunal of the successors of St. Peter, and after a long and tedious examination of the whole controversy, judgment was given by Pope Clement IV., in 1265, declaring that Dr. Liddell was the canonically elected bishop, and that the appointment of Reginald had been from the beginning null and void. Reginald submitted with alacrity to the decree of Rome, and was soon after appointed to the Diocese of Cloyne. The Holy See, moreover, was pleased to confirm all the parochial appointments which Reginald had made during the period of his disputed appointment, adding only the clause, that the clergy thus appointed by him should otherwise be free from all canonical impediments, and capable of discharging the functions confided to them. The brief of Pope Clement IV. granting this favour is dated from Perugia, the 30th April, 1265, and begins: "Tuæ devotionis promeretur affectus, ut petitionibus tuis, quantum cum Deo possumus, favorabiliter annuamus"—(*Mon. Vat.*, page 96). Two months later the bull sanctioning the appointment of Dr. Liddell to the See of Down, was published with due solemnity in Viterbo, where the Pontiff then resided. It begins with the statement of the controversy which had deprived that diocese of a chief pastor for so many years, and terminates with the hope that "eadem Dunensis Ecclesia per tuæ circumspectionis industriam salubria in spiritualibus et temporalibus suscipiat incrementa"—(*Ibid.*, page 101). Thus, then, the name of Reginald, which stands so prominent in the lists of Ware, Reeves, and Cotton, must be cancelled from the canonical order of episcopal succession in the See of Down.

In 1276 Dr. Liddell was summoned to his eternal reward, and had for his successor, the same year, Nicholas, who, from being Prior of the Monastery of Down and treasurer of Ulster, was elected bishop by the chapter, and confirmed by Rome. During his episcopate a controversy was carried on, as to the rights of the Archbishop of Armagh whilst performing the visitation of his suffragan sees. Pope Nicholas III., in 1279, commissioned the Bishop of Clonfert to examine into the various allegations which had been made, and authorised him to

cite the Archbishop to Rome, should it be discovered that the visitation of the see had been uncanonically performed. From this letter of the Holy Father it incidentally results that the Archbishop of Armagh had the privilege not only of personally making the visitation of the suffragan episcopal sees, but also, "should any necessity so demand", of deputing a simple clergyman to make similar visitation in particular churches or districts of such sees—(*Mon. Vatic.*, pag. 121).

Dr. Nicholas died in 1304. His successor was Thomas Kittel, pastor of Lesmoghlan, who received possession of the temporalities of the see on the 1st of July, 1305, and died in 1313. The chapter of St. Patrick's, according to their no-longer disputed privilege, made choice of Thomas Bright, prior of the cathedral, who received consecration at the hands of Roland De Jorse, Archbishop of Armagh, in 1314. He was, in 1322, nominated by the Holy See to inquire into the various accusations which had been made against the Primate by the English government and others. He died in 1327, and was buried in his own cathedral of St. Patrick.

Reeves commemorates as his successor John of Baliconingham, rector of Arwhyn, and there is no doubt that this prelate was chosen by the English king, and held for some time possession of the temporalities of the see. However, he never was Bishop of Down. Ralph, or Rodulfus, of Kilmessan, in the diocese of Meath, a Franciscan friar, was appointed by Pope John XXII. on the 12th of December, 1328, and consecrated in Avignon by Bertram, the Cardinal Bishop of Tusculum. Even the English government made no opposition, and he received the temporalities of the see on the 1st of April, 1329. The above pastor of Arwhyn was, however, promoted by the same pontiff to the See of Cork, and when, towards the close of 1329, both bishops petitioned the Holy Father to be allowed to exchange their sees, a letter was addressed from Rome to the Archbishop of Armagh, dated the Nones of January, 1330, empowering him to grant this favour to these bishops, should they persist in desiring it, and should he deem it beneficial to their respective sees—(*Mon. Vatican.*, pag. 249). Stephen Segrave then held the primatial see, and he seems to have judged such an exchange of dioceses inopportune or unnecessary, and hence Bishop Rodulfus continued to hold the See of Down till his death in 1353.

In the first year of Pope Innocent VI. (1353) it was represented that the See of Down was vacant by the death of Rodulfus: "dicta Ecclesia per obitum Rodulphi, qui in partibus illis, Prædecessore nostro vivente, debitum naturæ persolvit"; and hence Gregory, provost of Killala, was appointed bishop on the 29th January, 1353, and was consecrated at Avignon by Car-

dinal Peter, Bishop of Palestrina. The infirm Bishop Rodulfus, however, was not yet deceased, and Gregory was immediately promoted to some titular bishopric. When Rodulfus finally passed to a better world, in August, 1353, the clergy and chapter of Down petitioned to have Richard Calf, who was prior of the monastery, advanced to the vacant see. This petition was readily granted, and the appointment of Dr. Richard was registered on the 2nd of the Nones of December, the same year. A few days later he was consecrated in Avignon, by order of his Holiness, and on the 23rd of December the following beautiful letter was addressed to him by the Holy Father:

“Pridem Dunensi Ecclesia Pastoris solatio destituta, Nos ad personam tuam claris virtutum titulis insignitam nostrae mentis aciem dirigentes, te de fratrum nostrorum consilio eidem Ecclesiae in Episcopum praefecimus et pastorem, curam et administrationem ipsius Ecclesiae tibi in spiritualibus et temporalibus plenarie committendo prout in litteris nostris inde confectis plenius continetur. Cum autem postmodum per ven. fratrem nostrum Petrum Episcopum Botten-tonensem tibi fecerimus apud Sedem Apostolicam munus consecrationis impendi, fraternitati tuae per apostolica scripta mandamus, quatenus apostolicae sedis beneplacitis te conformans, ad praedictam Ecclesiam cum nostrae benedictionis gratia te personaliter conferens, sic te in administratione ipsius, diligenter et sollicite gerere studeas, ut utilis administratoris industriae non immerito gaudeat se commissam, ac famae laudabilis tuae odor ex tuis probabiliter actibus latius diffundatur, et praeter aeternae retributionis praemium nostrae benevolentiae gratiam et favorem exinde uberius consequaris”—(*Mon. Vatic.*, p. 306).

Dr. Richard governed the diocese till his death in 1365. His successor, the Archdeacon William, held the see only three years, and died in August, 1368. Ware and subsequent writers commemorate John Logan as the next bishop. However, the bull of appointment of Richard, prior of the Benedictine monastery of Down, which is dated 19th February, 1369, styles him the immediate successor of William, and thus leaves no room for Dr. Logan. The chapter was unanimous in presenting the name of Richard to the Holy Father, and the proofs which were added “de religionis zelo, litterarumque scientia”, rendered delay unnecessary in appointing him to the vacant see—(*Mon. Vatic.*, p. 332). He ruled the diocese till his death on the 16th of May, 1386. *Joannes Rossensis*, from being prior of the monastery, was next elected by the chapter, and confirmed by the Holy See. He died six years after his consecration, and had for his successor John Dougan, who, in 1394, was translated to this see, not from *Derry*, as Ware imagined, but from the diocese of the Isle of Man, the Latin name for which see, *i.e.* *Sodorensis*, led the

learned author into this error. The Archives of Rome preserve several documents connected with this prelate, some of which were published by my esteemed friend Professor Munch, in his learned notes to the *Chronicle of Man*, edited for the Royal University of Christiania, in 1860. The first letter which we find regarding him is a brief of Urban V., dated January 23rd, 1367, which commences: "Probitatis et virtutum merita super quibus apud nos fidedignorum commendaris testimonio, nos inducunt ut tibi reddamur ad gratiam liberales". It subsequently addresses Dr. Dougan as *Pastor of Camelyn*, in the Diocese of Down, and appoints him Archdeacon of the see, the former Archdeacon, *William*, having been elevated to the episcopacy early in the preceding year. The office of Archdeacon of Down is further described as having attached to it the care of souls, and as usually conferred on persons not belonging to the cathedral chapter. Its annual revenue, too, is described as not exceeding forty marks. Soon after, we find this Archdeacon appointed Apostolic Nuncio for Ireland, and on 13th March, 1369, the privilege was granted to him of choosing as his confessor any member of the secular or regular clergy. The brief according this privilege thus begins: "Benigno sunt tibi illa concedenda favore per quae sicut pie consideras conscientiae pacem et salutem animae, Deo propitio consequi merearis. Hinc est quod nos tuis devotis supplicationibus inclinati tibi Apostolica auctoritate indulgemus ut quamdiu nostri et Ecclesiae Romanae servitiis institeris aliquem idoneum et discretum in tuum possis eligere confessorem, etc." (Dat. Romae ap. S. Petrum, 3^o Id. Martii, Pontif. N. an. septimo).

The Bull appointing John Dougan, Archdeacon of Down, to the See of Man, is dated November 6th, 1374, and addressed to "Joanni electo Sodorensi". It mentions as a chief motive for this appointment, that the clergy and people of Man had earnestly solicited it: "pro quo etiam dilecti filii, clerus civitatis et Dioecesis Sodorensis per eorum patentes litteras nobis super hoc humiliter supplicarunt". The Cardinal who consecrated Dr. Dougan was the celebrated Simon de Langham, who held successively the posts of Prior and Abbot of Westminster, Bishop of London and of Ely, Chancellor of England, Archbishop of Canterbury, Cardinal Priest of S. Prassede, and at the time of which we speak was Cardinal Bishop of Palestrina. Of our prelate, it is recorded in the *Chronicle of Man* that he was elected Bishop on the feast of Corpus Christi, was confirmed by the Pope on the feast of St. Leonard, and was consecrated on St. Catherine's Day. When returning to his diocese he was arrested and thrown into prison in the city of Boulogne, and only after several months was liberated on the payment of a fine of five hundred marks. The motive of this imprisonment has not been recorded. It was

probably in connection with his office of papal Nuncio, for he continued, even when Bishop of Man, to exercise the duties of Nuncio of the Holy See for Ireland—(*Mon. Vatican.* pag. 365: *Munch*, loc. cit. pag. 31). In 1395 Dr. Dougan was, by Bull of Pope Boniface IX., translated to Down. He received many favours from King Henry IV., and on the 16th of September, 1405, we find a commission addressed to him (published by Rymer), authorizing him and Jenico d' Artois to negotiate a peace between the Irish northern chieftains and the "Lord of the Isles". Dr. Dougan died in 1412.

The next Bishop of Down was John Sely, who had hitherto been a Benedictine monk, and prior of the Cathedral of St. Patrick. He governed this diocese from 1413 to 1441, when it was united to the See of Connor. The bishops of both sees had more than once represented to the king and to the Holy See the inadequacy of their respective revenues to support with due decorum the episcopal dignity. On the 29th of July, 1438, a royal decree was published permitting these bishops to sue in Rome for a union of their sees: it states as the motive for granting this permission that both sees, "*uti fidedigna relatione suscepimus, adeo tenues sunt et exiles ut ipsarum neutra in suis fructibus et proventibus decentiae sufficiat Episcopali*". Pope Eugene IV. lent a willing ear to the petition of the Bishops, and no sooner had the Bishop of Down resigned his see than John, Bishop of Connor, was by a special brief constituted at the same time Bishop of Down, and in the following year a papal constitution was published, instituting a real and perpetual union of both sees. Many controversies subsequently arose, especially in regard to the temporalities of the See of Down; Bishop John, however, continued in undisturbed possession of the united dioceses till his death, in 1450, and his successors have ever since retained the title of Bishops of Down and Connor.

The chapter of the united dioceses elected Robert Rochfort to fill the vacant see. He was also strongly recommended to the Holy Father by Primate Mey, who, writing to Pope Nicholas V., on 10th of April, 1451, mentions among his other good qualities that he was "*lingua Anglicana et Hibernicâ facundus*". Pope Nicholas, however, had already chosen another pastor for that fold, and Richard Wolsey, of the order of St. Dominick, was appointed Bishop of Down and Connor by brief of 21st June, 1451. In this brief the see is described as vacated by the demise of "Thomas, last Bishop of the canonically united Dioceses of Down and Connor". It is added that the new bishop, Dr. Wolsey, was a professed member of the order of St. Dominick, remarkable for his zeal, and prudence, and other virtues—(*De Burgo*, pag. 474). He held the see for more than five years, and

had for his successor Thomas, prior of St. Catherine's, Waterford, who was consecrated by Archbishop Mey on the 31st of May, 1456. His Episcopate lasted for thirteen years, and we find a letter of Paul II. addressed to him on the 16th of April, 1469, empowering him to grant to the friars observant of St. Francis some houses which had been abandoned by the conventual branch of the Franciscan order. This beautiful letter thus begins: "Inter caeteros ordines in agro dominico plantatos sacrum ordinem beati Francisci gerentes in visceribus caritatis, ad ea ex pastoralis officio nobis Divina dispensatione commisso libenter intendimus, per quae ordo ipse ad laudem Dei et exaltationem fidei Catholicae ubilibet reforescat"—(*Mon. Vatic.*, page 461).

He was succeeded by *Thadeus*, who was consecrated at Rome, in the Church of St. Mary *Supra Minervam*, on the 10th of September, 1469. His death is registered in the year 1486, and his successor, *Tiberius*, during a long and eventful episcopate, governed this see till his death in 1519. Ware, indeed, supposed that his episcopate continued till *circa an.* 1526; but Reeves discovered an ancient record which describes the see as vacant by our bishop's death in 1519—(*Ec. Antiq.*, page 160).

The historians of the Augustinian order mention a Bishop Thadeus, who seems to have succeeded in 1520, and held the see till 1526. Robert Blyth, a Benedictine and abbot of the monastery of Thorney, in Cambridgeshire, received this diocese *in commendam* by royal privilege in 1526. Dr. Cromer, Archbishop of Armagh, refused to give his sanction to this commendatory jurisdiction, and appointed to various benefices of Down and Connor, assigning as his motive the absence of the bishop, "in remotis agentis sine licentia summi Pontificis aut Metropolitani sui". Dr. Blyth, however, continued to administer the diocese till 1540, when he resigned this charge, and had for his successor Eugene Magennis, who was proclaimed in consistory Bishop of Down and Connor in 1541. This Bishop submitted his Bulls to the crown in 1542, and hence was admitted not only to the temporalities of the see, but received in addition other ecclesiastical benefices. On May 9th, 1543, a further writ of pardon was issued in his favour (see *Morrin*, i. 91); but in all these acts of submission no mention is made of the royal supremacy. The position of his see rendered his submission in temporals too important to the crown to introduce any such embittering clause, and, in fact, the northern chieftains who submitted at the same time were exempted from all reference to religion when professing their allegiance to the government. At all events, no doubt can be entertained of the orthodoxy of this prelate, and in addition to the proofs adduced by other writers,

we may mention the consistorial record for the appointment of his successor, in which the see is described as vacant, not by the apostacy or deposition, but simply as is usual in regard of the Catholic bishops, *per obitum Eugenii Magnissae*.

The precise date of Dr. Eugene's death cannot be fixed with certainty. There is a petition addressed from Carrickfergus to the crown, printed by Shirley (page 132), which is generally supposed to fix the see as vacant in 1563. This petition, however, merely sets forth the desire that, "for the better establishment and countenance of the religion of the Gospel", her Majesty might prefer "some worthy learned man to the Bishopric of Down, a goodly benefice, within the Pale . . . who might with special severity establish order in the Church". No mention is made of the death of Dr. Eugene, or of the vacancy of the see; and the desire of the petitioners to have a Protestant bishop, without mentioning such a vacancy, seems to us rather to be a proof that the orthodox bishop was still living. However, the petition bears no date, and Shirley merely marks it as, "*supposed date, 1563*", under which heading he includes the first month of 1564.

Miler M'Grath, the next bishop, was appointed in consistory of 12th Oct., 1565: "Referente Eminentissimo Cardinali Simonetta, Ecclesiae Dunensi et Connorensi vacanti per obitum Eugenii Magnissae, praefectus fuit fr. Milerius Macra eodem loco Dunii oriundus professus ord. S. Francisci conventualium Presbyter", etc. The appointment of M'Grath had been earnestly opposed by the holy Primate Dr. Creagh, as he himself attests in his depositions made in the Tower of London. Indeed the only recommendation which seems to have been made was from the northern princes, many of whom solicited his appointment to the see, because he was foster-brother of their cherished chieftain, Shane O'Neill. This relationship between O'Neill and M'Grath is expressly mentioned in a Vatican paper, and is the sole key to many documents of the period which hitherto have been an enigma to our ecclesiastical historians. Though M'Grath after a few years embraced a schismatical connection with the Elizabethan government, Rome, through respect for his family, and in hopes that reflection would bring him back from his iniquitous course to the path of truth, delayed sentence of deposition against him till the close of 1578. We make this statement on the authority of a Vatican list of Irish sees, drawn up in 1579 or 1580, which expressly describes the See of Down as vacant, "*per depositionem Milerii ab hac sancta sede factam anno praeterito*".

Donatus O'Gallagher was appointed his successor, being translated from the See of Killala to Down, in the first months of

1580. In less than two years he was summoned to his eternal crown, and on 27th of April, 1582, we find the following entry in the consistorial record: "Cardinalis Senonensis proposuit Ecclesiam Dunensem et Connorensem vacantem per obitum, de persona Cornelii O'Duibenid ord. min. de observantia, præsents in curia". Much might be said of the merits of this great bishop. Whilst as yet a simple religious, he displayed an ardent zeal for the conversion of souls to God. When consecrated bishop, this ardour was increased an hundredfold. More than once he was subjected to the hardships of imprisonment; nevertheless, he lived to witness the triumph of the Irish Church over all the efforts of Elizabeth, and having handed down to more youthful pastors the sacred deposit of faith, his life of devotedness and charity merited for him the martyr's crown, which he happily attained on the 11th of February, 1612.

We must now give a glance at the claims of those whom the Established Church reveres as its first fathers in this ancient see. It suffices merely to state their claims, to discern whether they are to be reckoned amongst the true shepherds of the flock, or amongst those wolves whose mission it is to rend and scatter the sacred fold of Christ.

On the 6th of January, 1565, instructions were sent to the Lord Justice of Ireland to advance James MacCaghwell to the bishopric of Down. It was, however, too perilous an experiment for a nominee of Elizabeth to appear as bishop within the territory of Shane O'Neill; and hence we find Loftus of Armagh, and Brady of Meath, petitioning Sir William Cecil, on 16th May, 1565, to have MacCaghwell provided with some other see, since "he durst not travel to Down through fear of bodily harm"—(Shirley, pag. 192).

For this reason it was not deemed expedient to have MacCaghwell consecrated for the See of Down, and as Dr. Mant, the late Protestant occupant of the see informs us, John Merri-man was its first Protestant bishop (vol. i., pag. 296). He was chaplain to Queen Elizabeth, and in 1568 was consecrated by Lancaster of Armagh, in St. Patrick's, Dublin. As there was already a canonically appointed bishop holding the See of Down, no doubt can be entertained as to the true nature of Dr. Merri-man's mission. He died in 1572, and Queen Elizabeth wrote to the Lord Deputy Sydney, on 6th November, 1572, commanding him "*to prefer one Brown, if he knew no better, to these sees*"—(Harris' Ware, pag. 205). Hugh Allen, however, a colonist of the Ards, was the individual selected by the Lord Deputy, and in the month of November, 1573, he was constituted successor of Dr. Merriman. The canonical bishop, however, still held the see, and Dr. Allen must again be stigmatized as an intruder. On

his translation to Ferns, in 1582, the crown did not even attempt to nominate a Protestant bishop till the year 1593; and Dr. Mant adds that this vacancy shows "a neglect on the part of the government rather to be lamented than explained".

Thus, then, Dr. O'Deveny was not only the canonically appointed bishop, but was for ten years in possession of his see, and engaged in feeding there the flock of Christ, when Edward Edgeworth was nominated by Elizabeth, in 1593, Bishop of Down and Connor. This dignitary, indeed, seems never to have even seen his see; other crown nominees, however, soon followed in rapid succession—John Charldon, in 1596; Robert Humston, in 1602; and John Todd, in 1606, who, as Ware informs us, was, in 1611, deposed for his public immorality and other crimes, and "soon after died in prison in London, of poison, which he had prepared for himself"—(Harris' Ware, pag. 207). The true pastor, Dr. O'Deveny, was all this time at his perilous post, in season and out of season, ruling, by divine authority, the spiritual fold assigned to his charge; and whilst the Protestant nominee was so unhappily terminating his earthly career, the faithful shepherd was in the very same year laying down his life for his flock. We will conclude this hurried sketch with the words of the Four Masters when commemorating the death of this holy bishop: "There was not a Christian in the land of Ireland whose heart did not shudder within him at the terror of the martyrdom which this chaste wise divine, and perfect and truly meek righteous man suffered for the reward of his soul. The faithful of Dublin contended with each other to see which of them should have one of his limbs; and not only of his limbs, but they had fine linen in readiness to prevent his blood from falling to the ground, for they were convinced that he was one of the holy martyrs of the Lord"—(iii. p. 2,371).

DR. COLENZO AND THE OLD TESTAMENT.

NO. I.

The Pentateuch and Book of Joshua Critically Examined. By the RIGHT REV. JOHN WILLIAM COLENZO, D.D., Bishop of Natal. London: Longman and Co., 1862-64.

For three hundred years the Catholic Church has been denounced as the enemy of the Bible. This cry was first raised by Luther; it was taken up by Protestant sects of every denomination; it resounded through Germany, through France,

through England; it passed from generation to generation; even at the present day its echoes are still ringing in our ears. No defence would be admitted; no arguments would be heard. The calumny, when once disseminated, was received by the enemies of the Church as a fact so patent, so elementary, that any inquiry would be superfluous, any proof unnecessary. It was taught by the preacher in his pulpit, by the divine in his writings, by the pedagogue in his school. Little children learned it on their mothers' knee; young men found it interwoven with history and romance; old men clung to it as a truth impressed upon their minds in tender infancy, and confirmed in the riper years of manhood.

Meanwhile we were told that the Bible had found a home and a refuge in the heart of the Protestant Church. From the Bible, as from a pure fountain, the Protestant drank in the refreshing waters of divine faith; in the Bible he discovered a sure antidote against the idolatry and superstitions of Popery. To the Protestant, therefore, the Bible became an object of that religious veneration which was due to its sacred character. Not alone did he receive its doctrine, its history, its facts of every kind, but every word, every syllable, every letter, he regarded as stamped with the impress of Eternal Truth.

But a great change seems to be now impending, and has, indeed, already commenced. The teaching of the first Reformers is forgotten, or neglected, by their disciples. The Bible has lost its charm. As Protestantism has advanced in years it has increased in boldness. The same spirit which three centuries ago *protested* against the authority of the Pope, rises up to-day to *protest* against the authority of the Bible. And once again it devolves on the Catholic Church to defend that sacred book, which has been preserved to the world by the blood of her martyrs, and illustrated by the eloquence of her confessors and her doctors.

As in the great revolt of the sixteenth century, so likewise in our time, the first murmurs of rebellion are heard in Germany. It is there that the spirit of free inquiry is first let loose; it is there that the Bible is first suspected and brought to trial. The various human sciences are, in turn, summoned as witnesses against it. It is hastily judged and rashly condemned. Little heed is paid to the venerable antiquity of the book, to the consent of all civilized nations, to the voice of immemorial tradition. True it is that the simple story of the Hebrew lawgiver contains a more profound wisdom than the proudest productions of Greek and Roman philosophy. True it is that, when the whole world was buried in darkness and error, it gave to man a religion which alone was pure and bright and holy. True it is that for ages it

has withstood unshaken the attacks of hostile criticism. Yet must we now abandon it for ever as false and delusive, because, forsooth, it seems to clash with the scarcely intelligible babblings of infant sciences.

The contagion of these principles has, within the last few years, reached the shores of England. They seem to touch a secret chord of sympathy in the Protestant bosom. They have met with a ready welcome from the press. They have penetrated into the hallowed solitudes of the universities. And now, to the glory of free-thinkers and the shame of all orthodox believers, they have duly taken their place on the episcopal bench.

Amongst the advocates of the new opinion in England, there is none more popular in his style, none more plausible in his arguments, none more earnest in the cause, than John William Colenso, Protestant Bishop of Natal. Distinguished among his clerical brethren for his eminent skill in figures, he became, some few years ago, the chosen candidate for the see over which he now presides. He set out for his new mission armed with the Bible, and full of zeal for the conversion of the Zulus. His first thought was to make himself master of their tongue, and then to give them a translation of the Bible. While engaged in this latter task, he is asked by a "simple-minded but intelligent native, 'Is all that true?' 'Do you really believe that all this happened thus?'"—(Part I. Preface, p. vii.). This very captious and subtle question seems to have taken the bishop by surprise. He is led to reflect and to examine; and the result of his labours is laid before us in the book to which, for a brief space, we invite the attention of our readers.

The position assumed by Dr. Colenso is simply this:—That the traditional reverence with which the Bible has hitherto been received, is no reason why it should not be submitted to the test of critical and scientific investigation: that he has himself applied that test to the Pentateuch and the Book of Josue: that by that test he has proved the leading facts in both these books to be false: that the narrative, in general, cannot be regarded otherwise than as fabulous and legendary; nay, that, even as a fable, it is inconsistent, impossible, and self-contradictory. So much for those parts of the Bible to which the bishop's researches have hitherto extended. He means to proceed with his studies in the same spirit through the rest of the sacred books; and he is quite prepared for any consequences to which these studies may lead him.

Such is the general scope and character of a work which we cannot but regard as one of the most remarkable productions of the age. It has gained for its author a wide-spread celebrity. His ingenious arguments are discussed in every literary circle;

they find an honoured place in our own periodical press; they are not unknown on 'change; and even in our clubs they have been for a time the topic of the day. It is meet, therefore, that a Catholic should be furnished with the means of defence, and thus, in the language of St. Peter, be "ever ready to give a reason of the hope which is in him".

But what an arduous task this would seem even to the most learned; how utterly beyond the reach of the simple and lowly! Here is an able and accomplished scholar, who presses into his service Hebrew, and Greek, and statistics, and history, and books of travels. These are formidable weapons, which few possess, and fewer still are skilled to use. Yet we need not, therefore, shrink from the encounter. The Catholic Church has provided a defence for all; for the unlettered mechanic, no less than the learned theologian. The one may take shelter beneath the protecting shield of an infallible authority; the other need not fear to venture into the open field, and meet the foe upon his own ground and with his own weapons.

Every Catholic firmly believes that, in virtue of a divine promise, the Church is preserved free from all error in her teaching. Now, on the subject before us, the Church has pronounced her judgment in clear and simple words. In the Council of Trent it is defined that "God is the author of all the books of the Old and of the New Testament"—(*sessio quarta*). And, surely, it would be nothing short of blasphemy to ascribe to God such a book as the Bible would be in the theory of Dr. Colenso. Therefore, that theory cannot be true, and the arguments by which it is supported must be false and delusive.

It may be that the unlettered Catholic cannot cope with these arguments in detail; cannot tell whether it is that the facts are untrue, or that the logic is unsound. But he well knows that the grace of faith was meant for all, though all have not the learning or the power to unravel the sophistry of error. He may, therefore, in safety cling fast to that Church which is "the pillar and the ground of Truth", and pass by unheeded the eloquence and the subtlety of those who would fain draw him into the arena of controversy. Conscious that he has truth upon his side, he has nothing to fear from the progress of human learning. New sciences may, in their infant struggles, seem for a time to clash with that Revelation which, in God's design, they were meant to confirm, to illustrate, and to adorn. But he may calmly await the issue of the conflict, with a firm conviction that, in the end, the cause of truth must triumph; that, when proof shall have taken the place of conjecture, when theories shall have been tested by facts, when doubt and uncertainty shall have been dispelled by new discoveries, science will then prove to be, as

she has ever been, not the enemy of religion, but her friend and faithful ally.

It is not fit, however, that all should remain idle spectators of the struggle between science and Revelation. There are many whose intellectual acquirements, and whose opportunities, will permit them to gird on their armour, and to go forth to battle in the cause of truth. The rich treasures of learning and science which they have amassed cannot be better employed, than for the ornament and defence of the Church of God. Such men, if we may borrow a beautiful figure from the early Fathers, are like the Hebrews of old, who, having carried away the precious spoils of Egypt, laid them, with a profuse generosity, at the feet of Moses for the service of the Tabernacle. As for ourselves, we are sensible that, from our scanty means, we have little to offer. But, in the temple of God, each one may contribute according to the measure of his abilities. While others, therefore, bring their gold, and their silver, and their precious stones, we may humbly venture to make our simple offering at least of hair and skins.*

We do not mean to examine in detail all the views of Dr. Colenso, nor to refute all his arguments. Such a task would trespass too much on our limited space, and perhaps we may add also, on the patience of our readers. It will be more satisfactory to select a few examples, which may fairly represent the general tone of his book and the peculiar character of his reasoning. He is undoubtedly an agreeable and a plausible writer. His style is graceful and simple; his logic is homely and forcible; his manner is frank and earnest. Above all, he possesses that peculiar tact of a clever and experienced advocate,—when his cause is weak he can disguise its weakness; when it is strong he knows how to exhibit its strength with clearness and vigour. Yet we hope to satisfy our readers that his arguments cannot stand the test of rigid scrutiny. They may indeed attract and amuse that numerous class which is ever in search of what is novel and startling; they may bewilder and perplex the superficial and careless reader; they may even bring conviction to the minds of many who hold the gift of faith with an infirm grasp, and who, in the words of the Apostle, are “carried about by every wind of doctrine”. But when submitted to a minute and careful analysis, they will be found to be made up, for the most part, of false assumptions and unsound reasoning.

Let us, in the first place, clearly understand what is the issue we are called upon to discuss. It must be remembered that we have the most convincing, unanswerable proofs that the Pentateuch is a trustworthy history; nay, more, that it is the Word of

* St. Jerome, *Prologus Galeatus*.

Eternal Truth. These proofs have for ages stood the test of critical inquiry, and have been accepted as valid by the great bulk of the civilized world. They are not impugned by Dr. Colenso; they are left unshaken, untouched. But he says the history cannot be true, for it contains "many absolute impossibilities", and "a series of manifest contradictions and inconsistencies"—(Part i. p. 11).

Now we certainly admit that if any history relate as a fact that which is *absolutely impossible*, or if it relate two facts which are *manifestly inconsistent* with each other, it is so far untrue. And if these impossibilities and contradictions are of frequent occurrence, it must forfeit the character of a truthful narrative. But it would be a great mistake to reject as impossibilities those facts which we are simply unable to explain. It often happens that we cannot tell *how* an event took place, though we are quite sure that it *did* take place. No one, for example, has ventured to explain *how* Franz Müller made his escape from the railway carriage on the evening that he murdered Mr. Briggs; and yet all must admit that he *did* escape. When a fact is established by indisputable proof, we must accept that fact, even though we may not be able to point out the means by which it was accomplished. This is a principle so simple and plain that our readers may, perhaps, wonder why we stop to enforce it so strongly. We can only say in reply, that, plain and simple though it is, this principle is often overlooked by Dr. Colenso, as the sequel of our paper will show.

Again, while we reject as false what is *absolutely impossible*, we must not regard as *impossible* what is only *improbable*. Every one is familiar with the common axiom, that it is *very probable* a great many *improbable* things will come to pass. History abounds with examples to confirm the truth of this saying. Take, for instance, the exploits of the first Napoleon, or the career of his nephew, the present Emperor of the French, or the vicissitudes of the ill-fated Louis Philippe. Here the history of a single country, and for a very short period, presents to us a tissue of startling improbabilities. And yet, we all accept the leading facts of that history, because the evidence by which they are established is convincing and overwhelming. Now, the evidence in support of the Pentateuch is of the same character, and of equal weight. Hence, nothing less than an "absolute impossibility", "a manifest contradiction", can at all shake our belief in the truth of the story. If Dr. Colenso prove that such impossibilities and contradictions are to be found in the Pentateuch, he has established his point; if he fail in this, he has done nothing.

The first charge against the historical accuracy of the Bible

which we propose to examine, is found in chap. ix. part i. of Dr. Colenso's work. We shall let the author speak for himself:—

“‘*The children of Israel went up harnessed out of the land of Egypt*’—(*Ex.*, xiii. 18).

“The word *הַמִּשְׁתָּהוּ*, which is here rendered ‘harnessed’, appears to mean ‘armed’, or, ‘in battle array’, in all the other passages where it occurs. * * * It is, however, inconceivable that these down-trodden, oppressed people should have been allowed by Pharaoh to possess arms, so as to turn out at a moment’s notice six hundred thousand armed men. If such a mighty host—nearly nine times as great as the whole of Wellington’s army at Waterloo—had had arms in their hands, would they not have risen long ago for their liberty, or, at all events, would there have been no danger of their rising? * * Are we to suppose, then, that the Israelites acquired their arms by ‘borrowing’ on the night of the Exodus? Nothing whatever is said of this, and the idea itself is an extravagant one. But, if even in this, or any other way, they had come to be possessed of arms, is it conceivable that six hundred thousand armed men, in the prime of life, would have cried out in panic terror, ‘sore afraid’ (*Ex.*, xiv. 10), when they saw that they were being pursued?”—(pp. 48, 49).

He afterwards proceeds to argue on other grounds that, according to the Scripture narrative, the Israelites must have been possessed of arms when they went up out of Egypt:—

“Besides, if they did not take it with them out of Egypt, where did they get the armour with which, about a month afterwards, they fought the Amalekites (*Ex.*, xvii. 8–13), and ‘discomfited them with the edge of the sword’? It may, perhaps, be said that they had stripped the Egyptians whom they ‘saw lying dead upon the sea-shore’ (*Ex.*, xiv. 30). And so writes Josephus (*Ant.*, ii. 16, 6):—‘On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds assisting it. And he conjectured that this, also, happened by Divine Providence, that so they might not be destitute of weapons’. * * The Bible story, however, says nothing about this stripping of the dead, as surely it must have done if it really took place. * * * And even this supposition will not do away with the fact that the stubborn word *הַמִּשְׁתָּהוּ* exists in the text before us. Besides, we must suppose that the *whole body* of six hundred thousand warriors were armed when they were numbered (*N.*, i. 3) under Sinai. They possessed arms, surely, at that time, according to the story. How did they get them unless they took them out of Egypt?

“If, then, the historical veracity of this part of the Pentateuch is to be maintained, we must believe that six hundred thousand armed men (though it is inconceivable how they obtained their arms), had, by reason of their long servitude, become so debased and inhuman in their cowardice (and yet they fought bravely enough with Amalek

a month afterwards), that they could not strike a single blow for their wives and children, if not for their own lives and liberties, but could only weakly wail and murmur against Moses, saying: 'It had been better for us to serve the Egyptians than that we should die in the wilderness' (*Ex.*, xiv. 12)"—(pp. 50, 51.)

The substance of this objection may be compressed into a few words. It is stated in the Pentateuch that the Israelites went up *armed* out of Egypt. Furthermore it is stated that the number of armed men among them was 600,000. But these statements are utterly inconsistent with other facts contained in the same book. Therefore the narrative cannot be regarded as historically true.

To estimate the value of this argument, it will be necessary to inquire if Dr. Colenso has proved that these two statements are really to be found in the Pentateuch. We maintain that he has not. For the first, he appeals to the words of *Exodus*, xiii. 18: "The children of Israel went up harnessed out of the land of Egypt". This text is indeed conclusive, if it be shown that the Hebrew word חֲמֻשִׁים (*Chamushim*), which is here translated *harnessed*, must mean *armed*, and can mean nothing else. But has Dr. Colenso adduced any satisfactory evidence to establish this point, so essential to his argument? Far from it. In the whole Hebrew language there is not a single word of which the meaning is more uncertain. It occurs but four times in the Old Testament, and never later than in the Book of Judges. We must, therefore, be content to conjecture its meaning partly from its etymology, partly from the authority of early versions, and partly from the context of those passages in which it is found. We do not, however, mean to inflict upon our readers the dry details of a philological discussion. Nor could we presume to set up our own judgment in these matters against the opinion of Dr. Colenso. It will be less tedious, and more satisfactory, to appeal to the authority of those who have made the Hebrew language the subject of their special study, and who have availed themselves of all the means which the science of philology can supply, to determine the precise signification of every word in the Bible.

It is quite clear, notwithstanding the ingenious shifts of Dr. Colenso, that the authors of the English Protestant version regarded the word חֲמֻשִׁים (*Chamushim*) as one of obscure and doubtful meaning. In the text it is here rendered *harnessed*, and elsewhere (*Jos.*, i. 14; *Jud.*, vii. 11) *armed*. But in the margin a very different idea is suggested,—“by five in a rank”, “marshalled by five”. The Septuagint is by far the oldest translation we possess of the Hebrew text. It dates almost from a time when the Hebrew was still a spoken language; and there-

fore the biblical scholars by whom it was produced must have enjoyed many advantages, which all the learning and research of modern times cannot supply. No one, certainly, will maintain that, if the meaning of an important Hebrew word were clear and certain, that meaning could have remained unknown to the authors of this celebrated version. Yet the seventy interpreters appear to have been curiously perplexed about the very word on which Dr. Colenso is so flippant and so confident. Four times it occurs in the text, and each time we find a different translation. Nay, of the four translations, not one corresponds with the translation of Dr. Colenso. First it is rendered *in the fifth generation*—πέμπτη δὲ γενεά (*Ex.*, xiii. 18). Next, *girt as for a journey*—εὐζωνοί (*Jos.*, i. 14). Then, *prepared, furnished*—δieskeuasmenoi (*Jos.*, iv. 12). And in the fourth place it is translated *of the fifty*—τῶν πεντήκοντα (*Jud.*, vii. 11).

Perhaps, however, Dr. Colenso would appeal to the authority of modern Hebrew scholars. If so, we can assure him he would appeal in vain. Amongst lexicographers we may refer to GESENIUS. Under the root שָׁמַח (Chamash) we find the following explanation:—"Hence, part. pass. plur. שָׁמְחִים (a word the etymology of which has long been sought for) *i.e. the eager, active, brave, ready prepared for fighting*". Again, ROSENMÜLLER in his Commentary, though he does not reject *armati*, seems to prefer the interpretation generally adopted by the Jews, and supported by the authority of their paraphrasts. Here are his words: "Nec igitur rejiciendum, quod Hebraei שָׁמְחִים *ad quintam costam*;—*i.e. circa lumbos accinctos proprie significare dicunt, et hoc Exodi loco Israelitas dici exiisse expeditos et accinctos paratosque omnibus ad iter necessariis. Quod ipsum expresserunt Onkelos et duo reliqui Chaldaei paraphrastae*", etc.

It would be easy to cite a host of distinguished authorities unfavourable to Dr. Colenso's interpretation. But we may well be content with these two. They certainly deserve a place in the very foremost rank of Hebrew scholars. Moreover, their testimony on the present question is above all suspicion; for it is well known that they share largely in the opinions of Dr. Colenso and his school. Nothing, therefore, could be farther from their purpose than to sacrifice the principles of philology with a view to defend the historical accuracy of the Bible. We beg to remind our readers that we express no opinion as regards the genuine meaning of this disputed word. Our position is simply this: Dr. Colenso's argument is *totally devoid of foundation* unless he *prove* that the word must mean *armed men*; and we maintain that he has utterly failed to do so; that, after all he has written, the meaning of the word still remains uncertain.

He attempts, however, to support his opinion by a fact re-

corded in the Pentateuch itself: "If they did not take it with them out of Egypt, where did they get the armour, with which, about a month afterwards, they fought the Amalekites (*Ex.*, xvii. 8-13), and 'discomfited them with the edge of the sword'?" Dr. Colenso undertakes to prove that the Israelites are represented by Moses to have gone up *armed* out of Egypt. And here is his proof. If they did not bring the arms with them, where did they get them afterwards? That is to say, after the lapse of thirty-three centuries, when we have nothing to assist us but the very brief and summary narrative of Moses, he asks us to explain in what way the Israelites were supplied with arms. And if, with such scanty means of information, we cannot tell him *how* that fact took place, he infers that it was therefore *impossible*. Such is the flimsy reasoning by which he vainly hopes to shake the foundations of Christian faith.

It seems to us that nothing could be more satisfactory than the explanation suggested by Josephus, to whom Dr. Colenso has himself referred. But such conjectures, however probable in themselves, and well supported by authority, are unnecessary for our purpose. It is not for us to explain *how* the facts actually occurred, but for our adversary to make good his assertion, that they are *absolute impossibilities* or *manifest contradictions*.

If the first assumption in Dr. Colenso's argument is uncertain, the second is manifestly false. He maintains that, not only are the Israelites said to have been *armed*, but that they are represented as having 600,000 armed men. It is the existence of *such a mighty host—nearly nine times as great as the whole of Wellington's army at Waterloo—with arms in their hands*, that seems to him irreconcilable with the condition of a *down-trodden, oppressed people*. It is because the children of Israel had 600,000 *armed men in the prime of life* that he cannot conceive it possible they would have *cried out in panic terror "sore afraid"*.

Now let us grant, for a moment, the point which we have just been disputing, and let us suppose Moses explicitly to declare that the children of Israel went up armed out of Egypt. Would this statement convey that there were 600,000 armed men? We know, indeed, that this was the number of the adult male population. But when we say that a people is armed, we do not mean that every man of twenty years old and upwards is under arms. Within the last two years how often have we heard it said that the Poles were armed against Russia? And yet the number of Poles actually bearing arms was not one-twentieth part of the adult male population. Just in the same way, if it were said that the Israelites were armed, we should understand nothing more than that a certain proportion of the people was armed for the protection of the whole. It would, then, be no

matter for surprise that such a collection of armed men, without organisation, without training, should be struck with terror at the sight of the numerous and well-disciplined troops of Pharaoh, fully equipped, and provided with horses and chariots and all the accoutrements of war.

Dr. Colenso, as if anticipating this reply, next appeals to the Book of Numbers: "Besides, we must suppose that the *whole body* of 600,000 warriors were armed, when they were numbered (*Num.*, i. 3.) under Sinai. They possessed arms, surely, at that time, according to the story". Here we join issue with the bishop on two points. First, he insinuates that Moses makes mention somewhere of 600,000 *warriors*. Secondly, he asserts that, *according to the story*, all these warriors *possessed arms*. Now we challenge him to produce a single text from the Pentateuch in which there occurs any mention of 600,000 *warriors*. We are told that the Israelites numbered 600,000 *men* of twenty years old and upward. But where are these men called *warriors*? And again, where is it said that all *possessed arms*? These are points which certainly demand clear and unmistakable evidence. It would be a fact unparalleled in history that every single man over twenty years of age, in the entire nation, should have been a *soldier fully equipped for war*. Our author tells us, indeed, that *we must suppose* they were armed; that they *possessed arms, surely*, at that time. But when we look for his proofs, we find nothing but a naked reference to the third verse in the first chapter in Numbers.

Let us then look into this passage, and see if it corroborates the assertion of Dr. Colenso. Here is the text as we find it in the English Protestant version, to which we must suppose the bishop to have referred:—"Take ye the sum of all the congregation of the children of Israel * * from twenty years old and upward, all that are able to go forth to war in Israel"—(*Numbers*, i. 2, 3). The people were numbered accordingly by Moses and Aaron, and the result is given to us in the same chapter:—"So were all those that were numbered of the children of Israel * * from twenty years old and upward, all that were able to go forth to war in Israel; even all that were numbered were six hundred thousand and three thousand and five hundred and fifty"—(v. 45, 46). If we are to rely upon this version, it is clear that Moses does not say there were 600,000 *warriors*, nor 600,000 men *possessed of arms*, nor 600,000 men that *went to war*, but, simply, 600,000 men *fit* to go to war,—in other words, 600,000 men in the prime of life.

But perhaps Dr Colenso would prefer to be judged by the authority of the Hebrew text. Those who were numbered are described by the words כָּל־יֹצֵאֵי־צֹבָא (kol yotzei tzaba)—*every*

one going forth to the host. In the opinion of Dr. Colenso this must mean every one belonging to the army—every *armed warrior*. Let us see if this interpretation is borne out by the use of the same phrase in other passages. We find it prescribed (*Numbers*, viii. 25) that at the age of fifty the Levites shall return from the *host* (סִבָּא—*tzaba*) of the service". Now, it is well known that the Levites were not permitted to serve in the army. Therefore, the word *host* (סִבָּא) does not here mean the *army*, but, as all commentators explain it, the body of Levites engaged in the active service of the Tabernacle. Again, we read (*Gen.* ii. 1). "The heavens and the earth were finished, and all the *host* (סִבָּא) of them". In this passage the word manifestly refers to the works of the creation which had just been completed. It is also frequently applied by the prophets to the heavenly bodies,* and to the choirs of angels.† This word, therefore, in its primary sense, would seem to represent a collection of men or things *marshalled in order*. Frequently, indeed, and most fitly, it was used to designate an army; but we deny that it was employed exclusively in that signification.

If, then, we seek to ascertain its exact meaning in the first chapter of *Numbers*, we must examine the context in which it is found, and the circumstances to which it refers. Moses is commanded by God to number the people, and the way in which he executed that command is accurately described. There is not a word, in this, or the following chapters, about soldiers, or arms, or warfare. The object of the census was simply to distribute the people of Israel, according to their tribes and families, around the Tabernacle which stood in the midst of the camp. The position of each tribe was clearly defined, with a view to the preservation of strict order and regularity. May we not, then, fairly infer that by the *host* is here meant the whole people of Israel *marshalled*, as they were, *in order* around the Tabernacle? It is probable that those only were numbered who were responsible members of the community, that is to say, all the fathers of families.

We conclude that the argument of Dr. Colenso fails to establish any inconsistency in the sacred narrative: first, because it is quite uncertain that the Israelites are said to have been *armed*; secondly, because it is simply false that they are represented to have had 600,000 *armed warriors*.

Our readers will perhaps be disappointed to find that they have reached the end of our paper, and that out of the many objections of Dr. Colenso, we have answered but one. We con-

* *Isaias*, xxxiv. 4. *Id.*, xl. 26. *Id.*, xlv. 12. *Jer.*, xxxiii. 22. *Dan.*, viii. 10.

† *Ps.*, cxlviii. 2. *III. Kings*, xxii. 19. *II. Paral.*, xviii. 18.

fess, indeed, we have done but little. Yet it is something if we have parried even a single blow that was aimed at the Ark of God. It is something if we have struck down even one of that daring and defiant host with which Dr. Colenso has essayed to storm the citadel of truth.

LITURGICAL QUESTIONS.

From among the many questions with which we have been favoured, our space allows us to attend in this number only to the following. For the others we shall find place next month.

I.

1°. Can *black* or *violet* vestments be used *indifferently* at *Requiem* Masses, as stated in the *Ceremonial* of Baldeschi, edited by Vavaseur? (page 14), *Paris*, 1859.

2°. "Rubrica de coloribus paramentorum non est praeceptiva, sed directiva, unde non inducit rigorosam obligationem; quia praeceptum S. Pii V. latum in bulla missalis, ex quo rubricae vim obligandi habent, non se extendit ad hanc rubricam de coloribus". Ferraris, *in voc.* Paramenta Sacra.

Can a priest, therefore, use at *Requiem* Masses vestments of any colour, when, on any occasion, the number of priests to celebrate are many, and the black or violet vestments few? Can we conclude that, in such circumstances, the obligation of the rubric ceases?

3°. Must the *ciborium* containing particles to be consecrated, be placed not merely on the corporal, but also on the altar stone? What is to be done when the altar-stone is too small to contain the chalice and large host? Can the ciborium be placed outside the stone, or should the particles be taken from the ciborium and arranged on the corporal, so as to rest on the altar-stone?

In reply to the first question, we beg to state that black or violet vestments, in our opinion, cannot be used indiscriminately. The Rubric of the Missal clearly lays down that black vestments are to be used, and we are not aware of any authoritative decree stating the general principle that one or the other can be used at discretion. The custom, no doubt, has been introduced of using the violet colour in many places; but in several instances this was done and sanctioned by authority, through a necessity which would justify a departure from the Rubric, inasmuch as there might not be a supply of black vestments; in other instances, it may have been done in consequence of the opinion

gradually gaining ground that black or violet could be used indifferently. It appears to us more correct to say, that in case of necessity the violet can be used without much difficulty.

But our reverend correspondent gives, as his authority, the *Ceremonial* of Baldeschi, edited by Vavaseur, 1859. We have consulted this author, and we find that he refers the reader to the *Ordo Divini Officii*, Roma. In this ordo it is stated that the colour in Missa Defunctorum is niger vel violaceus. And the following note is appended: "S. R. C. Ann. 1670. 21 Jun. v. Cardellini in Nota ad quaest. 3. Decret. 4440. Cujus tamen coloris (violacei) parvus admodum erit usus, et fortasse solum in aliquali necessitate; sic Cavalieri". The decree of the Sacred Congregation of Rites here referred to, is as follows: Oritana—"Sacra Congregatio censuit servandum esse decretum vicarii in Ecclesia Cathedrali ne in posterum celebrentur Missae defunctorum nisi cum colore nigro vel saltem violaceo Hoc die 21 Junii, 1670".

The word *saltem* appears to us not to allow the indiscriminate use of black or violet, but rather the use of the violet, when the black vestments are not at hand.

It may not be out of place to observe here, that there are two decrees of the Sacred Congregation of Indulgences which illustrate this subject.

Dub. 1. "Utrum qui privilegium habet personale pro quatuor Missis in hebdomadis singulis debeat cum paramentis coloris nigri celebrare diebus non impeditis ut possit indulgentiam Plenariam pro Animabus Defunctorum lucrari?"

Dub. 2. "Utrum qui celebrat in Altari Privilegiato pro singulis diebus debeat semper uti paramentis nigris diebus non impeditis ut indulgentiam Privilegii consequatur?"

"Ad primum dubium resp. Affirmative. Ad secundum pariter ut in primo.

"Ita decrevit sub die 11 Aprilis, 1840".

From these two decrees it is quite clear that it is indispensable for a priest to celebrate in black vestments on the days allowed, of course, in order to gain the plenary indulgence, *ut possit indulgentiam plenariam pro animabus defunctorum lucrari*. If the black or violet could be used indifferently, there exists no reason for confining this important privilege of a plenary indulgence to a Requiem Mass said in black vestments. We are of opinion, therefore, that, as a general rule, the black vestments are to be used, and the violet only *ex aliquali necessitate*, as has been remarked in a directory which we have before us. We must, however, observe that in the *Caeremoniale Episcoporum* it is stated that the bishop assisting at a Requiem Mass can use a

black or violet cope: "Si Episcopus noluerit celebrare, sed hujusmodi missae pro defunctis per alium celebratae interesse eadem norma in omnibus servabitur, quae expressa est in capite praecedenti; ipse vero Episcopus cum cappa, vel cum pluviali nigro seu violaceo facta confessione cum celebrante ibit cum suis assistantibus ad sedem suam"—*Caeremoniale Episcoporum*, libro 2º, cap. 12, no. i.

This, however, only applies to the bishop.

Again, the *Caeremoniale*, in the same book, chapter 25th, no. vi., treating of the function of Good Friday, says: "Episcopus et omnes utuntur paramentis nigris si haberi possint et deficientibus nigris coloris violacei".

We now come to the second question, and in our answer we shall probably have to make some observations closely connected with the subject matter of the first question. We hold that the rubric de coloribus paramentorum is *praeceptiva*. There are two decrees of the Sacred Congregation of Rites bearing on this subject.

1. "Inter postulata a Reverendissimo Episcopo Vicen. in visitatione ad Limina transmissa unum extat, quo ipse jure conqueritur de confusione colorum in paramentis sacrosancto Missae sacrificio, aliisque functionibus deservientibus, quae etiamsi sacris ritibus opposita in dicta tamen civitate et in ceteris Episcopatus Ecclesiis conspicitur. Huic propterea abusui providere, imo de medio tollere volens, humillime supplicavit idem Episcopus pro opportuno remedio. Et Sac. Rituum Congregatio in ordinario coetu ad Vaticanum coacto respondendum censuit *Serventur omnino rubricae generales*: facta tamen potestate Episcopo indulgendi ut in Ecclesiis pauperibus permittat illis uti donec consumantur". 19 Decemb., 1829. in Vicen.

2. "Potestne continuari usus illarum Ecclesiarum quae pro colore tam albo, quam rubro, viridi et violaceo utuntur paramentis flavi coloris vel mixtis diversis coloribus, praesertim si colores a rubrica praescripti in floribus reperiantur? Resp. Servetur strictim Rubrica quoad colorem indumentorum, 12 Nov., 1831. Marsor. ad dub. 54. Vide *Manuale Decretorum S. Rituum Congregationis*".

In these two decrees, the observance of the Rubric with regard to the colour of the vestments is prescribed, "*servetur strictim Rubrica quoad colorem indumentorum*". Such a form of words appears to us inconsistent with the opinion that the said rubric is merely *directiva*.

We may also observe that even the use of many colours, or rather the mixture of them, is laid down as an abuse to be abolished, and power is granted to the bishop to allow the use of such vestments in *poor churches* until they shall be no longer fit for use. If it be an abuse to use many colours, how much greater the abuse if a colour be used quite opposed to the rubric! It

therefore seems to us that the opinion of Ferraris is at variance with what the Sacred Congregation of Rites lays down on this subject. He holds that the bull of St. Pius V., "*non se extendit ad hanc rubricam de coloribus*", and the Congregation of Rites says, "*servetur strictim Rubrica quoad colorem indumentorum*". Indeed we must say that all discussion appears to us to be set aside on this point by these decrees, particularly if we keep in view a decree of the Sacred Congregation of Rites dated 23rd May, 1846, which was afterwards approved and confirmed by the present Pope on the 17th July, 1848, and which is as follows: "Decreta a Sacra Congregatione emanata et responsiones quaecumque ab ipsa propositis dubiis scripto formiter editae, eandem habeant auctoritatem, ac si immediate ab ipso summo Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio Sanctitati Suae". We hold, therefore, that the rubric is *praeceptiva*, and ought not to be departed from unless in such cases where a real necessity would warrant us to do so; and we may add that we would not consider it lawful to use white vestments in a Requiem Mass, inasmuch as we cannot conceive what necessity could turn up to justify such a departure from the rubric. Much better would it be, in such a case, to say the Mass of the day occurring, or some other votive Mass.

With regard to the third question, we beg to say that the ciborium or particles ought to be placed on the altar-stone, and that not only during the consecration, but to the communion. The chalice and host must be placed on it, according to the rubric of the missal, and we see no reason why the same thing is not to be done with the small particles which are to be consecrated. St. Alphonsus Liguori is clearly of this opinion: "Non igitur licet ante communionem ponere particulas consecratas extra aram". La Croix, treating of the same subject, says: "Post communionem sacerdotis possunt parvae hostiae ab eo consecratae poni extra aram in corporali"; and he gives the following reason: "Quia omnes sunt unica victima et per modum unius offeruntur". Indeed La Croix, for the same reason, states that it would be unlawful to have a second altar-stone, in case the one would not be large enough to hold the small particles together with the chalice and host: "Si unum portatile non possit cum hostia et calice capere omnes particulas consecrandas, illicitum esset has collocare et consecrare in alio portatili vicino". The best, and indeed the only remedy we can suggest, especially where there are many communicants, is to procure a large altar-stone. We have heard of some bishops declining to consecrate any stone that was under fourteen inches in length, and twelve inches in width, at least. It is unnecessary to observe that there is great danger, and irreverence too, in placing a large number

of particles on a very small space or corner of an altar-stone, where an accident, and that of the most serious nature, is likely to take place at any moment. Perhaps it may not be amiss to remark, also, that those theologians who hold the opinion that the rubrics are merely *directivæ*, except always such rubrics as are closely connected with the Most Blessed Sacrament, and maintain that those are *præceptivæ*. We conclude, therefore, that the ciborium or particles ought to be placed on the altar-stone, and if the altar-stone be too small for the chalice and host, it ought not to be used.

II.

1°. At High Mass, ought the celebrant to elevate the Host before the choir has terminated the singing of the Sanctus and following words?

Answer: The *Caeremoniale Episcop.* lib. ii. no. 70, gives the answer: "Chorus prosequitur cantum usque ad *Benedictus qui venit* exclusive: quo *finito et non prius* elevatur sacramentum. Tunc silet chorus et cum aliis adorat. Organum vero, si habetur, cum omni tunc melodia et gravitate pulsandum est". The celebrant ought to proceed slowly with the canon, so as to give time to the choir to terminate their part before he comes to the elevation. The choir ought to be cautioned not to protract the singing of the Sanctus too much.

2°. At High Mass, when the celebrant has sung "Et ne nos inducas in tentationem", in the Pater Noster, is he bound to wait until the choir has finished singing "Sed libera nos a malo", before he says Amen?

Answer: According to a ceremonial much esteemed in Rome, published by a missionary of St. Vincent, in Bologna, 1854, l. iv. no. 1484, the priest is bound to wait. The choir *agit partem ministri* in its answers at High Mass, and on that account the priest must wait until it responds to him, as on other occasions he waits until the server or clerk terminates his answers.

After the priest has sung "Pax Domini sit semper vobiscum", he must also wait until the choir has sung "Et cum spiritu tuo", before he says "Haec commixtio", etc.

3°. When the deacon has sung "Ite Missa est", can the celebrant, without waiting for the choir to answer "Deo gratias", turn to the altar and say the prayer "Placeat"?

Answer: The *Caeremoniale*, Ep. l. ii. c. viii. no. 78, says: "Diaconus vertit faciem ad populum, renes autem celebranti . . . et cantat (Ite missa est) . . . quo dicto, *ipse et cele-*

brans simul vertunt se per latus epistolae ad altare, et celebrans dicit (Placeat tibi, S. Trinitas, etc)". As the singing of "Deo gratias" occupies so short a time, it will terminate before the priest can turn to the altar; in any case, he ought not to commence the Placeat until the choir has responded.

CORRESPONDENCE.

Kilkee, February 7th, 1865.

To the Editors of the Irish Ecclesiastical Record.

GENTLEMEN,

Be pleased to allow me to bring under your notice a slight mistake noticeable in the January issue of your *Record*, and in doing so I may be permitted to express my great satisfaction, and that of all those who spoke to me on the subject, with the interesting and varied matter in your *Record*. Your high character, not to speak of stronger reasons, will secure for your statements a ready acceptance with Catholics, and this, coupled with the very faultless character of your extensively read periodical, renders me anxious to have it the medium of correction to its own mistakes, however slight. The learned writer on the Irish sees of the sixteenth century, speaking of the vicissitudes of Clonmacnois, and of its subjection to the metropolitan see of Tuam, says, in p. 158 of the *Record*: "This change probably took place during the episcopate of Bishop Symon of the Order of St. Dominick, who, though omitted in the lists of Ware and De Burgo, was appointed to the see on the death of Dr. Henry in 1349". Now, Symon was never Bishop of Clonmacnois. Indeed, as remarked by the learned writer in the *Record*, Theiner gives, in page 291, the bull of his appointment. But the appointment was null, as the see was not vacant by the death of Dr. Henry. Hence, by looking to the next page of Theiner, you will see how good Pope Clement VI. acknowledges and rectifies the mistake by appointing Symon to the see of Kildare, then vacant. The report of Dr. Henry's death was unfounded; therefore, as the bull of Pope Clement declares, Symon was not, and in the circumstances could not have been, Bishop of Clonmacnois. "Cum autem sicut postea vera relatio ad nos perduxit", etc., the Pope says, addressing Symon, "tu nullus Ecclesiae remansisti".

I remain, Gentlemen,

Your obedient servant,

SYLVESTER MALONE.

[We feel much obliged to our learned and reverend correspondent for the interest he takes in the success and the accuracy of the *Record*, and we beg to assure him that the greatest attention will be paid to every communication and suggestion from him, or from any other promoter of the study of Irish ecclesiastical literature or antiquities. In publishing the *Record*, our only desire is to illustrate and uphold truth, and thus to promote the interests of religion.

We regret that, our colleague who treated of the See of Clonmacnoise in the January number being at present absent, we have not been able to communicate to him the remarks contained in the above letter; we can therefore only state that, as he was not treating of the fourteenth century, he referred only incidentally to the appointment of Bishop Symon in order to fix the period at which a change had been "*probably*" effected in a matter of ecclesiastical jurisdiction connected with the See of Clonmacnois, and that he had no intention of giving the history of the bishops of that diocese, or of entering into a question which was not connected with his subject; so that, having fixed the date in question with accuracy—as he does by referring to the appointment of Bishop Symon to Clonmacnoise, as given by Theiner—it did not appear necessary for him to proceed farther.

However that may be, we can safely promise in the name of our colleague, that he will be happy to correct any mistake into which he may have fallen. He will be able to do so the more readily because he has been requested to publish in a separate volume all he has written on the succession of the Bishops in the various Sees of Ireland. When corrected and completed, these articles will be a valuable accession to our ecclesiastical history, whilst they will supply a triumphant answer to an assertion of the learned Dr. Todd in the preface to his *Life of St. Patrick*, viz.: that the original Irish Church, having merged into the Church of the English Pale, adopted the Reformation in the sixteenth century. That assertion undoubtedly was made hastily and without sufficient reflection. Any one who reads the articles of the *Record* will find that it has no foundation in fact. Penal laws, indeed, and brute force were employed to propagate the Reformation in Ireland, but the true faith was so deeply rooted in the minds of the clergy and laity of the "original Irish Church" that all the powers of Hell could not exterminate it.

As to Bishop Symon, mentioned by our correspondent, it appears that he was appointed in 1349 by Clement VI. to Derry, not to Kildare. According to Ware, there was no vacancy in that year in this last see, as it was occupied from 1334 to 1365 by Richard Hulot and Thomas Giffard. But in the list of the

Bishops of Derry given by Ware, a Bishop Symon, of some order of friars, is mentioned as filling that see in 1367 and 1369. The historian states that he could not discover to what religious order that prelate belonged, or what was the date of his consecration. The valuable documents published by the Archivist of the Vatican, F. Theiner, show that Bishop Symon was of the Order of St. Dominick, that he was consecrated by Talleyrand, Bishop of Albano, that he was appointed to Derry in 1349, and that he succeeded a Bishop Maurice who was unknown to Ware. A copy of the brief appointing Bishop Symon to Derry, was sent to the Archbishop of Armagh, as appears from Theiner, p. 292. This shows that the *Ecclesia Darensis* conferred on Bishop Symon belonged to the province of Armagh. Kildare, indeed, was called by the same name, but it belonged to a different province. Theiner gives the appointment of a Bishop of Kildare at page 261, in which reference is made to his metropolitan of Dublin. At page 64 *Ecclesia Darensis* is mentioned again, but it is stated to belong to the metropolitan of Armagh. Thus, although Derry and Kildare went by the same name, it is not difficult to determine to which see the papal Bulls regarding them belong, because mention is generally made of the metropolitan to whose suffragan the document is addressed.]

DOCUMENTS.

I.

LETTER OF THE IRISH BISHOPS TO THE RIGHT HONOURABLE HENRY GRATTAN, M.P.

We publish the following letter, addressed by the Irish Bishops to Mr. Grattan in the year 1795. It shows how anxious those Prelates always were to unite education and religion, and to preserve the sources of knowledge from being contaminated by error and infidelity.

SIR,

We, the under-written Roman Catholic prelates of Ireland, having, on behalf of ourselves and absent brethren, already expressed our wants and wishes respecting clerical education, in the minutes submitted to your revision and correction, take the liberty at present to explain some of them more particularly, in order to remove misapprehensions which may furnish an occasion of perplexity or equivocation.

As the principle of our application to parliament seems universally

admitted, we shall confine ourselves to those parts only of the detail to which, as we hear, objections have been made.

It is said, that as our plan extends to the education of the laity, the appointment of professors to lecture on philosophy, mathematics, rhetoric, and the languages, which are common to clergy and laity, should not be vested in the bishops only, because these branches of learning are not intimately connected with religion and morality, and much less with the peculiar duties of ecclesiastics.

We cannot subscribe to this position, as experience has convinced us of the fatal impressions made on youth in all times and places, particularly in France, by infidel, seditious, or immoral professors even of grammar, and proved the necessity of scrupulous attention to the principles and conduct of every teacher previous to his admission into any seminary or school. It is always more advisable to prevent evil in this manner, than punish the whisperers of atheism and Jacobinism by a controlling power in the bishops to expel them. Moreover, the exercise of this control will appear odious to many, must occasion clamour, and would frequently excite disputes between the bishops and lay friends of those unworthy professors or lecturers.

These observations, as you will perceive, are grounded on a supposition that the intended colleges are to be regulated on the precise plan presented to your consideration. We extended it to *general instruction* on the suggestion of our zealous and patriot agent at London, who constantly assured us, that it was the earnest wish of the Duke of Portland, Earl Fitzwilliam, Mr. Burke, and others, that the laity should not be excluded from the benefit of public instruction in the proposed colleges.

It appears from our printed memorial to Lord Westmoreland, of which we enclose a copy, that our original views were confined to clerical education only.

This continues to be the great object of our anxious wishes and solicitude; and as no one, to our knowledge, controverts the exclusive competency of the bishops to superintend and regulate it, we are perfectly satisfied to arrange the education of persons not destined for the sacred ministry on another proper plan, to be hereafter concerted.

As four hundred *clerical* students are absolutely necessary to preserve the succession of Roman Catholic Clergy in this kingdom, we have, after very mature deliberation, judged it expedient to establish one house in each province for their education. It is needless now to enter into a detail of our motives. They are many and weighty. We shall mention one. By our having a college in each province, the opulent and religious Catholics will be more strongly excited to grant donations to an establishment in their own neighbourhood, than they would be to others at a great distance, which many of them may view with jealousy, and feel hurt at not being equally accommodated.

We confidently hope that these four colleges will equally partake of the national bounty in whatever time it may be granted by Parliament.

It never was our wish or intention that you should introduce our plan of education or any part of it into Parliament, until the Bill on general Emancipation shall be disposed of, as we always considered the success of this to depend in a great measure on that of the other.

We understand that the appointment by us of a Medical and Chymical Lecturer is objected to from our incompetency to judge of his knowledge in these sciences.

It was our design to consult learned professional men on the choice of such lecturers, after ascertaining their principles and conduct; neither did this measure of a Chymical or Medical Professor originate with us. It was likewise suggested by our agent at London to Government from motives of humanity. We shall most readily give up that point, if required, as it made no part of our own plan.

With the firmest reliance on your brilliant exertions in promoting the measure we have so much at heart for the advantage of society in this kingdom, and with due deference to your instructions in conducting it on our parts, we have the honour to remain, etc.

Dublin, 2nd February, 1795.

Signed by eighteen Prelates.

- ✠ JOHN THOMAS TROY, of Dublin.
- ✠ THOMAS BRAY, of Cashel.
- ✠ FRANCIS MOYLAN, of Cork.
- ✠ GERARD TEAHAN, of Kerry.
- ✠ WM. COPPINGER, of Cloyne and Ross.
- ✠ JAMES CAULFIELD, of Ferns.
- ✠ DANIEL DELANY, of Kildare and Leighlin.
- ✠ DOMINICK BELLEW, of Killala.
- ✠ EDMUND TRENCH, of Elphin.
- ✠ RICHARD O'REILLY, of Armagh.
- ✠ BOETIUS EGAN, of Tuam.
- ✠ P. J. PLUNKETT, of Meath.
- ✠ HUGH O'REILLY, of Clogher.
- ✠ MATT. LENNAN, of Dromore.
- ✠ JOHN CRUISE, of Ardagh.
- ✠ M'MULLEN, of Down and Connor.
- ✠ CHARLES O'REILLY, Coadjutor of Kilmore.
- ✠ DILLON, Coadjutor of Kilfenora and
Kilmacduagh.

II.

LETTER OF CARDINAL ANTONELLI TO THE
ARCHBISHOPS OF IRELAND IN 1791 RE-
GARDING THE CHANGE IN THE CONSE-
CRATION OATH OF BISHOPS.

PER-ILLUSTRES ET REVERENDISSIMI DOMINI UTI FRATRES,

Ex literis vestris sub die 17 Novembris anni 1789 scriptis sum-
mopere Vos commoveri intelleximus, quod cum in lucem prodierit
quidam libellus a Pseudo-Episcope Cloynensi conscriptus, *De praesenti
Statu Ecclesiae*, occasionem inde ceperint obtrectatores nostri, veteris
calumniae adversus Catholicam Religionem acrius refricandae nullo
scilicet modo posse hanc, salva Regum, ac Rerumpublicarum inco-
lunitate, consistere. Cum enim, inquiunt, Romanus Pontifex om-
nium Catholicorum Pater ac Magister sit, ac tanta praeditus aucto-
ritate, ut alienorum Regnorum subditos a fide, ac Sacramento Regibus
ac principibus praestito relaxare possit, eundem facili negotio turbas
ciere, ac publicae regnorum tranquillitati nocere posse propugnant.

Miramur his vos querelis turbari potuisse, cum praesertim praecla-
rissimus iste Frater vester, et consors Apostolici muneris Archiepisco-
pus Caselliensis, alique strenui iurium Apostolicae Sedis Defensores
maledica ista convicia egregiis scriptis refutarint plane ac diluerint.
Quid igitur proderit, novam nunc quemadmodum petitis, edi ab hac
Apostolica Sede declarationem, ut sua jura tueatur, explicet, atque a
criminationibus vindicet? Nihil hoc esset aliud, quam adversus
ipsammet Catholicam Fidem novos excitare hostes. Ea enim est hujus
nostri temporis improborum hominum mens, atque animus, ut dum
certare se simulant adversus Apostolicae Sedis jura, contra ipsam
tamen Fidem intentant aciem, eamque unitatem, quam Catholicae
universi Orbis Ecclesiae cum Apostolica Petri Cathedra firmissime
retinent, convellere, ac labefactare conantur.

Itaque ad hujusmodi conatus nolite expavescere; jam enim toties
eorum calumniae repulsae sunt, ut nihil nunc agant, quam vetera
ut nova proponere, instaurare disjecta, detecta retexere. Probe jam
noverat Sanctissimus ille, nec sapientia minus, quam pietatis laude
clarissimus Antistes Franciscus Salesius, nonnisi ad ciendas turbas,
atque ad imbecilles animos commovendos, agitari haec passim, ac in
vulgus jactari. Qua de re luculentissimum ille testimonium edidit
epistola 764, tom. 6, edit. Parisien., an. 1758; quam vobis, non per-
legendam modo, sed ut providam adhibendae moderationis normam,
prae oculis habendam valde consulimus. Eodem exemplo, vos quoque
insidias detegite, et populos vestrae sollicitudini commissos docete,
quae recta sunt, ut a laqueis, quos ante pedes struunt, declinare
discant, ne in transversum agantur. Id sane cum vestra pietate dig-
num, tum etiam a vestra auctoritate profectum, multo magis Fidelium
vestrae Pastoralis curae concreditorum mentibus insidebit atque ab
obtrectatorum calumniis vindicabit. Minime enim vobis pro vestra
doctrina ignotum esse arbitramur, quatenam sint Apostolicae Sedis

jura, quibusque argumentis propugnare possint. In hac causa illud accuratissime est distinguendum, quae sibi jure optimo vindicet Apostolica Sedes ab iis, quae ad inferendam calumniam a Novatoribus hujus saeculi eidem affiguntur. Nunquam Romana Sedes docuit haereticis fidem non esse servandam, violari quacumque ex causa posse juramentum, Regibus a Catholica communione disjunctis praestitum; Pontifici Romano licere temporalia eorum jura, ac dominia invadere. Horrendum vero, ac detestabile facinus etiam apud nos est, si quis unquam, atque etiam religionis praetextu in Regum ac Principum vitam audeat quidpiam, aut moliatur. Non haec consecratoria sunt ejus auctoritatis, qua valeat Romanus Pontifex in extremo religionis discrimine, jurisjurandi vinculum solvere, quam tamen satis vobis compertum est nec inter fidei dogmata recenseretur, nec pro haereticis haberi, qui ab ea dissentiant.

Verum neque etiam in nullo pretio haberi voluit postulationes vestras Sanctissimus Pontifex Pius VI. ut enim omnis carpendi, ac calumniandi eradicetur occasio, quam quidam, ut scribitis, sumunt ex iis verbis formulae juramenti obedientiae Apostolicae Sedi praestandae et ab Episcopis in eorum consecratione adhibendae, *Haereticos pro posse persequar et impugnabo*, et quam quasi classicum ad bellum iis indicendum, et tamquam hostes persequendos, atque impugnandos malevole interpretantur, non intelligentes, eam persecutionem, atque impugnationem, quam contra haereticos Episcopi suscipiunt, ad illud studium, ac conatum referri, quo eos ad saniores mentes perducere, ac Ecclesiae Catholicae reconciliare nituntur, Sanctitas Sua benigne annuit, ut loco precedentis juramenti formulae, altera subrogetur quae ab Archiepiscopo Mohiloviensi, tota plaudente Petropolitana Aula, ipsaque Imperatrice adstante palam perlecta est, quamque his litteris alligatam ad vos transmittimus.

Ceterum Praesules Amplissimi, qui isthic agitis excubias Domini florentissimasque istas Hiberniae Ecclesias, divina gratia adspirante ex Apostolice Sedis gratia administrandas suscepistis, huic Petri Cathedra in qua Dominus posuit verbum veritatis, firmiter adhaerete, praedicate Evangelium Christi in omni patientia, ac doctrina: in omnibus praebete vosmetipsos exemplum bonorum operum, in doctrina, in integritate, in gravitate, verbum sanum, irreprehensibile. Haec si feceritis, quemadmodum jam fecisse, et deinceps incensius facturos non dubitamus, non modo vestra virtute, ac constantia male contextas calumnias propulsabitis, verum etiam qui *ex adverso sunt verebuntur, nihil habentes malum dicere de vobis*.

Enim vero, quis est, cui non perspicua sint illa, quae Ecclesia Romana omnium mater et magistra de praestanda a subditis saeculi potestatibus obedientia, praedicat, docet, ac praecipit?

Ab ipso nascentis Ecclesiae exordio Apostolorum Princeps B. Petrus, Fideles instruens, ita eos hortabatur—*Subjecti estote omni humanae creaturae propter Deum: sive Regi, quasi praecellenti, sive Ducibus, tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum, quia sic est voluntas Dei, ut beneficientes obtumescere faciatis imprudentium hominum ignorantiam*. His praeceptis instituta Catholica

Ecclesia, quum Gentiles furentibus odiis adversus Christianos, tamquam Imperii hostes, debacharentur, praeclarissimi Christiani nominis defensores respondebant—*Precantes* (Tertul. *In Apologet.*, c. 30) *sumus omnes semper pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, Domum tutam, exercitum fortem, senatum fidelem, populum probum, Orbem quietum*—Id ipsum saepius Romani Pontifices Petri successores inculcare non destiterunt, praesertim ad missionarios, ne ulla Catholicae fidei cultoribus, ab hostibus Christiani nominis crearetur invidia.

Praeclarissima in hanc rem veterum Romanorum Pontificum monumenta proferre pretermittimus, quae vos ipsi non ignoratis. Verum nuperrimum sapientissimi Pontificis Benedicti XIV. monitum vobis in memoriam revocare arbitramur, qui in iis regulis, quas pro Missionibus Anglicanis observandas proposuit, quaeque vobis etiam communes sunt, ita inquit—*Sedulo incumbant Vicarii Apostolici, ut missionarii saeculares probe honesteque in omnibus se gerant, quo aliis bono exemplo sint, et in primis sacris officiis celebrandis, opportunisque institutionibus populo tradendis, atque infirmis opera sua sublevandis praesto sint, ut a publicis otiosorum coetibus, et cauponis omnimode caveant at potissimum ipsimet vicarii, omni qua possunt ratione, severe tamen illos puniant, qui de publico regimine cum honore sermonem non haberent.*

Testis autem ipsamet Anglia esse potest, quam alte istius modi monita in Catholicorum animis radicitus egerint. In nupero enim, qua tota fere America conflagravit bello, cum florentissimae Provinciae, in quibus universa fere gens a Catholica Ecclesia disjuncta immoratur, Magnae Britanniae Regis imperium abjecissent, sola Canadensis Provincia, quae Catholicis pene innumeris constat, quamquam callidis artibus tentata, atque etiam aviti Gallorum domini haud immemor, in obsequio tamen Anglorum perstitit fidelissime. Haec vos, egregii Antistites, crebris usurpate sermonibus, haec Episcopis Suffraganeis vestris saepius in memoriam revocate. Cum ad populum pro concione verba facitis, iterum, atque iterum illum admonete, *omnes honorare, fraternitatem diligere, Deum timere, Regem honorificare.* Quae quidem Christiani hominis officia cum in omni Regno, atque imperio colenda sunt, tum maxime in isto vestro Britanico, in quo Regis sapientissimi, aliorumque praeclarissimorum Regni procerum ea est in Catholicos voluntas, ut non asperum, ac grave jugum imponant cervicibus vestris, sed leni, ac blando regimine ipsi etiam Catholici utantur. Hanc agendi rationem si unanimes retinueritis, si omnia vestra in charitate fiant, si id unum respexeritis in regenda plebe Domini, salutem nimirum animarum; verebuntur (iterum confirmamus), adversarii quidpiam dicere de vobis, ultroque fatebuntur, Catholicam fidem non modo ad beatam vitam assequendam, sed etiam (Epis. 138) ut B. Augustinus inquit in epistola ad Marcellinum, ad terrenae hujus Civitatis firmissimam pacem, atque ad Regnorum columnen, ac praesidium tutissimum a caelo esse delapsam: *qui doctrinam Christi*, verba sunt S. Doctoris, *adversum dicunt esse Reipublicae dent exercitum talem, quales doctrina Christi esse*

mīlites jussit, dent tales provinciales, tales maritos, tales conjuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales judices, tales denique debitorum redditores, et exactores ipsius fisci, quales esse praecipit doctrina Christiana, et audeant eam dicere adversam esse Reipublicae, imo vero non dubitent eam confiteri magnam, si ei obtemperetur, salutem esse Reipublicae. Hujus porro salutaris doctrinae constantem, ac firmam integritatem nonnisi in Catholica Societate consistere, ac vigere, quae videlicet communione cum Romana Sede velut sacro unitatis vinculo divinitus adstricta per totum Orbem diffunditur, ac sustentatur, idem S. Doctor, caeterique unanimi consensu Ecclesiae Patres invictis plane argumentis apertissimè demonstrant. Deus Opt. Max. Vos incolumes diutissime servet quemadmodum enixe optamus pro summo nostro erga vos studio ac voluntate. Valete.

Amplit. Vestrarum.

Romae 23 Junii 1791.

Uti Frater Studiosissimus.

L. CARD. ANTONELLUS, Praef.

A. Archiep. Adven. Secretarius.

Dominis Archiepiscopis Regnis Hiberniae.

III.

RESCRIPT PERMITTING A LOW MASS DE REQUIEM TO BE SAID EVEN ON DOUBLES PRAESENTE CADAVERE.

PERMISSIO LEGENDI MISSAM DE REQUIEM IN FESTIS DUPL.

BEATISSIME PATER,

Vicarii Apostolici Angliae atque eorum nomine Nicolaus Wiseman, Episcopus Melipotamensis et in districtu, centrali vicarii Apostolici coadjutor, ad pedes Sanctitatis Tuae provoluti humillime supplicant ut benigne dignetur concedere, indultum in Scotia jam existens ut scilicet in eis locis in quibus ob Sacerdotum inopiam missa cantari non possit, legi possint etiam in festis duplicibus missae privatae *de Requiem* praesente cadavere. Quare, etc.

EX AUDIENTIA SANCTISSIMI HABITA DIE 7 MARTII 1847.

Sanctissimus Dominus Noster Pius divina providenta PP. IX. referente me infrascripto Sacrae Congregationis de Propaganda Fide Secretario, perpensis expositis indultum jam alias concessum Vicariatibus Apostolicis Scotiae, benigne extendit ad omnes vicariatus Apostolicos Angliae servatis in reliquis tenore ac forma indulti memorati Contrariis quibuscunque non obstantibus.

Datum Romae, ex aedib. dic. Sac. Congregationis die et anno quibus supra.

Gratis sine ulla omnino solutione quocunque titulo,

JOANNES ARCH. THESSALONICENSIS, Secretarius.

Loco ✠ SIGILLI.

BEATISSIME PATER,

Episcopi Hiberniae, ad pedes Beatitudinis Tuæ provoluti, humillime supplicant ut facultatem concedere digneris, qua, in iis locis in quibus ob Sacerdotum inopiam Missa solemnis celebrari non possit, legi possint etiam in festis duplicibus Missæ Privatæ *de Requiem* præsentæ cadavere.

Quare, etc.

EX AUDIENTIA SANCTISSIMI HABITA DIE 29 JUNII 1862.

Sanctissimus Dominus Noster Pius Divina Providentia Papa IX. referente me infrascripto S. Congregationis de Propaganda Fide Secretario benigne annuit pro gratia juxta preces, exceptis duplicibus primæ vel secundæ classis, festis de præcepto servandis, feriis, vigiliis, et octavis privilegiatis.

Datum Romæ ex aedibus dictæ S. Congnis. die et anno prædictis. Gratis sine ulla solutione quovis titulo.

H. CAPALTI Secretarius.

NOTICES OF BOOKS.

Vetera Monumenta Hibernorum et Scotorum Historiam Illustrantia; quæ ex Vaticanis, Neapolis, ac Florentiæ Tabulis deprompsit et ordine chronologico disposuit Augustinus Theiner, etc. Ab Honorio Pp. III. usque ad Paulum Pp. III. 1216-1547. Romæ, Typis Vaticanis, 1864.

When first we introduced to the notice of our readers Mgr. Theiner's *Vetera Monumenta*, we promised to make early return to the subject, and to furnish some account of the treasures of ecclesiastical history contained therein. That promise we now set ourselves to fulfil. The chief difficulty in the way of our present undertaking is created by the rich superabundance of the varied materials which Mgr. Theiner's industry has reunited and given to the world. A collection of one thousand and sixty-four documents, in which are registered the shifting phases of most of the important events in Church and State in Ireland and Scotland which occupied the attention of thirty-seven Roman Pontiffs, from 1216 to 1547, offers to research so vast a field, and so boundless, that we may well be pardoned if we feel puzzled where to begin. Our attention is, however, arrested on the very threshold of the work by a question than which few others are more interesting to Irishmen; namely, what position did the Roman Pontiffs take up in the questions between Ireland and England at the beginning of the thirteenth

century? Did they, as has often been alleged, leave unreprieved the iniquities perpetrated in this country by the English, and, forgetful of their own proper duties as Fathers of Christendom, did they shut their heart against the cries wrung by oppression from a persecuted race? or did they, on the contrary, stand forth in defence of the weak against the strong, and here, as everywhere else, with apostolic justice, judge the poor of the people, and save the children of the poor, and humble the oppressor? The documents published in the first pages of the work under notice supply us with materials to answer this question in the sense most favourable to the Apostolic See. An examination of these documents shall form the subject of our present notice.

Before we enter upon the question we have selected, the dedication of the book claims from us some notice, and much gratitude towards the author. The work is dedicated to Archbishop Cullen, to whose frequent conversations on Ireland, during pleasant summer walks with the author in the neighbourhood of Tivoli, and to whose requests, oft repeated in after days, Mgr. Theiner declares his collection of Irish ecclesiastical documents to be due. He tells us, moreover, that the Archbishop's words found him a willing labourer for the sake of Ireland; deep feelings of admiration and compassion had long since touched his heart, and won his pen to the cause of that stricken nation. "Who can sufficiently admire", asks he, "that almost incredible piety and unflinching hereditary constancy in the profession of the Catholic faith, in which, from the earliest times, the Irish have been so firmly rooted that no assaults could ever weaken or shake them, even though they had to struggle against tyrannical laws, or the violence and cunning of perverse men? How glorious a thing this is, all history is the witness; witnesses are our ancestors and ourselves; witnesses are all the nations of Europe, who with one accord proclaim the Irish nation a spectacle of fortitude, so that among all Christian peoples it is deservedly styled a nation of martyrs".

The troubles that clouded the early years of the reign of the youthful King Henry III. were watched with anxiety by Honorius III. In a letter to the Archbishop of Dublin (*Theiner*, n. 4, p. 2), that Pontiff enumerates the reasons why he felt so much solicitude for the welfare of the English monarch. The king was a vassal of the Roman Church, and a ward of the same; he had taken the Cross, and the Pope was apprehensive of aught that could impede the Crusade; besides, both his kingdom and his person had been solemnly confided to the protection of the Pope by his father, King John, when on his death-bed in the castle at Newark. The dangers that threatened the boy-king (he was but nine years of age when he succeeded) were of such a nature as to

demand from his well-wishers strenuous exertions on his behalf. With the crown he had inherited a war with Louis, afterwards Louis VIII. of France, who on English soil had received the homage of the English barons at London, June 2, 1216; and to this was added the bitter hostility of the barons themselves, whom King John's perfidy had disgusted. These perils were increased by disturbances in Scotland, where Louis had allies, and in Ireland, where there existed a formidable party hostile to the king. On the same day, January 17, 1217, Honorius III. wrote to Scotland and to Ireland in the hope of calming these commotions by his authority, and of bringing into submission those who were in arms against Henry. In his letter to the Archbishop of Dublin he appointed that prelate delegate of the Apostolic See, with a command to use the powers which that position gave him to bring back harmony between the king and his subjects in Ireland. These legatine faculties were withdrawn by another letter (n. 34, pag. 15), dated July 6, 1220, in which the Pontiff states that as peace had been fully restored in the kingdoms of England and Ireland, it was no longer necessary that the Archbishop should continue to act as legate. But on the 31st of the same month letters were issued to the Irish prelates, announcing to them the appointment of a new legate for Ireland and Scotland, in the person of James, the Pope's chaplain and penitentiary. On the same day, and to the same effect, letters were issued to the King of Scotland, as well as to the Irish princes, who are addressed thus: *Regibus Ultonie, Corcaie, Limrith, Connatie, Insularum*. In one week after his appointment, the new legate was commanded to exercise his authority against the English king, on behalf of the Irish, in a matter of the greatest importance, the documents in connection with which we will now place before our readers.

We said before that on the 17th January, 1216, Pope Honorius III. had written to the Archbishop of Dublin appointing him legate during the then existing troubles. On the 14th January, 1217, just three days before the papal letter was written, Henry III., or his adviser, the Earl of Pembroke, wrote the following letter* to the justiciary of Ireland (*Rot. Pat. i. Hen. III. m. 14*):

“Rex, justiciario suo Hiberniae, salutem. Mandamus vobis quod, in fide quâ nobis tenemini non permittatis quod aliquis Hiberniensis eligatur vel praeфициatur in aliquâ ecclesiâ cathedrali in terra nostra Hiberniae, quoniam ex hoc posset terra nostra, quod absit, perturbari. Et quoniam, etc.... Teste ipso comite apud Oxoniam xiv^o die Januarii”.

* Shirley's royal and other historical letters illustrative of the reign of Henry III., vol. i., pag. 4.

This most iniquitous design of excluding Irish ecclesiastics, no matter how fit they might otherwise be, from the government of the Irish sees, and from the spiritual care of their own people, provoked the indignation of the Pope, notwithstanding the deep interest he took in Henry's fortunes. As soon as he was informed of the plan, he at once wrote to the legate the letter alluded to above, commanding him to declare publicly that this law of the king was unjust, null, and void, and that, as heretofore, deserving Irish ecclesiastics should be proposed for vacant sees. The following is the text of the letter (*n. 36, p. 16*):

"Honorius Episcopus etc. Dilecto filio Magistro Jacobo Capellano, et penitentiario nostro, Apostolicæ Sedis legato salutem etc. Pervenit ad audientiam nostram, quosdam Anglicos inauditæ temeritatis audacia statuisset, ut nullus clericus de Ibernia, quantumcunque litteratus et honestus existat, ad aliquam dignitatem ecclesiasticam assumatur. Nolentes igitur tantæ temeritatis et iniquitatis abusum surdis auribus pertransire, presentium tibi auctoritate mandamus, quatinus statutum hujusmodi publice denuntians irritum et inane, ac inhibens ipsis Anglicis, ne vel inherere illi, vel simile decetero attemptare presumant. Ibernenses clericos, quibus vitæ ac scientiæ merita suffragantur, denunties ad ecclesiasticas dignitates, si electi canonice fuerint, libere admittendos. Datum apud Urbemveterem, viii. Idus Augusti, Pontificatus nostri anno quinto".

What the result of the legate's condemnation may have been we do not know; what is certain is, that four years later Honorius III. found it necessary to condemn, by his own authority, the same abuse. His letter to the Irish clergy runs as follows (*Theiner, n. 55, p. 23*):

"Honorius Episcopus etc. Dilectis filiis Clero Ybernensi, salutem etc. Sicut ea, quæ rite ac laudabiliter fiunt, decet per Sedem Apostolicam roborari, ut solidius in sui roboris firmitate consistent, sic ea, quæ temere ac illicite presumuntur, infirmari convenit per eandem, ne processu temporis robur indignæ firmitatis assumant. Sane nostris est jam frequenter auribus intimatum, quosdam Anglicos inauditæ temeritatis audacia statuisset, ut nullus clericus de Ybernia, quantumcunque honestus et litteratus existat, ad aliquam dignitatem ecclesiasticam assumatur: Nolentes igitur tantæ presumptionis et iniquitatis abusum sub dissimulatione transire, statutum hujusmodi, omni juris et honestatis auxilio destitutum, presentium auctoritate decernimus irritum et inane, districtius inhibentes, ne quis vel inherere illi, vel decetero simile attemptare presumat. Nulli etc. nostræ constitutionis et inhibitionis etc. Si quis etc. Datum Laterani vi. Kalendas Maii P. n. an. octavo".

Thus did the Roman Pontiffs resist this attempt to enslave the Irish Church.

THE IRISH ECCLESIASTICAL RECORD.

APRIL, 1865.

MEMOIRS OF MY MINISTRY.

BY CARDINAL CONSALVI.

In the lonely hours of his exile at Rheims, whither he had been banished by Napoleon for having refused to assist at the imperial marriage with Maria Louisa, Cardinal Consalvi found employment in tracing from memory an outline of the great affairs which had occupied him during his ministry as Secretary of State. It was no self-love nor mean desire of praise that induced the man of action thus to become the historian of his own deeds. To the same zeal which had nerved him in his conflicts for the cause of the Church, do we owe the truthful record he has left us of the fortunes of these conflicts in which the Holy See was so audaciously attacked and so successfully defended. The thought that, perhaps, one day his words might be of advantage to the interests of religion, or might supply weapons for its defence, was a motive strong enough to influence him to undertake the task under circumstances the most unfavourable that can well be imagined. "I have drawn up these memoirs", he writes, "at most critical moments; how critical, may well be imagined when I mention, that as soon as I have finished a page I must hide it at once in a safe place, so as to secure it from the unforeseen perquisitions to which at all times we are exposed. . . . I am without notes either to guide or to confirm my reminiscences. I have not the leisure, nor the tranquillity, nor the security, nor the liberty which I require, if I would enrich my

narrative with comments and becoming ornaments.
If God grant me life and better days, I hope to give to my work all that perfection of form and style which is at present beyond my power”.

But, whatever the narrative may lack in perfection of form and style, is abundantly compensated by the interest attaching to the events it describes. It sets before us a picture of the movement of European society during the stirring period of the Cardinal's administration. The intrigues, and schemes, and falsehoods of diplomacy; the art of masking ambitious designs under generous language, and laying snares for a rival's unwary feet; the dishonourable selfishness, the detestable hypocrisy—in a word, all that goes to make up the strategy of modern statecraft, is laid bare in its pages by a master hand. And what lends fresh interest to the subject is the contrast it offers between the baseness of courts and the loyal rectitude of the Holy See, between the plotting which on the world's side exhibits nought but the cunning of the serpent, and the honourable prudence on the part of the Church which tells also of the simplicity of the dove. On the one hand we have a web of intrigue, each thread of which is meant to secure some perhaps undue advantage; on the other, a straightforward policy placing religion above everything, and worthy of the Pontiff who is vicar on earth of that Lord who loves souls. That the voice of such a policy should be heard at all, is due under Providence to the temporal sovereignty of the Holy See. The folly of those who would wish, for the sake of religion, to see the Pope a subject rather than a sovereign, cannot be better shown than by the history of the relations between the Holy See and the courts of Europe during Consalvi's administration. During that period Naples, Spain, Portugal, Austria, Russia, Malta, and France had each of them separate negotiations to conduct with the Holy See on matters affecting the liberty of the Church and the interests of religion. It was a time when the interests of different states crossed each other in a thousand ways, and if the Pope had been the subject of any one of these kingdoms, it would have been simply impossible, humanly speaking, to carry on the government of the Church. Statesmen would have at their hand the ready pretext that the decisions of the Holy Father were coloured by undue national prejudices, and this pretext would serve to excuse their own encroachments upon the liberties of the Church in their own territories. Besides, that jealousy of the Church which has ever impelled statesmen to fetter its action, would certainly influence the sovereign who might claim the Pope as his subject to interfere with the liberty of so formidable a rival. The success which followed Cardinal Consalvi's management of affairs was due, no doubt, in great

part, to his surpassing abilities; but these abilities required, as the condition of their exercise, the vantage ground of independence. Speaking from the steps of a throne, with all the liberty which that position secured to him, the Cardinal Secretary had an influence which could never belong to the mere ecclesiastic raising a suppliant voice at the footstool of some haughty sovereign.

The relations of France with the Holy See in the beginning of this century were such as to demand the unceasing attention of the Papal minister. We have already given the history of the negotiations concerning the Concordat with the First Consul; we are sure that the Cardinal's narrative of other transactions between Napoleon and the Pope will prove not less interesting to our readers.

It is not a little singular that the earliest negotiation between Pius VII. and France was precisely similar to the latest, and that the name of England held a prominent place in both. It is not at all singular, however, that the Pope followed in the latest the self-same principles of conduct which he professed in the earliest, even though this faithful adherence to his duty cost him his throne, and his liberty. Soon after his arrival in Rome, from Venice, there was some reason to fear lest the French army might proclaim once more the Roman Republic, and thus deprive the Holy Father of his dominions. All anxiety was soon dispelled by the proclamation issued by Murat to his troops, then about to march upon Naples through the Pontifical territory. In this proclamation he commanded his soldiers to observe strict discipline in passing through the friendly territory of the Holy See. This recognition of the papal sovereignty was a joyful surprise to all those who heard of it. But among those who did not hear of it was a Mgr. Caleppi, just named as Nuncio to the Brazils, who had become acquainted with Murat at Florence. Filled with zeal for the Pope, Mgr. Caleppi, without having received any orders from Rome, hurried after the general and overtook him at Florence. He there induced Murat to agree to a treaty, securing the integrity of the Papal territory on certain conditions, which he promised would be at once carried to Rome and gladly accepted by his Holiness. The treaty was short, but contained one article which plunged the Holy Father into a most embarrassing position. This article declared that the Pope would close his ports against the English and all other enemies of France. Nothing could be more opposed than this to the view the Pope took of the duties of his position as common Father of the faithful and minister of peace. He had resolved to maintain a strict neutrality in the great struggle that was going on, hoping by this conduct to preserve the free exercise of his spiritual sovereignty, even in the countries

against whose sovereigns France was waging war. The indiscreet zeal of Mgr. Caleppi placed him in the alternative of either breaking through his fixed rule of conduct, or of making a declaration of neutrality at a time when such a declaration was sure to be attended with the most disastrous consequences. He resolved not to ratify the treaty. In a short time Murat came to Rome, and by his frank and loyal character, won for himself the esteem of Consalvi. When they came to treat of the convention, and when the Cardinal disavowed the proceedings of Mgr. Caleppi, Murat gave a signal proof of his affection for Pius VII. It was in his power to insist on the ratification of the treaty, and to inform Bonaparte of the Pope's refusal; but he preferred to lose the credit he could have won for himself by such an act, and after employing many arguments to shake the Pope's resolution, he at length exclaimed: "Well, then, since this treaty is a source of so much trouble to the Holy Father and to you, let us throw it into the fire, and say no more about it".

Soon after this occurrence Consalvi went to Paris to negotiate the Concordat. After the ratification of the French Concordat came the discussion of the Italian Concordat for the kingdom of Italy. What the organic laws were to the French Concordat, the decrees of the President Melzi became to the Italian one. The Emperor's decrees—which, while they appeared to revoke those of Melzi in deference to the Pope's opposition, in reality confirmed them—completely frustrated the good effects of the Concordat. The difficulties of these two negotiations were hardly over when the marriage of the Emperor's brother Jerome was a source of fresh trouble to the Holy See. Napoleon urged the Pope to declare null the marriage his brother had contracted in America without the consent of his mother or his brother. Cardinal Fesch, the Emperor's uncle, was charged with the management of this affair, and spared no importunities to extort from the Pope the desired decision. The whole question hinged on this: could the Emperor prove that the decrees of the Council of Trent had been published at Baltimore, where the marriage was contracted? If proof of this were forthcoming, the Pope would at once declare the marriage null and void; but if it could not be proved, then the marriage was perfectly valid, seeing that the defect of the consent of the parents was not an *impedimentum dirimens*, but only a civil disability in the eyes of the French law. The Cardinal relates that in the many letters written by the Emperor to the Pope during the course of this affair, he frequently insisted, and with extreme energy, on the fact that his brother's spouse was a Protestant, and he censured in the most abusive language the Pontiff, who, as he said, was desirous of maintaining a heretic in a family every member of which was destined to mount a

throne. The Pope's reply was, that although this difference of religion rendered the marriage unlawful, yet it did not make it invalid. After these letters, who could believe that as soon as the ecclesiastical authorities at Paris had declared the American marriage null and void, the Emperor would make Jerome marry another Protestant, the daughter of the King of Wurtemberg, and afterwards Queen of Westphalia?

Next came the great event of the journey of Pius VII. to Paris, to officiate at the coronation of the Emperor. One day a letter came to Rome from the Cardinal Caprera, then legate at Paris, containing an announcement as unexpected as it was important. The Legate stated that the Emperor had summoned him to an audience, and had represented to him that all orders of the state, and the best friends of the Church, believed it likely to be of service to religion that he should be crowned by the Pope under his new title of Emperor of the French; that this was also his own opinion; that the state of France made it impossible for him to go to Rome to receive the diadem there, and that consequently the ceremony could not be performed unless the Pontiff should consent to come to Paris for the purpose, as some of his predecessors had done; that, by reason of the advantages which would accrue from it to religion, the Pope would remain satisfied with his journey beyond all his hopes; that the matter should be laid at once before the Holy Father; and in case he consented, that the government would forward a formal invitation with all the solemnity and pomp befitting such a guest and such a host.

The imperial representations were backed by the Cardinal Legate's own remarks. He added that he was in a position to declare that great benefits would follow the Pope's compliance, whilst the worst consequences might be speedily expected from a refusal; that a refusal would be felt very much, and would never be forgiven; that excuses based on the health or the advanced age of the Pope, on the inconveniences of the journey, etc., would be looked upon as mere pretexts; that a tardy reply would be equivalent to a refusal; and that it was idle to raise objections on the etiquette of the reception and sojourn at Paris, for the writer knew, on the best authority, that the reception of the Holy Father would equal, and even surpass, in magnificence all former occasions; but the Emperor was not willing to undergo the humiliation of binding himself by a formal treaty to do that to which his own heart naturally inclined him.

This proposal was of a nature to require the most careful consideration. The impetuous character of Napoleon made it easy to foresee what disastrous consequences might spring from a refusal; and on the other hand, the state of European feeling to-

wards the Emperor was such as to convince any one that to accept the invitation was to provoke the indignation both of governments and of individuals. What was the Holy Father to do in such a crisis? He did what the Popes have ever done; calling to mind that human wisdom is weak at its best—*cogitationes mortalium timidæ et incertæ*, as he expressed it in his allocution—he implored from God light and help to the end that he might discover which of the two courses would better promote the honour and the interests of religion. He set aside all earthly influences, and refused to take counsel from human motives. He convoked the Sacred College, and laid before it the letters of the Cardinal Legate and of Cardinal Fesch, who, as French Ambassador at Rome, had been charged by his government with the negociation. The Cardinals gave their opinion in writing, and by a majority declared that the invitation should be accepted. The Emperor had formally pledged his word that the journey would be productive of much good to religion, and it was thought the Pope could not refuse an invitation so expressed. A refusal would throw all the blame of the consequences on the Holy See, and it was of the last importance that no pretext for these calumnies should be afforded to the enemies of that See. Besides, all the Catholic powers of Europe, and many besides, had already recognized the new empire. In addition to these general reasons, there were two to which special weight was attached. The organic laws, and the installation of constitutional bishops, who had not retracted their errors, were two outrages upon religion in France, which caused perpetual grief to the Holy Father. The formal promises of Napoleon, coupled with the advantage of the Pope's presence in Paris, gave good grounds to hope that these two evils could be remedied if the Emperor's invitation were accepted. It was not thought prudent, however, to accept the invitation in the dark, as it were, nor did the Emperor's verbal promises to the Legate, nor Cardinal Fesch's vague generalities on the good of religion, inspire confidence enough. Before the Pope would give his final consent, he determined to reduce to something tangible and obligatory these vague indefinite promises of the French government. Cardinal Fesch advised that the Pope should exact, as a condition of his consent, the restitution of the three Legations which France had torn from the States of the Church. But the pure soul of Pius VII. revolted against the idea of admitting any thought of temporal advantages; not only did he reject the Cardinal's well-meant suggestion, but positively forbade him ever again to make mention of it. He refused to give his consent unless the French government would promise to withdraw the organic laws, and to abandon those of the constitutional bishops who should refuse to make

a public and sincere retraction. It took four or five months of negotiation to extort these promises from Napoleon. During that period Consalvi had daily conferences with Cardinal Fesch, whose warm temper frequently led to lively debates. At length M. de Talleyrand addressed an official note to the Cardinal Legate, in which it was expressly declared that as to the organic laws the Emperor would treat directly with the Holy Father, whose representations should be attended to in such a way as to give his Holiness the most complete satisfaction. The Emperor was ready to do even more than the Pope had asked; and it was insinuated that he would be happy to listen with favour to any requests the Pope should make concerning his temporal interests. Touching the intruded bishops, M. de Talleyrand made large promises, but their tenor was so vague that the Holy Father did not remain satisfied until he held in his hand a written promise that the constitutional bishops should make their retraction in the Pope's hands in the form prescribed by him, and that any who might refuse to do so should be forced to resign their sees. This point having been arranged, it was thought that the due regard for the majesty of the pontifical dignity demanded some other precautions. The Holy Father felt that he ought not to expose his high office to insult or irreverence, and this consideration urged him to request some information as to the manner in which he was to be received at Paris by the Emperor. In his reply to the inquiries made on this point Talleyrand employed these remarkable words: "Between Pius the Seventh's journey to France, his reception there, his treatment, and the results which are to spring from it, and Pius the Sixth's journey to Vienna, there shall be as much difference as there is between Napoleon I. and Joseph II." Another precaution judged necessary by Consalvi regarded the coronation itself. The later notes of Cardinal Fesch were remarkable for a strange variety of expressions. Instead of the word *coronation* (*incoronazione*), employed in the original invitation presented by the Cardinal Legate in the Emperor's name, the Cardinal Fesch had commenced to use the word *consecration* (*consecrazione*). Consalvi at once demanded the reason of this change, and Cardinal Fesch replied: "Beyond all doubt, the Pope is to crown the Emperor, but I believe there is to be a double coronation, one in the Church by the Pope, the other in the Champ de Mars by the Senate". The Pope at once sent a despatch to the Legate at Paris commanding him to signify to the Emperor that the Holy Father could not allow his Majesty to be crowned by other hands after he had been crowned by the Pope; that a second coronation would be an insult to the dignity of the Head of the Church; and that, consequently, if it were intended that the Emperor should be twice crowned, the

Holy Father would not go to Paris at all. Talleyrand replied in an official note that the Emperor set too high a value on his coronation by the Pope to wish to receive a second diadem from the hands of others.

The choice of those who were to form the suite of the Pontiff next came under discussion. The French government was anxious that the Pope should take with him twelve cardinals and a corresponding number of prelates and of Roman nobles. The Holy Father resolved to bring only four cardinals and four bishops, besides the prelates attached to his immediate service, such as his *maggiordomo* and his *maestro di camera*. The two Roman princes who commanded the noble guard were to follow him. However, in deference to Cardinal Fesch's requests, he added to this little court the two cardinal deacons, Braschi and de Bayane. The other four cardinals were Antonelli, de Pietro, Borgia, and Caselli.

To conduct these negotiations to a happy issue was a task of immense difficulty. The Cardinal writes that while they were proceeding he had to bear what was almost intolerable, and what only his zeal for the interests of the Holy See could have made him brook. At length the decisive *yes* was spoken, at first confidentially, because no formal invitation was to be delivered until such time as all arrangements were completed. The French government at once announced the Pope's intended visit, in order that the publicity thus given to his promise might make any change of purpose impossible or very difficult. Having thus made himself sure of the presence of the Roman Pontiff at his coronation, Napoleon all at once changed his tone, and made the Pope feel how little respect he really had for the Head of the Church. Indeed, it was Cardinal Consalvi's deliberate opinion—and after events show that he was correct in his judgment—that the French government was fully determined never to carry out the promises which the Pope's minister had extorted from it. The formal invitation was couched in language that fell far short of the ancient formula used on similar occasions, and which the government had promised to employ. Then, instead of deputing ecclesiastics or great dignitaries to present the Emperor's letter to Pius VII., Napoleon sent through Brigadier-General Caffarelli a note so mean in every respect that the Holy Father was inclined to refuse to accept it. But as he had undertaken the journey for the good of the Church, he resolved to bear with calmness and patience whatever slights might be put upon him. He soon found abundant occasions for the exercise of these virtues. In the first place, he was forced to set out on his journey with a precipitate speed that was equally unbecoming his dignity and injurious to his health. He left Rome on 2nd November, 1802,

in order to arrive at Paris on the 27th or 28th; and during this long journey he was allowed to rest only twice—once at Florence for a day or two, and again a day at Turin—a few hours of repose being with difficulty permitted him at other places on the road. Besides, he was not even consulted about the day to be fixed for the ceremony, although common politeness should have suggested this mark of deference. “I will say nothing”, says Consalvi, “of all the Pope had to suffer from the disrespect shown him in the capital; I will not speak of the manner in which Napoleon made his first appearance before his Holiness at Fontainebleau, in the midst of a pack of fifty hounds, as if going to or returning from the chase; I will not tell how the Pope was made to enter Paris by night and in silence, in order that no eye might see the Emperor at the Pontiff’s left, for being in his own carriage he was forced to yield the right to his guest. I will be silent as to how and why, on the day of the consecration, Napoleon made his Holiness wait a full hour and a half seated on the throne near the altar, and how all the arrangements which had been agreed on for the ceremony were set aside; I will not tell how the Emperor himself placed the crown on his own head, having rudely snatched it from the altar before the Pope stretched out his hand to take it up; I will not tell how at the imperial banquet on that day the Pontiff was made to sit in the third place at the table where sat the Emperor, the Empress, and the Prince Elector of Ratisbon; nor will I say a word of the second coronation which, contrary to solemn pledges, took place in the Champ de Mars, nor of the way in which Napoleon, although as it were in his own house, took the right of his Holiness on all occasions when they made their appearance together in public, nor of the little respect he showed him. He never paid him those marks of veneration which so many great kings and emperors have been proud to pay to the Sovereign Pontiffs. Finally, I will be silent about the humiliations which Pius VII. was made to undergo during the whole period of his sojourn. I have but enumerated these sufferings, to the end that all may understand how much virtue, moderation, and goodness the Pope had need of to follow the magnificent examples of self-abasement which the God whose vicar he was here below, has bequeathed to the world. I have wished, likewise, to expose conduct on which I will not allow myself to pass judgment, for I could not do so with becoming coolness and self-respect”.

These insults would have been more sweet to the Holy Father if he had been able to realise all the good he had promised himself to achieve for religion at the price of his condescension. But here, too, he was disappointed. After many memorials on the subject to the Emperor, and after many interviews, he was

forced to surrender all hopes of seeing the organic laws abolished. Napoleon was simply false to his solemn promises. Nor would the government fulfil its engagement to force the constitutional bishops to a retraction. But what the power of the state would not do, the force of the Pope's gentle virtues happily effected. He called the bishops several times to an audience; and his affectionate manners, his kind language, and the charm of his goodness, made such an impression on their minds, that they avowed their schism, and made a solemn retraction in the form prescribed by the Holy See. Nor did any one of them ever afterwards, by word or deed, give sign of their ancient errors. The Pope thus had the unspeakable delight of having, by his journey, extinguished that dangerous schism, to effect the destruction of which he had before agreed to the Concordat.

We must pass over the other indignities which the Pope had to endure before he could effect his departure from Paris. It was while the Pope was his guest that the Emperor changed the Italian republic into the kingdom of Italy, taking formal possession of the three Legations, and adding the pontifical keys to his coat of arms. He was also disrespectful enough to neglect his duties as host, by setting out for Italy before the Pope left his palace. He even compelled his Holiness to follow him, and wait at every post for the use of the horses which had been employed to draw the imperial carriages. He was too jealous to allow the Pope to officiate in public at any religious ceremony, even on Christmas Day, on which festival the Sovereign Pontiff had to go to the parish church to say a low Mass. Even the presents which he gave in return for the magnificent gifts which Pius VII. had brought from Rome, where Canova had selected them, were disgracefully mean, with the exception of a costly tiara, of which, however, the most precious jewel was a diamond taken from the pontifical tiaras under Pius VI., to pay the exactions of Tolentino. The newspapers were filled with the description of a wonderful altar, two rich carriages, and other splendid presents; but these objects never found their way to the Pope.

On his way home Pius VII. had the consolation of receiving back into the Church the famous Mgr. Ricci, whose name is so well known in connection with the Synod of Pistoia. This prelate made before the Pope a full and sincere retraction of all his errors. At length the Holy Father arrived at Rome amidst the enthusiasm of his subjects, who so soon were to be torn from him by the very man to do honour to whom he had undertaken and suffered so much.

THE UNITED DIOCESES OF CORK AND CLOYNE.

As early as the year 1326, Pope John XXII. gave his sanction to the contemplated union of the Dioceses of Cork and Cloyne. The Pontifical letter conveying this sanction bears date the 2nd of August, tenth year of his pontificate. The motive alleged by King Edward III. when soliciting this union, was the poverty of both sees. Cork is described as having a revenue of only sixty pounds per annum, and it is added that both sees “adeo in facultatibus et redditibus suis tenues et exiles sunt, quod earum præsules singulariter singuli ex eis nequeunt juxta episcopalis status decentiam commode sustentari”. Nevertheless, this contemplated union was not carried into effect, and for more than one hundred years we find a distinct and regular succession of bishops in each see. It was only in 1430, when both sees happened to be vacant at the same time, that Jordan, chancellor of Limerick, was appointed by Pope Martin V., first bishop of the united dioceses of Cork and Cloyne.

Thirty years later intelligence was conveyed to Pope Pius II. that this bishop, weighed down by the burden of eighty years, was no longer able to exercise his episcopal functions, the more so as he was subject to frequent infirmities, and suffered from an excessive weakness of sight. Hence, on 27th of May, 1461, we find William Roche (*alias De Rupe*) appointed auxiliary bishop of Dr. Jordan, with right of succession to the united sees. In the brief of appointment he is styled “Archdeacon of Cloyne, of noble lineage, distinguished by his zeal, prudence, and learning”: “aliarumque virtutum donis quibus eum Altissimus insignivit” (*Monument. Vatic.*, pag. 430). This prelate, however, was not pleasing to the aged bishop, whilst he was specially distasteful to the English monarch: and to restore peace to our southern see, Rome found it necessary, in the following year, to relieve Dr. Roche of the duties of auxiliary bishop.

On the 31st of January, 1462–3, Gerald Fitzgerald was appointed by the Sovereign Pontiff bishop of the united sees, vacant by the resignation of the aged Bishop Jordan. Many efforts were subsequently made to set aside this appointment; however, it was irrevocably recognized by Rome. The chief difficulty arose from the former coadjutor, Dr. Roche, who, finding the see now vacant by the resignation of Bishop Jordan, claimed it as belonging to him by that “right of succession” which had originally been accorded to him. It was only in December, 1471, that this controversy was finally closed, when a letter was addressed by Pope Paul II. to the Archbishop of

Cashel, commanding him to put Gerald Fitzgerald in full possession of all the temporalities of the united sees. Peace being thus restored, Dr. Fitzgerald remained in undisturbed possession till his death in 1479. William Roche, by his submission to the former decisions of the Holy See, merited to be appointed his successor; thus all rival claims were happily adjusted, and Dr. Roche for eleven years continued to administer this see. When at length he resigned the arduous charge, Thady Mechar or Maher was appointed the next bishop in 1490. Most of the temporalities of the see, however, were seized on by the Fitzmaurices and other southern chieftains; so much so that Pope Innocent VIII. was obliged to issue a brief on the 18th of July, 1492, commanding these parties under the usual penalties to desist from their iniquitous usurpation. The Pontiff's letter thus begins:—

“Dudum Corkagensi et Clonensi Ecclesiis invicem canonice unitis, tunc certis modis vacantibus, nos illis de persona Ven. fratris nostri Thadei Episcopi Corkagensis et Clonensis, nobis et fratribus nostris, ob suorum exigentiam meritorum, acceptâ, de fratrum eorumdem consilio apostolica duximus auctoritate providendum. . . . Cum autem, sicut non absque gravi animi displicentia accepimus, nonnulli iniquitatis filii videlicet Mauritius comes de Simonie, ac Willelmus Barri, ac Edmundus Mauriti de Gerardinis et communitas civitatis Corkagiae necnon universitas civitatis Yoghilliae Clonensis Dioecesis ipsorumque comitis et Willelmi ac Edmundi fratres eorumque ac civitatis et universitatis praedictorum subditi, necnon Philippus O'Ronayn, clericus Corkagensis Dioecesis, nescitur quo spiritu ducti, ipsum Thadeum Episcopum, quominus possessionem regiminis et administrationis ac bonorum dictarum Ecclesiarum assequi potuerit atque possit, multipliciter molestare et perturbare, Dei timore postposito non cessaverint”, etc. (*Mon. Vatic.*, pag. 506).

The temporalities of Cork and Cloyne were in great part gifts and grants from the various branches of the Geraldine family, and hence it was that these southern chieftains were now unwilling to see them pass into the hands of a stranger. The death of Bishop Thady put an end to the controversy. He himself had been in Rome when the decree of Pope Innocent was made: and on his journey homeward he was seized with a mortal distemper, which, in a few days, hurried him to his grave in the month of October, 1492, in the town of Eporedia, now Ivrea, in Piedmont, where his mortal remains were deposited in the chapel of St. Eusebius. As great miracles were performed by his intercession, he is venerated at Ivrea as Blessed.

His successor's name was Gerald, but we only know of him that he was implicated in the rebellion of Perkin Warbeck, for which he received a pardon from the crown in 1496. He resigned his bishopric in 1499, and John FitzEdmund was next

appointed to these sees, by brief of 26th June the same year. During twenty-one eventful years he continued to administer the united dioceses, and on his death we find the following letter addressed from Dublin by the Earl of Surrey, lord deputy, to Cardinal Wolsey, who was at this time at the zenith of his power in the court of King Henry:—

“Pleaseth your Grace to understand that the Bishop of Cork is dead; and great suit is made to me to write for men of this country. Some say it is worth two hundred marks per annum, some say more. My poor advice would be that it should be bestowed on some Englishman. The Bishop of Leighlin, your servant, having both, methinks he might do good service here. I beseech your Grace let none of this country have it, nor none other but such as will dwell thereon, and such as are able and willing to speak and ruffle when need shall be”. (*State Papers*, vol. ii. page 43).

This letter is dated Dublin, 27th August, 1520, and whatever may have been the cause, another recommendation was transmitted in the following month by the same lord deputy in favour of Walter Wellesley. Both these recommendations, however, were without success, and we meet with a Bishop *Patrick*, whose name sufficiently indicates the land of his birth, holding these sees in the year 1521. His episcopate was short: as Cotton remarks, “he probably sat only for a year or two”. In the *State Papers* Cork is again described as vacant on the 25th of April, 1522: and before the close of that year John Bennett was appointed by the Holy See, successor of Saint Finbarr. He chose for his place of residence the collegiate establishment of Youghal, which had originally been founded by his family, and at his death he too endowed it with a great part of his own paternal property. Brady in his *Records* has registered several interesting memorials connected with this ancient Collegiate Church of Youghal. The catalogue of its books, drawn up in the year 1490, especially deserves attention, as it reveals to us what was the literary store treasured up in an humble religious house in a country town of our island at a supposed period of ignorance and barbarism. Besides several books of devotion and tracts on the decretals and canon law, there were eight Missals, five of which are described as “*missalia pulchra pergameni*”. There was also the Life of Christ, by Ludolf of Saxony, now so rare, the Letters of St. Jerome, the Works of St. Gregory the Great, the Summa of St. Thomas, and a number of treatises by St. Bonaventure, the Master of Sentences, St. Antoninus, and others. The Sacred Scriptures had a specially prominent place; there were five psalters for the use of the choir, and twelve other copies of the Bible. One of these is entitled “*Una Biblia Tripartita, et alia parvae quantitatis*”: another was the Old and New Testa-

ment, with the gloss of Nicholas de Lyra, "in five volumes"; and then there are "quatuor Evangelistae, glossati, in quatuor voluminibus", and "unum volumen in quo continentur parabola Salomonis, libri Sapientiae, Canticorum, Ecclesiastes, Ecclesiasticus", etc. Some of the works of this little library, if now preserved, would be invaluable for illustrating the antiquities of our island. There was one "antiquum martirologium"; also a volume called "Petrus de Aurora, artis versificatoriae", is described as "mire exauratum": again, "Apparatus Magistri Johannis de Anthon super constitutiones Ottoboni": whilst another small volume was enriched, amongst other things, "cum quibusdam historiis provinciae Hiberniae". An addition was made to this library in 1523, consisting, probably, of the Books of Dr. Bennett. It will suffice to mention two of these works, viz., "Liber meditationum sancti Bonaventurae cum aliis meditationibus et chronicis Geraldinorum", and "Biblia de impressione, in rotunda forma, in manu Joannis Corneli" (*Records*, etc., London, 1864, vol. 3, pag. 319, seqq.).

Dr. Bennett died in the year 1535, and at his death enriched the chantry of St. Mary's with some ancestral lands in Youghal and its neighbourhood (*Ulster Journal of Arch.*, April, 1854). Henry VIII. appointed Dominick Tirrey to the vacant see, but the reigning Pontiff refused to recognize this nomination, and chose a Franciscan named Lewis MacNamara as successor to Dr. Bennett. The brief of his appointment to Cork and Cloyne is dated 24th September, 1540. This prelate, however, soon after his consecration was summoned to a better world, and on the 5th of November, the same year, another brief was expedited appointing John Hoyeden, (which name is probably a corruption for *O'h-Eidhin*, i.e. *O'Heyne*; see O'Donovan, *Book of Rights*, pag. 109), a canon of Elphin, bishop of the united dioceses. From the consistorial acts we learn that he was impeded by the crown nominee from taking possession of the temporalities of his see, and hence on the 25th February, 1545, he received the administration of his native diocese. The following is the consistorial record:

Die 20° Feb., 1545. S. Sanctitas providit Ecclesiae Elphinensi de persona Joannis Episcopi Corcagiensis et Clunensis (sic) qui regiminis et administrationis Corcagiensis et Clunensis Ecclesiarum invicem unitarum possessionem eo quod a schismaticis et iis qui a Catholica fide defecerunt occupatae detinentur assequi non potuit, nec de proximo assequi speret: ita quod, propter hoc, eisdem Corcagensi et Clunensi Ecclesiis praesse non desinat sed tam Elphinensi quam Corcagensi et Clunensi Ecclesiis hujusmodi ad sex menses a die habitae per eum pacificae possessionis seu quasi regiminis", etc. (sic).

It was probably impossible for Dr. O'Heyne to obtain possession of the temporalities of his see till the accession of Queen Mary. Even then he must have held them only for a little while, as the royal letter granting these temporalities to Roger Skiddy is dated 18th of September, 1557. A curious record of the period gives us an accurate idea of the possessions of the religious houses in the vicinity of Cork: it is a pardon granted to William Bourman for alienating the property of the house of the Friars Preachers, situated in the suburbs of Cork, and the property thus alienated is described as "the site, circuit, and precinct of the monastery, the church, belfry, closes (perhaps this is for *clausura*), halls and dormitories, castles, messuages, lands, buildings, gardens, mills, and other hereditaments thereunto belonging, an orchard, three gardens, a water-mill, a parcel of meadows containing half a stang, a fishing pool, a salmon weir, three acres called the half *scaghbeg*, ten acres in Rathminy, and twenty acres in Galliveyston" (*Morrin*, i. 374).

The next Bishop appointed to the united sees of Cork and Cloyne was Roger Skiddy, who for some time had held the dignity of Dean of Limerick. Queen Mary's letter ordering the restitution of the temporalities to him, is dated the 18th of September, 1557, and it adds that her Majesty "had addressed letters commendatory to his Holiness the Pope a good while since in his favour, and it was hoped he should shortly receive his Bull and expedition from his Holiness" (*Ib.*, i. 377). Letters patent granting the temporalities to him were issued on 2nd November the same year (*Ib.*, i. 373, and *Brady, Records*, iii. 46), and it is probable that the Bulls from the Holy See were expedited during the interval; for, in an original memorandum preserved in the State Paper Office, London, the remark is made that "the Queen's letters were sent to the Bishop of Rome, and the Bulls were returned thence for the bishoprick of Cork" (*Shirley*, pag. 115). Nevertheless, this Bishop was not consecrated, neither did he receive possession of the temporalities during the life-time of Queen Mary, although her death did not take place till the 17th of November, 1558. For some time after the accession of Queen Elizabeth, no mention was made of the See of Cork and Cloyne, till on 31st of July, 1562, her Majesty wrote to the Earl of Sussex and the Lord Chancellor, "directing the admission of Roger Skiddy to the bishopricks of Cork and Cloyne, to which he had been previously elected" (*Ibid.*, 472); accordingly, on the 29th of October, 1562, this dignitary was admitted to possession of the temporalities, and a mandate was issued for his consecration, bearing the same date. In his writ of restitution to the temporalities was inserted a retrospective clause, that he should have possession of them from the time of his first advancement

by Queen Mary. Whether Dr. Skiddy was actually consecrated or not, no record has been preserved to us, and his consecration in virtue of such a royal mandate would be wholly uncanonical and schismatical. No doubt, however, seems to be entertained of his orthodoxy and devotedness to the Catholic faith: and in 1567, unwilling to lend his name to the religious novelties which the government of the day wished to propagate in the kingdom, he resigned the bishoprick and retired to Youghal, where for several years he devoted his undivided attention to prepare for a happy eternity.

Nicholas Landes was appointed bishop of this see in consistory of 27th of February, 156³. The consistorial entry is curious, as it omits all mention of Dr. Skiddy, and describes the see as vacant by the death of Dr. John O'Heyne.

"Die 27^o Februarii, [1568: referente Revmo. Cardinali Alciato S. Sanctitas providit Ecclesiae Corcagiensi et Cloinensi invicem unitis, per obitum bonae memoriae Joannis Jadican, ultimi Episcopi vacanti, de persona Rev. D. Nicolai Landes, Hiberni et litteris Episcoporum Catholicorum ejusdem Provinciae atque etiam testimonio Reverendi Patris Wolf S. I. commendati cum retentione rectoriae cum cura donec possessionem Episcopatus adeptus fuerit".

A suggestion has been made that the name *Landes* is a corruption for some other original name. Such errors in names are certainly very frequent in the consistorial entries of our Irish Bishops: still, two distinct copies of the consistorial acts (viz., the *Corsinian* and the *Vallicellian*) retain the present name without variation; and what is still more important, the Brief appointing his successor, Dr. Tanner, in 1574, describes the see as then vacant *per obitum Nicolai Landes*. Moreover, the name *Landey* was no novelty in the ecclesiastical records of Ireland in the sixteenth century, an Abbot *Landey* having held the monastery of St. Mary's, Dublin, during Henry VIII.'s reign, as we learn from the first volume of Morrin's *Records*.

Dr. Edmund Tanner was next appointed to Cork and Cloyne by brief of 5th November, 1574. There are some peculiar passages in this brief, which merit our attention. Thus it describes Dr. Tanner as "in Theologia Magistrum, de legitimo matrimonio procreatum, in quinquagesimo aetatis anno et presbyteratus ordine constitutum, qui fidem Catholicam juxta articulos dudum a Sede Apostolica emanatos professus fuit, cuique de vitae munditia, honestate morum, spiritualium providentia et temporalium circumspectione, aliisque multiplicum virtutum donis fide digna testimonia perhibentur". Subsequently, addressing the clergy and faithful of the united sees, the brief continues:

"Dilectis filiis capitulis et vassallis dictarum Ecclesiarum et populo

Corkagen. et Clonen. civitatum et Diocesium, per Apostolica scripta mandamus, quatenus capitula tibi tamquam patri et pastori animarum suarum humiliter intendentes exhibeant tibi obedientiam et reverentiam debitas et devotas: ac clerus te pro nostra et sedis Apostolicæ reverentia benigne recipientes et honorifice pertractantes, tua salubria monita et mandata suscipiant humiliter et efficaciter adimplere procurent: populus vero te tamquam patrem et pastorem animarum suarum devote suscipientes et debita honorificentia prosequentes, tuis monitis et mandatis salubribus humiliter intendant. Itaque tu in eis devotionis filios, et ipsi in te per consequens patrem benevolum invenisse gaudeatis”.

Moreover, this is the first occasion on which I have found the following clause inserted in the Bull of appointment to the Irish Sees:

“Volumus autem, ut occasio et materia tibi auferatur vagandi, quod extra Corkagen. et Clonen. civitates illarumque Dioeceses etiam de licentia Episcoporum locorum ordinariorum Pontificalia officia exercere nequeas, decernentes irritum et inane quidquid secus per te actum et gestum fuerit” (*Ex Secret. Brevium Romæ*).

Dr. Tanner was consecrated bishop in Rome, and subsequently tarried during the winter months in the Eternal City, laying up spiritual treasures for his future mission. On the 10th of April, 1575, special faculties were granted to him, and he was, moreover, empowered to exercise them not only in his own united Dioceses of Cork and Cloyne, but also “throughout the whole Province of Dublin, of which he was a native (*universæ provinciae Dublinensis ex qua exoriundus*), as well as throughout the whole province of Munster, so long as the various Archbishops and Bishops were obliged by the fury of the persecution to be absent from their respective sees (*Ex. Sec. Brev.*). About the middle of May the same year, he set out from the Seven Hills to assume the charge assigned to him, and the great Pontiff Gregory XIII. wished to accompany him with the following commendatory letter, dated 12th of May, 1575:—

“Universis et singulis Episcopis atque aliis Praelatis ad quos hæc nostræ litteræ pervenerint, salutem et Apostolicam benedictionem.

“Ut Nos commendatissimos habemus viros eos quos pietate atque integritate præstare intelligimus, sic cupimus eos nostris in Christo fratribus ac filiis esse summopere commendatos, huncque animum cum omnibus pietate et virtute præditis tum vero venerabilibus fratribus Episcopis ut ordine ipso sic charitate Nobis conjunctissimis Nos debere cognoscimus. In his est venerabilis frater Edmundus Episcopus Corcagiensis qui a Nobis discedit ut in patriam revertatur. Erit igitur Nobis gratissimum, si eum in hac peregrinatione quam commendatissimum habebitis, vestroque ubi opus esse intelligetis favore complectemini: Datum Romæ apud S. Petrum sub annulo Piscatoris die 12 Maii 1575, Pontif. Nostri an. tertio”. *Theiner, Annals*, ii. 133).

This worthy bishop, during four years, endured the toils and sufferings of his perilous ministry. The Vatican list of 1579 represents the see "*Corchagiensis et Clonensis*" as still presided over by a canonically appointed bishop: and another list of the clergy who were then engaged in the exercise of their sacred ministry in Ireland presents first of all the name "*Reverendissimus Edmundus Epus. Corchagiensis, pulsus tamen Episcopatu*". In this last named list we also find commemorated: "*Thomas Moreanus Decanus Corchagiensis*"; and again, "*P. Carolus Lens et P. Robertus Rishfordus, ambo Societatis Jesu, qui in variis locis docent litteras sub cura et mandato Reverendissimi Corchagiensis*". Soon after, however, on the 4th of June, 1579, Dr. Tanner was summoned to receive the reward of his zeal and labours.

His successor was *Dermotus Graith*, who was proposed for the first time in the consistory of 7th October, 1580, and whose election was definitely confirmed on the 11th of the same month. The following is the consistorial entry:

"Die 11^o Octobris, 1580, Cardinalis Ursinus prænunciavit Ecclesias Corkagien. et Cloinen. invicem unitas in Provincia cuidam principi Catholico subjecta, pro Hyberno scholari Collegii Germanici".

In the list of the Irish clergy above referred to, under the heading "*qui sunt extra Hiberniam*", is mentioned *Darmisius Craticus*, who is described as studying in Rome, and in his thirtieth year. He is subsequently again mentioned among those who might be destined for the Irish mission, and it is there added that he was a native of Munster, and though he was skilled in both the English and Irish languages, he was more conversant with the Irish: "*melius loquitur Hibernice*". From the consistorial acts we further learn that he applied himself to sacred studies in the illustrious college which had been founded a few years before for the purpose of supplying missionaries to Germany and other countries suffering from the oppression of heresy, and among his companions in its hallowed halls was Nicholas Skerrett, who was destined to be sharer of his missionary toils and perils as Archbishop of Tuam.

Dr. Graith was one of the most illustrious missionaries who laboured in our Irish Church during the sixteenth century; and, as Peter Lombard informs us, was at one time the only bishop in the province of Munster. Soon after his arrival in our island, the agents of heresy mainly directed their efforts towards his apprehension, and so chagrined were they at his escape that they even accused Sir John Perrot of having secretly favoured him and thus baffled their designs. In a memorial presented to government in 1592, "*Doctor Creagh, Bishop of Cloyne and Cork*", appears first on the list of those who in Munster were

enemies of the Elizabethan rule, having lived "in the country these eleven or twelve years past, without pardon or protection, consecrating churches, making priests", etc.; and it is further added that "he did more evil", that is, he was more zealous in propagating our holy faith, even "*than Dr. Sanders in his time*" (see *Essays*, etc., by Rev. Dr. M'Carthy, pag. 424). Another State Paper, being a letter from the Lord Deputy to Lord Burghley, in England, dated 17th May, 1593, gives us the following particulars:—

"We have laboured with all possible endeavours with the Earl of Tirone, as well by private conference as by our sending letters, for the apprehension of the titular bishops remaining in these parts; yet can we by no means prevail, though it is very well known to us that the earl might have done great and acceptable service therein, on account of the friendship between him, O'Donell, and Maguire—Maguire being cousin-germain, and altogether at his service, and, as report goeth, either hath or is to marry the earl's daughter. And as in this I made bold, I humbly pray your lordship's pardon, to state what little success hath followed of the great shams of service made by the Archbishop of Cashel and Richard Power, rather in regard for their own benefit and to serve their own turns, than for any performance of actions at all. Upon the Archbishop's coming over they pretended a plot, both for the getting of great sums of money for her Majesty and for the apprehension of Dr. Creaghe, to the second of which we rather first hearkened, but in the end nothing was done more than to spend so much time, and an open show, as it were, made to the world how that traitor was sought and laid for, whereby the other traitorous titular bishops might take warning to be the more wary upon their keeping" (S. P. O.).

The accusation which is here made against the unfortunate Miler MacGrath, Protestant Archbishop of Cashel, had probably more foundation than the Lord Deputy imagined; and whilst much noise was made for the arrest of our Bishop Dermitius, intelligence of all such schemes was communicated to him by Miler himself. One letter of MacGrath to his "loving wife Any" is preserved in the S. P. O., dated from Greenwich, the 26th of June, 1592, in which he writes: "I have already resolved you in my mind touching my cousin Darby Creagh, and I desire you now to cause his friends to send him out of the whole country if they can, or if not to send (to him) my orders, for that there is such search to be made for him that unless he be wise he shall be taken".

On the 31st of October, 1595, a brief was addressed to "Dermitio Episcopo Corcagiensi", commissioning him to grant some ecclesiastical livings to Owen MacEgan, who a few years later became illustrious in the annals of our church as Vicar Apostolic of Ross.—(See *Irish Ecclesiastical Record*, vol. i., p. 110). In

1599 Dr. Graith was visited by the Franciscan Father Mooney, who in his History of the Order, commemorating this visit, describes the bishop as “vir valde prudens et in rebus agendis versatus”. This must have been a period of harrowing anxiety for the worthy bishop. His diocese was laid waste by fire and sword, the Irish chieftains driven to arms by the iniquitous policy of the agents of Elizabeth, having made the southern districts of Ireland the theatre of their struggle. Dr. Graith shared the perils of their camp, ministering to them the comforts of religion. One of his hair-breadth escapes is thus described in the *Hibernia Pacata*, pag. 190:

“The Earl of Thomond, Sir George Thornton, and Captain Roger Harvey, with their companies, following the direction of their guide, were conducted to Lisbarry, a parcel of Drumfinnin woods. No sooner were they entered into the fastness, than presently the sentinels who were placed in the outskirts of the wood, raised the cry which it would seem roused the Earl of Desmond and *Dermod MacCraghe, the Pope's Bishop of Cork*, who were lodged there in a poor ragged cabin. Desmond fled away barefoot, having no leisure to pull on his shoes, and was not discovered; but MacCraghe was met by some of the soldiers clothed in a simple mantle, and with torn trousers like an aged churl, and they neglecting so poor a creature, not able to carry a weapon, suffered him to pass unregarded”.

This happened in the month of November, 1600.

It was on the 30th March that year, that O'Neill and the other Irish princes addressed a letter in common to the Sovereign Pontiff, unfolding to him the miseries which laid desolate our island, attesting too their resolute desire to combat for the Catholic faith, and to promote the interests of Holy Church, and petitioning in fine, that the vacant sees of the province of Munster might be filled by those who were recommended by the Bishop of Cork and Cloyne: they add that the only bishop then in the southern province was “Reverendissimus Corcagiensis et Cloanensis qui senio et labore jam paene est confectus”; and as a special motive why the Holy See should not delay to make these appointments to the vacant dioceses, they write: “Hoc eo confidentius petimus quia qui electi conservati et ad nos dimissi fuerunt a vestra sacrosancta Sede, ad vacuas his in partibus sedes occupandas, a nobis pro viribus, in iisdem Dei gratiâ defenduntur, ut gregibus sibi commissis tuto invigilare queant”.—*Original Letter in Hib. Pacat.*, page 311.

The next notice that we find of our aged Bishop is in the appointment of Luke Archer to administer the see of Leighlin during the absence of its Bishop Ribera, on whose death, in 1604, the same Luke Archer was constituted Vicar-Apostolic of that see. From the words used by Harty when registering

this appointment made by our Bishop, we may conclude that Dr. Graith, as his predecessor, had received special faculties from Rome not only for his own diocese, but also for the province of Leinster. "Dermitus Chrah (he writes), Corcagiensis et Clonen-sis tunc Episcopus *apostolica auctoritate qui fulserat*".

As regards the precise period of Dr. Graith's death, no record has come down to us. Mooney, the Franciscan annalist, merely attests that "he lived for some time subsequent to 1599". Dr. Matthews, who was consecrated bishop of Clogher in 1609, reckons him amongst the bishops who survived Elizabeth, and lived for some years "*aliquibus annis*" under James I. This would lead us to conclude that his life was prolonged till the year 1605. O'Sullivan Beare, writing in 1618, leaves us in a like uncertainty, as he refers his death in general terms to the first year of the seventeenth century, after an episcopate of more than twenty years. The eulogy, however, passed upon this bishop by O'Sullivan Beare deserves to be cited in full :—

"*Catholicorum infelicitati adscribendum est*", he writes, "*quod sub id tempus fato functus sit vir integerrimus atque clarissimus Dermysius Mac Carrhus, Corcaghæ et Clueniæ Episcopus, qui annos viginti et amplius in hac insula in fide retinenda magnopere insudavit, dumque bellum hoc gerebatur, movendis Catholicorum animis, ut Christianam pietatem armis defenderent, multum studii et laboris impendit: cujus interitu Ibernorum concordia non minima parte elanguit. Quæ ob merita in Dei ecclesiam et Ibernæ regnum collata, cum ejus caput Angli diu frustra impetiverint, tandem illius interfectori vel deprehensori grandem pecuniæ summam constituerunt, quin etiam tam inexpiabili odio eum prosequuti sunt ut illius etiam consanguineos labetactare non destiterint. Ex quibus Thomam MacCrachum antistitis nepotem ex fratre Thoma deprehen-sum ad fidem Catholicam deserendam cogere et præmiis et terrore sunt conati: qua spe dejecti magni et maxime Catholici animi virum securi percusserunt. Sed quoniam in episcopi mentionem incidimus, illud ejus magnum atque rarum mirum nequeo silentio præterire quod chirographum vix male effingeret, aliam vero ne litteram quidem unam visus sit unquam scribere, cum tamen adeo disertus atque sapiens evaserit ut doctor in utroque jure creatus sacram Theologiam Lovaniæ annos aliquot publice sit professus, quippe tanto ingenii acumine tamque felici memoria pollebat ut ne discipulus quidem necesse habuerit lectionem notis excipere, et de doctrina Christiana libellum Ibernice scriptum posteris reliquerit, cujus præceptis in hunc usque diem juvenus in ea insula excolitur*" (*Hist. Cath.*, pag. 223).

We may now inquire who were the individuals chosen by Elizabeth to hold the temporalities of Cork and Cloyne during this interval. The first Protestant bishop of these sees was Richard Dixon, a chaplain of the Lord Deputy Sydney. The

see in 1568 had received a Catholic appointment, but it was only on the 17th of May, 1570, that Elizabeth wrote to the Lord Deputy: "We are pleased that Richard Dixon, being by you very well commended for his learning and other qualities, shall have the bishoprics of Cork and Cloyne"—(*Morrin*, i. p. 539). Nevertheless, the prelate thus warmly commended was, on the 7th of March, 1571, sentenced by a royal commission to perform public penance in the Cathedral of Christ Church, Dublin, which penance, adds the government record, he went through in *hypocrisy and pretence of amendment*; wherefore, on the 7th of November following, the same commission proceeded to depose him from his Protestant episcopal functions, declaring him guilty of public immorality and other crimes.—(See *Brady Records*, iii. 47). Mathew Sheyn, or Shehan, was the next episcopal incumbent chosen by Elizabeth: only two events are commemorated to mark his episcopate: 1. that in 1575 "he leased away the whole see of Cloyne for ever for five marks per annum"; and 2. that in October, 1578, he made public display of his impiety by consigning to the flames at the high cross of Cork a statue of St. Dominick, long held in veneration by the faithful of that city (*Ibid.*, pag. 49). The next Protestant Bishop, William Lyons, combined in his commission the sees of Cork, Cloyne, and Ross. We have already spoken of this dignity under the head of *Ross* (*Record*, vol. i. pag. 110-1): we will now only add that his chief enmity seemed directed against the faithful of Timoleague. Already in 1589 he had destroyed a portion of its venerable monastery to erect a house with the materials. In 1612 he resolved to complete his work of destruction; for intelligence was conveyed to him that a large concourse of Catholics had assembled there to assist at midnight Mass on the great Christmas festival. Though advanced in years, he set out with a troop of soldiers to punish these offenders; however, he had proceeded only a little way from the city when he was seized with such violent pains throughout his whole body that he was obliged to desist from his undertaking. During the five remaining years of his life he displayed less violence against the Catholics, and to his dying day he retained a lively memory of his Christmas excursion to Timoleague—(*Mooney's MS. Hist.*, p. 49).

THE CHURCH AND THE BIBLE.

II.

We have seen in a former article that the Catholic Church was the careful guardian and zealous propagator of the original texts of the inspired volume. We now proceed to show that her missionaries and her most devoted sons were most earnest in communicating its sacred truths to all the faithful, by diffusing throughout the various nations of Christendom untainted and authentic versions of the Holy Scripture. This assertion must be proved not by theory but by facts. In producing these facts our task will be comparatively easy, on account of the many able and interesting essays which have already been published, in illustration of this subject.

At the very time that Luther and his followers were engaged in declaiming against Holy Church, and in withdrawing so many of her children from the hallowed fold, the words of a Prophet were first echoed on the shores of a new world: "*quam pulchripedes evangelizantium pacem, evangelizantium bona*". The losses of the Church in Europe were more than counterbalanced by her gains among the new nations of America, whose fervour and faith formed a striking contrast to the frenzy and irreligion of the sophists of Germany. Now no sooner were these western children summoned to the bosom of the Church than versions of the Sacred Scripture were made for their use, in their yet uncouth and unpolished tongues, by the missionaries of the Cross. Benedict Fernandez, a Spanish Dominican Friar (writes the Protestant Horne), being appointed Vicar of Mixteca, in New Spain, translated the Epistles and Gospels into the dialect spoken in that province. Didacus de S. Maria, another Dominican and Vicar of the province of Mexico (who died in 1579), was the author of a translation of the Epistles and Gospels into the Mexican tongue, or general language of the country. The Proverbs of Solomon and other fragments of the Holy Scriptures were translated into the same language by Louis Rodriguez, a Spanish Franciscan Friar; and the Epistles and Gospels appointed to be read for the whole year were translated into the idiom of the western Indians, by Arnold a Basaccio, also a Franciscan Friar" (*Introduction*, vol. ii. pag. 120). Besides these various Mexican versions, there were others which escaped the researches of Mr. Horne. Thus, for instance, within the past years was printed the "*Evangeliarium, Epistolarium, et Lectionarium Aztecum*", composed nearly three centuries and a half ago by a Spanish Franciscan named Bernardine Sahagyn. This zealous religious entered on his missionary career in Mexico about the year 1520, and for sixty

years devoted himself to the spiritual culture of that new vineyard of God. He was not inattentive at the same time to the literature and ancient monuments of the Aztec race, and his name is well known to Mexican antiquarians for his researches regarding the language, history, and antiquities of the New World. Lord Kingsborough, in the seventh volume of his great work, published the *Historia Universal de las Cosas de Nueva Espana*, composed by our Franciscan about the year 1550, and his version of the Sacred Scripture, when first announced to the literary world, was thus described by M. Beltram: "J' ai une trouvaille a vous montrer, la plus interessante, je crois, de toutes celles que vous avez déjà vues . . . on y voit un beau reste de l'illustre philanthrope et moine Bernardino de Sahagun" (*Le Mexique*, vol. ii. pag. 167. Paris, 1830). Nevertheless, this version was destined to remain still thirty years a hidden treasure, and it was only in 1858 that its publication was commenced in Milan by the accomplished Mexican scholar Biondelli. From the introduction of the learned editor we learn that Bernardino's version comprised almost all the New Testament and a portion of the Old, and that its date was anterior to those commemorated by Mr. Horne, the manuscript from which the text was printed having been copied in the year 1530. (*See Evangeliarium, etc., ex antiquo codice Mexicano nuper invento depromptum*. Milan, 1858, 4to, page xlix. 576).

Returning to the old continent, the first country which we meet is our own beloved land. Now was the Bible a sealed Book in our Catholic island, and were our sainted fathers enemies of, or strangers to, its inspired truths? Oh! ask the great apostle of North England, St. Aidan, whose disciples, as Bede informs us, "whether they were of the clergy or of the laity, were bound to exercise themselves either in reading the Scriptures or in learning the Psalms" (*Hist. Eccl.*, iii. 5). Ask St. Livinus, "who", as his ancient biographer relates, "was trained up from his youth by his holy Master, Benignus, in singing David's Psalms, and reading the holy Gospels". Ask St. Columbanus, in whose "breast the treasures of the Holy Scriptures were so laid up, that within the compass of his youthful years he set forth an elegant exposition of the Book of Psalms" (*Vita*, cap. 2); or ask the Northumbrian King Alfred, of whom Bede again writes that, "residing in Ireland, he imbibed there celestial wisdom in his attentive soul, and became a man most learned in the Scriptures: having left his native country and his pleasant fields, that in diligent exile he might learn the mystery of godliness". St. Furse, from his youth, was taught to drink in heavenly wisdom at the sacred source of the inspired volume.

St. Columbanus expressly exhorts his disciple Hunaldus to its diligent study: "Sint tibi divitiæ, divinæ dogmata legis" (*epist. ad Hunald.*); St. Patrick himself teaches us that "meditation on the Sacred Scriptures gives strength and vigour to the soul"; "St. Kieran", as Dr. King learnedly writes, "when thirty years old, went to Rome and spent there twenty years reading the Divine Scriptures and collecting copies of them" (*Ch. Hist. of Irel.*, i. 323): and as to St. Columba, we may adopt the words of the Campleton minister, who in his life of that great saint says: "His passion for studying the Scriptures was most intense, when the other parts of ministerial duty allowed him to indulge it. Thus we find him sometimes engaged for whole days and nights in exploring dark and difficult passages of Scripture, and accompanying his study and application with prayer and fasting" (*Life, etc.*, by J. Smith, pag. 113). It was in the Latin version that all these saints usually meditated on the heavenly truths, and Bede does not hesitate to say that, though the Irish, Britons, Picts, and Angles had their own peculiar languages, yet, "by the meditation of the Scriptures", the Latin tongue became common to them all (*Hist. Eccl.*, lib. i. cap. i.). How many noble monuments, too, remain to attest, at the same time, the artistic taste and the devotion of our Catholic fathers, in adorning and illustrating the books of Holy Writ! The *Domhnach Airgid* is well known to the students of Irish Ecclesiastical antiquities; it is a MS. copy of the Latin text of the Gospels, described by Petrie as "perhaps the oldest copy of the Sacred Word now existing" (*Trans. R. I. A. xviii. Antiq.*, pag. 17), and which, as Eugene Curry adds, "we have just reason to believe, was the companion in his hours of devotion of our Patron Saint, the apostle Saint Patrick" (*Lect.*, pag. 321). This venerable text is encased in three distinct covers, the first or inner one being of yew, and probably coeval with the manuscript itself; the second of copper plated with silver whose interlaced ornaments indicate a period between the sixth and twelfth centuries; whilst the third or outer one, of the fourteenth century, is of silver plated with gold, being decorated with relievos of the crucifixion, of the Blessed Virgin, and the other Patrons of Ireland. Thus are all the ages of faith in our island, anterior to the Reformation, linked together in a holy union, to proclaim with one accord the love and devotion of our Catholic fathers for the inspired text. The *Cathach*, or vellum Book of Psalms, handed down from St. Columbkille, with its rich case of solid silver, is scarcely less interesting; and what shall we say of the Book of Kells, *i.e.*, the Latin Gospels of St. Columba, "a manuscript (as Petrie remarks) which for beauty and splendour is not surpassed by any of its age known to exist" (*Round Towers*, pag. 203), and of which

Westwood thus writes: "Ireland may justly be proud of the Book of Kells: it is unquestionably the most elaborately executed MS. of early art now in existence" (*Palaeog. Sac.*). Besides these, there are *Dimma's Book* and the *Gospels* of MacDurnan, the *Psalter* of St. Ricemarch, the *Evangeliarium* of St. Moling, Bishop of Ferns, and the fragments of several Gospels, rivalling in point of ornament and accuracy the most precious MSS. of the Continent (*Ibid.*). There is one copy of the sacred text which it is sad to miss from the collections of our Christian antiquities. It is the so-called Book of Kildare, which was publicly destroyed by the fathers of Protestantism in this country, but which has happily been described by Giraldus Cambrensis, a writer whom none will suspect of bias in favour of our Irish Church. We will give the original text of his description, which may not, perhaps, be easily accessible to the reader:—

"Inter universa Kылdariae miracula nil mihi miraculosius occurrit, quam liber ille mirandus, tempore virginis Brigidae (ut ajunt) Angelo dictante conscriptus. Continet hic liber quatuor Evangelistarum juxta Hieronymum concordantiam, ubi quot paginae fere sunt, tot figurae diversae variisque coloribus distinctissimae. Hic majestatis vultum videas divinitus impressum: hinc mysticas Evangelistarum formas: nunc senas, nunc quaternas, nunc binas alas habentes, hinc aquilam, inde vitulum, hinc hominis faciem, inde bovis, aliasque figuras pene infinitas, quas si superficialiter et usuali more minus acute conspexeris, litura potius videbitur quam ligatura; nec ullam attendens prorsus subtilitatem, ubi nihil tamen praeter subtilitatem. Sin autem ad perspicacius intuendum oculorum aciem invitaveris, et longe penitius ad artis arcana transpenetraveris; tam delicatas et subtiles, tam actas et arctas, tam nodosas et vinculatim colligatas, tamque recentibus adhuc coloribus illustratas notare poteris intricaturas, ut vere haec omnia Angelica potius quam humana diligentia jam asseveraveris esse composita. Haec equidem quanto frequentius et diligentius intueor, semper quasi novis obstupear, semperque magis ac magis admiranda conspicio" (*Topogr. Hib.*, ii. 38, pag. 730).

Even the continental libraries retain many Scriptural monuments of the Irish Church, though the designation of Anglo-Saxon MSS. commonly given to them, has withdrawn them from that careful investigation which they otherwise would have obtained from our antiquarians: such are, for instance, the *Psalter* of St. Ouen, at Rouen; the *Gospels* of St. Gatien, at Tours; of Mac Regol, at Oxford; of St. Germain de Pres; besides the *Book* of St. Chad, and many others mentioned by Westwood in his *Palaeographia Sacra* (London, 1845). The *Gospels* of St. Boniface, in Fulda, are now generally supposed to have come from the Irish school: and equally venerable are the *Evangelia* of St. Kilian, still preserved in Würzburg. The last page of this precious text is tinged with the blood of this great Irish martyr, and on his

festival (8th July) it is still solemnly exposed upon the altar during the celebration of the Holy Mysteries (See *Appendix A* to Report on the *Foedera*, published by the Record Commission, for a long notice and fac-simile of the writing of this MS.). In Italy, the Book of St. Silas is preserved in his tomb at Lucca; a fragment of St. Caimin's *Psalter* may be seen in Rome; and St. Cathaldus's Gospels are enclosed in his shrine at Tarento. The library of St. Gall, in Switzerland, possessed for centuries many old Irish manuscripts, amongst which are mentioned by Von Arx, "*Quatuor Evangelia; Evang. S. Joannis; Epistolae S. Pauli; liber Prophetarum; et plura fragmenta*", all which are styled *Codicis Scottici* in a catalogue of the ninth century (*Monumenta Germ. Historica*. tom. 2, pag. 66 et 78). The monastery of Bobbio, however, was distinguished above all others for the richness of its store of manuscripts: it was founded by Irish Religious in the seventh century, and for a long subsequent period was the great literary mart of North Italy, and a cherished resort of Irish pilgrims. From the present of books made to this monastery by an Irish ecclesiastic named Dungall, we may judge how abundant were the Biblical treasures of our island before the tenth century. The ancient list of these books is published by Muratori, and it comprises not only the *Evangelium plenarium*, and *Psalterium*, and other Books of Scripture, but also the commentaries of Origen, St. Jerome, St. Augustine, St. Gregory the Great, St. Ambrose, Bede, Cassiodorus, and Albinus; the poems of Fortunatus, Paulinus, Arator, Prudentius, and Juvenius; the Ecclesiastical History of Hegesippus; and one work with the curious title, "*librum quendam Latine Scotticae linguae*", which probably means a treatise in Latin on the Irish language (See Muratori, *Antiqq. Ital.*, iii. 818). Such collections of books, once so abundant in our island, were deliberately pillaged and destroyed, first by the pagan Danes, and again by the Protestant maligners of our country, under Henry VIII. and Elizabeth. In a preceding article, "The See of Cork", we have given a specimen of the Scriptural books preserved in an humble Franciscan convent in Youghal in 1490; and Dr. Reeves, in his Essay on the Culdees, gives us a short notice of another Irish library in the twelfth century, in which the Gospels and copies of other portions of the Sacred Scripture hold their usual place (*Transact. of R. I. A.*, Dublin, 1864, pag. 249). Even during the sad era of the desolation of our island, from the twelfth to the sixteenth century, the labours of Irishmen on the continent in illustrating the sacred text, won for them a distinguished fame; whilst the testimonies collected by Boerner (*Le Long*, ii. 369) further prove that at home a version of the Sacred Scripture into the Irish language was achieved long before the so called

Reformation, being generally attributed to Richard Fitzralph, Archbishop of Armagh, who died in 1360. We must be pardoned, if, as we fear, we dwelt too long on the venerable monuments of our early Church.

England next claims our attention. Forty years ago a member of its Established Church did not hesitate to write that during the Catholic ages, "the Bible was a sealed Book . . . there is good reason for believing that the great mass of men never heard that such a book was in existence" (Soames' *Hist. of Reformation in England*). Yet surely it was not so in the ages of Bede and Alcuin. The holy Caedmon presented to his contemporaries an Anglo-Saxon metrical paraphrase of the Bible, a portion of which we have seen translated into English and re-issued from the press in our own days. Fragments of many other Anglo-Saxon versions have also been preserved, some of which bear the classic names of *Bede*, *Athelstan*, *Aeldred*, *Aelfric*, and King Alfred. The publication of these works has long engaged the attention of our antiquarians, from the early edition by Marshall, in 1665, to that of Dr. Thorpe, in 1842. After the Norman Conquest, French and Latin were for three centuries the literary languages of England; no sooner, however, was the English language formed, than we find it employed in presenting to the faithful the teaching of the inspired volume. An old MS. in the Imperial Library of Vienna commemorates an exposition of the Gospels in the writer's possession, "in vetustissimo Anglico, quod vix aliquis hominum jam viventium sufficienter intelligeret" (*Appendix A to Record Commission Report*, pag. 232). Usher in his day referred the first English version to the year 1290. Trevisa, who died before 1360, also translated "*Biblia Sacra in vernaculam*", as Anthony Wood informs us (*Antiq. Oxon.*, ii. 95). It was only some years later that Wicleff's version appeared; and though some English writers refer it to 1367, the German Rationalist, Reuss, marks its date as 1380 (*Die Gesch. der Heilig. Schriften*, Brunswick, 1853). For an interesting and detailed account of the more recent Catholic translations in English, we must refer to the learned *General Introduction to the Sacred Scriptures* (Dublin, 1852) by our venerated Primate. At present it will suffice to mention one which is but little known to English biblical readers. It was the work of an Irish Priest, the Rev. Cornelius Nary, who, whilst administering the Parish of St. Michan's in the city of Dublin, found leisure to compose several valuable treatises, and especially to translate the New Testament from the Latin Vulgate, comparing it with the original Greek, and with several ancient translations into other languages. This version was printed in 1718: a few years later the author's

name was on the list of those presented to the Holy See by the chapter of Dublin, when soliciting a successor to their deceased Bishop, Dr. Edward Murphy; he died full of years, deeply lamented by his spiritual children, in 1738.

Much might be said on the many versions which were made throughout the continent during the ante-Reformation period. In the French language there is extant a version of the books of *Kings* and *Maccabees*, which is referred by Le Long to the eleventh century. Several MSS. of the Psalms are also still preserved, which are placed by Wharton as early as the twelfth century, and Hallam in express terms attests that "we find translations of the *Psalms*, *Job*, *Kings*, and the *Maccabees*, into French, in the eleventh or twelfth century". Guyars de Moulins, a priest and canon of St. Pierre d'Aire, about the year 1290, translated into French and completed the *Historia Sacra* of Peter Comestor. This work is not, as Horne describes it, "a popular abstract of sacred history", but comprises the historical and moral books of the Old and New Testament; and we have said that de Moulins completed the work of Comestor, because his version embraces the whole of the sacred writings of the Old and New Testament. It was not, however, a mere translation of the Sacred Scripture; here and there notes and commentaries are added, and these are found to vary in several MSS., as if they were inserted to suit the various controversies which arose in the French Church. The first printed text was the New Testament, which was published in folio, in Lyons, in 1478, being translated into French by two Augustinian friars, Julian Macho and Pierre Farget. A copy of this edition is still preserved in the public library of Leipsic (*Reuss*, pag. 446). The version of de Moulins was very soon after also printed in a quarto edition, whilst its *Editio Princeps*, carefully revised by Jean de Rely, afterwards Bishop of Angers, was published in Paris under the auspices of Charles VIII., in 1487. It passed through fourteen other editions in Paris and Lyons alone, before the year 1546. We may also refer to this ante-Reformation period the version of James Le Fevre, of Estables, who is better known by his Latin name of Faber Hapulensis, and who undertook a new translation of the Bible in 1512. This work, especially with the corrections of the Louvain divines, acquired considerable popularity, and more than forty different editions of it appeared before the year 1700. Even before any French Protestant version of the Sacred Scripture appeared, another French Catholic translation was made by Nicholas de Leuse, a doctor of Louvain, and was printed at Antwerp in 1534. The first Protestant version was published at Neufchatel in the following year.

Perhaps in Germany at least, the native land of Protestantism,

the holy Bible was a sealed book to the children of the Catholic Church? No, it was far otherwise. As early as the tenth century Notker Albulus, abbot of the monastery of St. Gallus, translated into German the book of *Psalms*; and a century later most of the other inspired books were translated by William of Ebersberg, in Bavaria, and other religious whose names have not been handed down to us (*Reuss*, pag. 439). In the succeeding centuries several other translations appeared, so much so, that the author of the Cologne version, printed in 1480, was able to affirm in his preface that he availed himself "of a variety of different versions, which were made and circulated both in Lower and Upper Germany, before printing came into use". The first printed German Bible issued from the Mentz press in two volumes in folio about 1462. Other editions seem to have followed soon after; for, in the next earliest edition which is now known, viz., that of Augsburg, in 1477, the editor was able to commend the accuracy of his version, and eulogize it "prae omnibus aliis antea impressis Bibliis Germanicis". So rapid was the diffusion of the printed text, that from 1477 to 1490, this city of Augsburg alone gave five different editions. The city of Nuremberg gave proofs of equal fecundity, having published distinct editions in 1477, 1480, and 1483. The editor of this last edition laid claim to special elegance of type and accuracy of text, "prae omnibus antea impressis Germanicis purius, clarius, et verius"; and, it would seem, justly, for David Clement, who examined the edition, thus describes it: "I saw that magnificent edition in the library of the Duchess of Nuremberg; the paper, the ornamented letters, the illuminated figures so well drawn and engraved around, all so delightful to behold, giving a most pleasing idea of the degree of perfection to which the art of printing had already arrived, and this only thirty years after the invention of movable types". The other chief cities of Germany, Cologne, Lubeck, Halberstadt, Strasburg, and Mentz, had also their distinct editions; and before the year 1500—that is to say, many years before the appearance of Lutheranism—thirty editions of the entire Scriptures were in circulation in the vernacular language of Germany.

We will give but a rapid glance at the versions of Poland, Spain, and Bohemia, that we may be able to devote more space to one country which is especially dear to every Catholic heart. The first Polish version was made about 1390, by order of St. Hedwige, wife of the famous Duke of Lithuania who was chosen king under the name of Ladislaus IV. About the same time a second translation is said to have been made by Andrew Jassowitz. Another version of the Psalter, and a fragment of a translation of the Old Testament made in 1455, are comme-

morated by Graesse in his *Litter. Hist.*, v. 484. Translations of the Bible into Spanish are spoken of by the national writers, during the reign of James I. of Arragon, in the thirteenth century, and again under John II. of Leon, about 1440. The first printed edition appeared in 1478, and another edition, of 1515, is referred by Graesse (*loc. cit.*) to a Carthusian monk, named Boniface Ferrer. As regards Bohemia, MM. Schaffarik and Palacky commemorate a translation of the Gospel of St. John, made as early as the tenth century (*Böhm. Denkm.*, an. 1840). A Bohemian Psalter bears date 1396. Huss in one of his controversial tracts speaks of the New Testament as already extant in the Bohemian language. The translation of the whole Bible into Bohemian was achieved at Dresden in 1410, as Dobrowsky proves (*Slovanka*, Th. 2), and we find printed editions at Prague in 1488, at Cutna in 1498, and at Venice in 1506 and 1511. Even Denmark had its translation of the Sacred Scriptures, and a version of the historical books of the Old Testament was made in 1470, as Molbek and Grimm inform us.

If, however, the Catholic Church were hostile to the sacred Scriptures, we should naturally suppose that in Italy, at least, little enthusiasm should have been displayed in the diffusion of the Bible in the vulgar tongue; for Italy was more immediately subject to the influence of the Holy See; in its centre stood the capital of the universal Catholic world—the new Jerusalem of the Church—the See of Peter. Nevertheless, of all European countries, Italy was, perhaps, the most remarkable for the diffusion of the sacred text during the ante-Reformation period. Jacopo de Voragine, Bishop of Genoa, who died in 1298, was the first to translate the Scriptures into the Italian tongue, and thus his version dates before Dante and the other great masters of the language. New translations by Nicholas de Neritono, of the Dominican Order, Pietro Arighetto, Cavalca, and others, followed soon after; and so rapid was the diffusion of the sacred text, that, as Lamy informs us, the archives of Florence alone contain forty manuscripts belonging to the fourteenth century, all presenting various portions of the Bible in the Italian tongue (*De Eruditione App.*, page 308, *seqq.*). The discovery of the art of printing was hailed in Italy with special delight. Sweynheyne and Paunartz, under the auspices of Cardinal Cusa, hastened thither with the newly-found treasure, and Rome was the first city that welcomed them within its walls. Various editions of the Bible, the classics, and the Fathers, soon appeared; indeed, before the year 1500, almost every city of Italy had one or more printing presses in operation, but, above all, the names of the great Benedictine monastery of Subiaco, and the “Palazzo Massimi” in Rome, record to posterity the religious patronage and princely munificence which welcomed the Ger-

man artists to the divinely favoured patrimony of the successors of St. Peter.

Three editions of the Bible in the Italian tongue appeared in the year 1471. The first bears the name of Nicholas Malermi, a religious of the Order of Camaldoli. The closing words of the second volume fix its precise date: "Impresso fu questo volume nel l'alma patriade Venetia nell' anno dela salutifera incarnatione del Figliolo de l'eterno et omnipotente Dio, MCCCCLXXI, in Kalende di Augusto per Vendelino Spira". This version was subsequently repeated in new editions, and is still esteemed for the purity of its language, being described by the latest writer on this subject as written "vel miglior secolo della nostra lingua" (Vercellone, *Dissert. Roma*, 1864, pag. 100). The second Venetian edition of 1471, was printed "per Nicolo Jenson in calende di Ottobre", and by some inexperienced modern observers was supposed to be merely a reprint of the former text: it is, however, quite distinct, and the best judges of the present day are of opinion that this version is from the pen of Cavalea, a Tuscan writer of the golden age, who flourished in the fourteenth century. It is cited 160 times in the last edition of the Crusca (Florence, 1843), under the title *Volgarizzamento di Pistole e di Vangeli*, and some manuscripts of it are extant, which date back to the close of the fourteenth century (Curioni, *Sui due Primi Volgarizzamenti*", etc, Milan, 1847; and Sorio in *Archiv. Eccles.* Firenze, 1864, vol. i. pag. 297). A third Italian version appeared in Rome in the same month of October, 1471, in two volumes folio: many writers have described it as the version of Malermi; but Maffei, who diligently compared both texts, pronounced it to be a distinct and independent version. No fewer than eleven complete editions of these several versions appeared before the year 1500, and more than forty editions are reckoned before the appearance of the first Protestant edition of the Bible in the Italian language. Some of these editions, too, deserve the name of distinct versions, on account of various alterations and improvements made in the text, and all appeared under ecclesiastical sanction; thus, for instance, an edition of Venice, in 1477, bears the name of "Fratre Marino del Ordine di Predicatori, de la sacra pagina professore umile".

An entirely new translation from the original text was made by Sanctes Marmoschini in 1538, and was reprinted in 1546. Another translation, which appeared in 1547, was remarkable for its poetical version of *Job* and the *Psalms*. The translation of Antonio Bruccioli attracted still more attention. It was made "de la Hebraica veritá", and was ushered in under the patronage of the French monarch, Francis I., in the month of May 1532.

From that date to 1552, twelve editions of this version appeared; but, though remarkable for its Tuscan dialect, it was

inaccurate in many passages, for which reason it was condemned by the Council of Trent. The first Protestant Italian Bible was printed in Geneva as late as 1562, and was little more than a reprint of Bruccioli's version. About fifty years later Diodati's Bible appeared, which is rather a Calvinistic paraphrase than a version; nevertheless, this corruption of Holy Writ has for two centuries held its place as the great Protestant standard of orthodoxy. Even in later times the Catholic Church has presented a new and accurate Italian version to her children, and Anthony Martini, Archbishop of Florence, by the accuracy of his translation, the purity of his style, and his admirable explanatory notes, merited the congratulations and approval of the illustrious Pontiff Pius VI.: "Beloved Son", writes this great Pope, "at a time when vast numbers of bad books are being circulated, most grossly attacking the Catholic Church, to the great destruction of souls, you have judged exceeding well in exhorting the faithful to the reading of the Holy Scriptures; for these are most abundant sources, whence every one ought to be in a position to draw purity of morals and of doctrine, and to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably accomplished, publishing the sacred writing in the language of your country, to be understood by all, especially as you declare that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse, etc. Given at Rome on the calends of April, 1778".

Thus, then, so far from the Church being the enemy of the Bible, she was its watchful guardian, and ever cherished it as a sacred treasure. When heresy introduced corruption into the inspired volume, and substituted the word of man for the Word of God, the pastors of the Catholic fold fearlessly raised their voice, and warned the faithful of the snares which were laid for them. When enemies had poisoned the life-giving stream, the Church permitted not her children to drink the deadly draught. But in no country, and at no period, was the Catholic Church the enemy of the Bible; never was its sacred text a sealed book to the faithful; but, on the contrary, the pastors of the Church, the divinely constituted guardians of the inspired writings, were ever zealous in promoting the study of their sacred truths, and in "disseminating the knowledge of God's written word".

We now take leave of the learned Earl of Clancarty. Would it be too much to expect from his candour that he would withdraw the statement which he has made, since, as we have seen, when viewed historically, it is false and groundless in itself, whilst at the same time it outrages the feelings of the whole Catholic Irish nation?

THE SOCIAL MISSION OF THE CHURCH.

The social mission of the Christian Church is a subject to which none can be indifferent. For eighteen centuries and a half the career of the Church has remained unchanged; and amid the revolutions of nations and the migrations of tribes and peoples, her social mission has ever been to educate, to civilize, and to elevate humanity. The civilization of the east had languished into decay, the greatness of Greece was merged in the universal empire of Rome, and the east and the west groaned under the despotism of the Cæsars. When this new and strange power appeared upon the earth it was a power insignificant in appearance, and far beneath even the contempt of the haughty emperors; yet that little society, these few poor and despised Galileans were destined to crush the colossus of Paganism, and to erect upon its ruins an empire more extended than that of Rome, and a civilization more refined and more enlightened than that of Egypt or of Greece. These few ignorant men were to purify the philosophy of Greece, to humble the greatness of Rome, to arrest the wandering tribes of the desert and the savage hordes of the north, to civilize them and to lead them within the pale of the Christian Church; slavery was to retire before her influence; the dark clouds of ignorance and barbarism were to be dispelled by her light; and arts, learning, and civilization were to flourish under the shadow of her patronage. Her hands were full of gifts to men; to the slave she was the herald of freedom, to the ignorant she was the bearer of knowledge, and to all she was the teacher of a pure and elevated morality, unknown to the pagan world. Such was the social mission of the Christian Church; how nobly has she fulfilled it!

In three centuries, after persecutions the most dire, the Christian Church won her way from the gloom of the catacombs to the imperial throne of Rome. The hand of power sought to check her progress, but in vain; the sword of persecution raised against her fell from the hand of the tyrant; the insidious breath of heresy could not corrupt her purity, nor the splendid teachings of Athens or Alexandria draw her from her sublime mission of truth. She consoled the slave, she cheered and strengthened the martyr, she elevated and purified all; she struggled with Paganism—with its profane and captivating rites—with its proud philosophy and its millions of refined and luxurious votaries. She won disciples from every grade, and class, and nation, until Christianity became the national religion of the proud and persecuting empire of the Cæsars. But now, that very empire which the Church

has won is tottering to ruin; new difficulties beset her, and a new mission awaits her. The Goth, the Hun, and the Vandal have seized on the richest provinces of Rome. Her cities lie in ruins, her temples are profaned, and Europe seems again fast sinking into hopeless barbarism; the clash of arms and the yell of triumph has silenced the voice of civilization, and the jargon of her rude conquerors startles the ear in the very streets of Rome; streams of human population pour in from the northern nations—they extinguish the Roman power, and carry into the heart of Europe new traditions, a new mythology, new habits of thought, and new principles of action. And whilst the north was thus violently convulsed by the crash of the western empire, the south was not less violently agitated by the rising greatness of the Saracen. From the Atlantic to the Pacific the sway of Omar extended; and many were the cities ruined, and many were the literary monuments destroyed by these untamed children of the desert. In such perils what is able to save—what spirit could brood over this social chaos and breathe into it order and beauty—what power could move in the track of the desolating host, could collect the half ruined fragments of classic art and construct them again into a still more beautiful temple of learning? What influence could wean that lawless race from the wild ways of rapine and the degrading vices of savage life, and make them rival and excel the polished Roman in all the arts and accomplishments of civilized life? The Church alone could arrest the onward march of barbarism, and restore social order; with prophetic glance she seemed conscious of the perils that beset her, and prepared to overcome them. Augustine, Jerome, Hilary, and Prosper, the last expiring lights of the past civilization, were the devoted children of the Church. In the sixth century, when the schools of the empire were closed, her monasteries were the sole sanctuaries of learning. In them she studied and taught, and opposed an organised resistance to the despotism of the sword, whilst her secular clergy acted, governed, and preserved external order. In this century St. Remus preached with a classic purity, and Avitus of Vienne, the Milton of the Church, sang of the creation and the fall in the thrilling accents of genius. In this period appeared Cesarius of Arles, Gregory of Tours, and Fortunatus of Poitiers, whose learning shed a light upon their age, and whose works marked the birth of a new literature purely ecclesiastical. The learning and sanctity of our own Church relieved the darkness of the seventh century. Columbanus awakened a new spirit in the French Church, he arrested the march of barbarism in southern Germany, and perpetuated the study of antiquity among his numerous disciples. The eighth century marked a new era in letters; Charlemagne and

the Church vied with each other ; Bede and Bennett adorned England ; the Carlovingian schools were organized under the genius of Alcuin, and over the wide dominions of Charlemagne an impulse was given to learning which was felt for centuries. By her Popes, her councils, and her bishops, the Church ever laboured to diffuse knowledge amongst her people. With a willing obedience her monastic institutions responded to her call, and during the eleventh and twelfth centuries awakened a literary activity from the Tiber to the Atlantic. The wonders of the press were yet unknown, but the simple, learned, and laborious monk plied his daily task, and rivalled the press in the extent, variety, and beauty of his labours. These venerable institutions, so often the scorn of the ignorant, were rapidly multiplied over the whole continent of Europe ; Clugny and Cîteaux spring into life, and each becomes a school of knowledge, a centre of civilization, and a prolific nursery of saintly and learned men. Let the sceptic on this point read Mabillon's book on monastic studies, in reply to De Rancé, the venerable Abbot of La Trappe ; let him examine the collection of manuscripts found in the eight hundred monasteries visited by Martini in his literary tours ; let him look at the contents of the fourteen volumes folio, compiled by Martini and the illustrious band who accompanied him in his antiquarian researches through the monasteries of central Europe ; let him glance at the Titan labours of Mabillon, Montfaucon, and the Benedictines of St. Maur ; and then let him dilate on the stupidity and ignorance of the monks of the " dark ages ". Thus, by the zeal of the Church, and her monks and her missionaries, the Christian faith was again spread over Europe, Saxon England was reconquered to the Church, Clovis and his people entered her fold, Germany was won over to her empire, and the fierce children of the north everywhere bowed to her yoke. Their minds, filled with the dim shadows of their native traditions and the bloody deeds of their ancestors, became awakened to all the beauties of Christianity ; they yielded to the softening influence of the more genial climate of their conquered home, they cast off the bonds of their gloomy superstition, they entered the Church, and under her guidance they became the founders of the nations and the authors of the mediæval and modern literature of Europe. The Church moulded with the same skilful hand the sternness and energy of the north, and the more soft and imaginative races of the south, and united the fierce worshippers of Thor with the followers of the giddy Genii of the east, in one grand struggle for the glory of their common creed. She summoned the spirit of chivalry, then in its youthful vigour ; she excited a glow of religious enthusiasm that set Europe in a flame ; she appealed to the spirit of warlike enter-

prise, and gathered round her standard that group, who, quitting home, country, and friends, arose at the call of Urban, and put on the badge of the crusader. Yes, the crusades are a great fact in the history of modern civilization; they stilled the voice of domestic strife, which had been productive of so much evil; they united, elevated, and consecrated the chivalry of Europe, and exhibited to the world the power and the glory of religion. These were days of great excitement and of rapid progress; this was the age of the growth and ascendancy of the scholastic philosophy. The Arabic empire of Spain was in its meridian glory. It was in this age Peter preached, and the Cross was raised at Clermont, and Godfrey and Boemond rushed to the liberation of the sacred city. It was in this age the glorious Hildebrand laboured so successfully to eject feudal influence from the sanctuary, to abolish the baneful right of lay investiture, and to give to the Church ministers worthy of their sublime duties. It was in these days the Italian cities were fostered by the protection of the Papal power, and the leagued towns of Germany under their bishops; and the municipal councils were breaking down feudal tyranny, and opening to the peasant mind the path to political and literary distinction, which they have since so nobly trod. In the ninth century Hamburg was the stronghold of tyranny; in the eleventh and twelfth centuries this same city was the nucleus of a great confederation which for centuries influenced the destinies of Europe. In the thirteenth century the spirit of Bernard and Hildebrand was again revived. The genius, the sanctity, the learning, and the courage of Innocent III. guided the destinies of the Church. Rodolph, with the Cross for his sceptre, ruled in Germany; St. Louis governed France; Spain gloried in Alphonso and Ferdinand, and in the victories of Seville and Tolosa; and England, under a Cardinal of the Roman Church, wrung from her king the charter of her rights. This was the age of St. Francis and St. Dominick; of Albertus and St. Thomas, of Bacon and Bonaventure. In these days Oxford boasted of her thirty thousand students; twenty-five thousand trod the halls of Paris; and ten thousand read law at Bologna. Never was there an age more glorious than this age of Christian faith; glorious in great deeds and historic names; glorious in learning and life of the universities with which the Church had studded Europe; glorious in a noble Christian art and architecture; and glorious too in the sublime genius of its poets. And all these great movements, intellectual and social, all pregnant with such grand results for the happiness and enlightenment of mankind, and for the future greatness and civilization of the nations of Europe, were originated and guided to success by the genius of the Catholic Church. The Church was that mysterious

power that moulded the nations, and influenced the social condition of successive generations over the whole continent. In the lawless ages of rapine and violence she stood between the tyrant and his victim, and restrained the excesses of feudalism by the sword of her spiritual authority. She was ever the protector of the weak, and the defender of rational liberty. In the words of an eloquent Protestant writer, "The Church was the great bulwark of order, she perpetuated justice and light, and fought the battle of civilization and freedom. The feudal castle could not screen the oppressor of the poor from her vengeance, nor the kingly diadem save the tyrant of his people from her stern maledictions; the Church presided over mediæval society; her Pontiff reigned with an universal sway, with which the grateful suffrage of Europe invested him; and never was human power exercised with more justice or with more glorious results for the welfare of humanity". And this is the Church which her enemies would shamelessly brand as hostile to the diffusion of knowledge; this the Church that would restrain the freedom of human thought, perpetuate ignorance, and dwarf the intellect of man; the Church of Nicholas, of Leo, and of Benedict; the Church that presided over the revival of Greek learning, and saved the decaying fragments of classic genius; the Church that before the sixteenth century founded fifty-eight universities in Europe, and from her poverty encouraged learning with a munificence which should shame the nations of our day! The Catholic Church cultivated the mind of Petrarch, she inspired the genius of Dante, and listened to the thrilling tones of Ariosto. Calderon was her child, and Tasso loved to linger in her capital. Yes, this is the Church that would dwarf the human intellect! Gothic architecture is her own creation, and the glories of Italian art were developed in the shadow of the Vatican. The palace of Nicholas and of Leo was the temple of learning, and the gifted of every nation flocked to the city of the pontiffs to live in the smile of his favour and on the munificence of his bounty. In his presence the poet felt a new inspiration, the sculptor breathed life into the marble, and the magic pencil of Italy imparted to its matchless productions a more than divine beauty. The same ear that was charmed with the strains of Ariosto could listen with approval to the researches of Flavio or the sublime theories of Copernicus. The Pope during the middle ages was the great high priest of literature, of science and of art, enthroned by the suffrage of Europe; the learned of the age paid to him the tribute of their grateful affection; and the office of his secretary was for centuries regarded as the prize of genius, which the first scholars of the age claimed as the reward of their intellectual greatness.

LITURGICAL QUESTIONS.

Our reverend correspondents on liturgical subjects will hold us excused if we are not able to answer the several questions kindly forwarded to us, as we deem it our duty, in compliance with the request of several friends, to treat of some questions in connection with the ceremonies of Holy Week, which may be deemed useful for the guidance of the clergy in carrying on the solemn functions of that week.

The following questions have been proposed:

1. Can a low Mass be said on the three last days of Holy Week?
2. Can a low Mass be said on Holy Thursday or on Holy Saturday?
3. What is to be done in the country parishes where there is not a sufficient number of priests to have high Mass, and where the other ceremonies cannot be observed?

In reply to the first question we beg to say that low Masses are strictly forbidden on the three last days of Holy Week. When there is a sufficient number of priests, the rubrics require that a solemn high Mass be celebrated, and in those churches not having a sufficient number of priests for high Mass the *Memoriale Rituum* of Benedict XIII. must be used, which prescribes certain solemnities to be observed by one priest, and requires that he be attended by at least three clerics in surplices, in performing the functions of Holy Week. This ceremonial of Benedict XIII. is to be observed only in case there is a deficiency of priests, and hence it presupposes that a solemn Mass is to be said with deacon and sub-deacon when they can be had, as the *Memoriale Rituum* was published by order of Benedict XIII. solely with the view of enabling the clergy in the smaller churches to carry out the ceremonies of Holy Week, and accordingly, in reply to various questions as to private Masses on those three days, we find that the answer invariably was, that the ceremonies were to be carried out "*servata forma parvi Ritualis S. M. Benedicti XIII., ann. 1725, jussu editi*".

2. Thus the following answer was given by the Sacred Congregation of Rites (4904):

1. "An in Ecclesiis Parochialibus in quibus nullus extat clerus sed solum Parochus, possit vel debeat iste facere Benedictionem Candelarum, Cinerum, Palmarum, novi ignis, Cerei Paschalis, Fontis Baptismalis et coeterorum hujusmodi, necnon instituere officium Ferie quintae in Coena Domini et Ferie sextae in Parasceve sine cantu et solum privata voce prout celebratur Missa privata?

"Ad 1. Servetur parvum Caeremoniale a sa. me. Benedicto Papa XIII. ad hoc editum. Die 23, Maii, 1846".

This applies to the last three days of Holy Week; but can a low Mass be said on one of these days, such as Holy Thursday? There are innumerable decrees of the Sacred Congregation of Rites on this subject, and it would be impossible to quote all: we shall give one or two. Thus on the 31st August, 1839, the question was proposed:

“An in Ecclesiis ubi Functiones Majoris hebdomadae fieri nequeunt, Feria quinta celebrari possit Missa lecta. Negative”.

And again:

1. “An toleranda sit consuetudo vicens in quibusdam parœciis, praesertim in ruralibus celebrandi per parochum Missam lectam Feria V. in Coena Domini quin peragi valeant eadem Feria, et sequenti coeterae Ecclesiasticae functiones praescriptae ob clericorum defectum, vel potius obolenda.

* * * * *

3. “An ad eliminandos abusos, siqui irrepserint, sit consulendum Sanctissimo pro revocatione cujuscumque Indulti celebrandi privatim eamdem Missam, (idest in Sabbato Sancto) firmo tamen remanente singulari privilegio aliquibus Ecclesiis, peculiaribus attentis circumstantiis, concesso unam vel alteram Missam lectam celebrandi post unicam solemnem de die?

“Ad. 1. Affirmative et ad mentem: mens est ut locorum ordinarii quoad Paroecias in quibus haberi possunt tres, quatuorve saltem Clerici Sacras Functiones Feriis V. et VI. ac Sabbato majoris hebdomadae peragi studeant, servata forma parvi Ritualis S. M. Benedicti XIII. anno 1725, jussu editi; Quoad alias paroecias quae Cleris destituuntur, indulgere valeant ob populi commoditatem, ut Parochi (petita quotannis venia) Feria V. in Coena Domini Missam lectam celebrare possint, priusquam in Cathedrali vel Matrice Conventualis incipiat. Et ad D. Secretarium cum Sanctissimo.

“Ad. 3. Affirmative juxta votum videlicet—Consulendum Sanctissimo pro revocatione cujuscumque Indulti celebrandi privatim in Sabbato Sancto, firmo tamen singulari privilegio aliquibus Ecclesiis, peculiaribus attentis circumstantiis, concesso, unam vel alteram Missam lectam celebrandi post unicam Solemnem de die prout in dubio, Die 28 Julii, 1821”.

With reference to the first decision, it is to be remarked, how the observance of the *Memoriale Rituum* is inculcated, and that even in case the clerics cannot be had, the parish priest cannot celebrate a low Mass unless he gets permission to do so from the bishop each year (petita quotannis venia), and we may here observe that the only reasons which would warrant the bishop to grant permission for a low Mass on Holy Thursday, are two: first, to give an opportunity to the faithful of making their Easter Communion; and second, to give Communion to the sick. In these two circumstances the bishop can give permission for a low Mass, if he thinks it necessary, on Holy

Thursday, but the parish priest, or, much less, any other priest, cannot say Mass even in these circumstances, without the permission sought and obtained every year from the bishop (*venia quotannis petita*).

Gardellini, in a very valuable dissertation on this decree, has the following words: "Rem tamen noluit in Parochorum ruralium arbitrio relinquere, sed demandavit ut iidem quotannis et peterent et ab episcopo celebrandi veniam obtinerent". In another passage he (Gardellini) quotes the authority of Benedict XIV., who, when Archbishop of Bologna, had granted permission to some of the parish priests to say a low Mass under the circumstances above referred to, and then he adds:

"Praeter parochum in sua parochia, si sacerdos aliquis cujuscumque conditionis aut dignitatis Missam privatam Feria quinta, sexta, ac Sabbato majoris hebdomadae celebrare ausus fuerit, ipsum graviter puniemus et a Divinis etiam interdicemus".

With regard, however, to Holy Saturday, the case is quite different. For a private Mass cannot now be celebrated on that day without a special indult from the Holy See, as appears from a decree of the 11th March, 1690:

"Firmo in reliquis remanente praedicto decreto edito die 11 Februarii nempe in Sabbato Sancto celebrationes Missarum privatarum omnino prohibentur in quibuscumque Ecclesiis et oratoriis privatis, non obstante quacumque contraria consuetudine, et unica tantum Missa Conventualis una cum officio ejusdem Sabbati sancti celebretur".

Gardellini, in his dissertation already mentioned, speaking of this decree, says:

"Quum autem hoc Decretum Summus Pontifex sua auctoritate firmaverit et ope typorum evulgari jusserit, vim habet legis universalis quae relaxari nequit nisi ab eo a quo lata est".

It is plain, therefore, that there is a great difference between Holy Thursday and Holy Saturday, as to the question of low Masses. With regard to Holy Thursday, the bishop may allow it in certain circumstances, but not so on Holy Saturday. This difference is evidenced in the fact, that if a holiday of obligation fall on Holy Thursday, it is to be observed, and some low Masses are permitted, so that the people may fulfil the precept of hearing Mass. But if the holiday fall on Holy Saturday or Good Friday, it is transferred to another day, together with the obligation of hearing Mass, and no private Masses are allowed.

We now come to the last question, which is one of a practical character, and which must be treated as such. The *Memoriale Rituum* lays down most distinctly all the directions for the due performance of the ceremonies in Holy Week when there is not a sufficient number of priests to carry them on with the solemnity

prescribed by the Missal. In the preface it states that it was ordered by Pope Benedict XIII., and published "ut Minorum Ecclesiarum Rectores minime vel perstrictus Parochialium Clericorum numerus detineat, vel insuetorum Rituum anfractus deterreat". Hence in the same preface it charges the parish priest to instruct three or four clerics in the ceremonies, "ut sacrae actiones, si nequeant solemniter, decenter saltem peragantur". This is the first point to be attended to, namely, to appoint three or four youths and train them in the manner of performing the ceremonies. This at first may appear to cause great inconvenience and trouble, but it is well known to those who have tried the experiment how quickly well disposed youths learn such matters, and what taste they even display in arranging the altars, etc., considering the opportunities within their reach.

2. But, as far as we know, the chief difficulty which is usually made is, that they cannot do anything in the country districts in the way of singing the hymns and the psalms. This, no doubt, would be an insurmountable difficulty in many instances; but the *Memoriale Rituum* of Benedict XIII. does not require music or singing. It requires the priest and the youths to recite, and to do so "aequa vocum concordia" (*vide Memoriale Rituum*). If the parish priest could have the singing, it would, of course, be most desirable and very edifying, but not at all necessary.

3. The *Memoriale Rituum* requires for Holy Thursday an altar set apart from the high altar at which the ceremonies are performed, which is called the altar of repose, and which is to be decorated and adorned with the greatest pomp. There is not much difficulty in complying with this particular, which is clearly pointed out by the Rubrics of the Missal; and we may here observe that we have heard with surprise that the altar of repose on Holy Thursday in some Churches is the same as the high altar, and not distinct from it, where the ceremonies could and ought to be carried out with the greatest solemnity and accuracy.

4. The *Memoriale Rituum* enters into many details about the function of Good Friday and Holy Saturday, and for this latter day many things are to be procured by the parish priest which are clearly laid down in the Missal and the *Memoriale* so often referred to. We deem it unnecessary to mention all the details, particularly as while we are writing on these subjects we have been favoured with a copy of a letter of his Grace the Archbishop of Dublin to the clergy of his diocese, which we annex here as confirming our views on these points, and also as a summary of what we have been stating in this article.

PAULUS,

Dei et Apostolicae sedis gratia, Archiepiscopus Dublinensis, etc., Venerabili Clero Dublinensi Tam Saeculari quam Regulari.

MAXIMI momenti esse ut leges ecclesiasticae ad sacras caeremonias peragendas spectent, accuratissime observentur, nemo est qui ignoret. Itaque, cum Nobis relatum fuerit in quibusdam hujus dioecesis Ecclesiis quasdam leges rituales praecipue ad hebdomadam sanctam spectantes, diversam et variam interpretationem accipere, adeoque in omnibus eandem disciplinam non vigere, cum que maximopere optandum sit ut non tantum idem spiritus sed et eadem agendi ratio ubique servetur, nostrim uneris esse existimavimus pauca quaedam que ad unitatem promovendam opportuna videntur, in omnium memoriam revocare, non quasi nova aliqua decernentes, sed eo tantum fine ut quam accuratissime Ecclesiae leges jam latae observentur. Haec vero sunt quae ab omnibus servari volumus:—

1mo. In oratoriis domesticis, missa celebranda non est in Feria Quinta in Coena Domini, neque in duobus sequentibus diebus, neque in die Paschatis

2do. In Feria quinta praedicta, unica tantum celebrandi est Missa in singulis Ecclesiis, quae solemnis aut conventualis esse debet. In ea vero Missa clerus qui ad ecclesiam spectat, Communionem inter Missarum solennia a manu celebrantis recipere debet, juxta veterem et constantem Ecclesiae usum.

3tio. Altare in quo reponendum est SS. Sacramentum, quod Feria Sexta in Missa Praesantificationum sumi debet a celebrante, omni cura ornandum est. Caeterum, Sacra Hostia includenda est in capsula, seu in sepulchro, ut vulgo dicitur, quod clave a sacerdote custodienda claudi debet, nec licet sacram Hostiam ita exponere ut videatur a fidelibus.

4to. In die Sabbati Sancti unica tantum celebrari potest Missa, quae solemnis esse debet, vel celebrata ad normam Caeremonialis Benedicti XIII.

5to. Monendi sunt fideles a confessariis et a Concionatoribus praeceptum quo tenentur sacram communionem tempore paschali recipere, adimpleri non posse nisi in propria cujusque Ecclesia Paroeciali, excepto casu quo habeatur dispensatio ab episcopo, vel proprio paroco.

6to. Die Paschatis, in Ecclesiis, quae paroeciales non sunt, vetitum omnino est Sacram Communionem fidelibus dispensare, sive privatim, sive publice.

7to. Quod vero spectat ad eos qui vivunt in communitate, ut, e. g., in Conventibus et Monasteriis, in Collegiis et Seminariis ecclesiasticis, Communionem Paschalem tam ipsi quam eorum famuli, in propriis sacellis aut ecclesiis sumere possunt.

8to. In singulis Ecclesiis paroecialibus Sabbato Sancto benedicendi sunt fontes baptismales secundum ritum in Missali Romano praescriptum.

9to. Vetera Olea ad eos benedicendos adhibenda non sunt; quare, omnibus cavendum est, ut nova olea die antecedenti, ad eum finem

petant. Olea vero sacra a laicis deferenda non sunt, sed a Sacerdotibus, a quibus etiam diligenter in loco tuto et clave obserrato semper custodienda sunt.

10to. Si qua in Ecclesia plures Sacerdotes ad sacras caeremonias peragendas haberi non possint, et unicus tantum adsit, servari debet, in hac hebdomada sancta ceremoniale editum jussu Benedicti XIII., pro minoribus ecclesiis, quod nuper in hac urbe in lucem prodiit ex typographia Domini Jacobi Duffy.

11mo. Organa quae pulsantur dum cantatur Gloria in excelsis in Missa Feriae Quintae in Coena Domini, silere postea debent donec initium fiat ejusdem hymni angelici in Missa Sabbati Sancti.

12mo. Campana silere eodem temporis spatio omnino debent.

Caeterum, omnes Parochos et Ecclesiarum Regularium Superiores in Domino rogamus ut, ea quae hic praescripta sunt, quam accuratissime observari curent, atque eo zelo quo pro gloria Dei et disciplinae ecclesiasticae observantia flagrant, operam diligentissime navent, ut non solum in hac Sacra Hebdomade, verum etiam per totius anni curriculum, omnes sacrae caeremoniae et ritus ab Ecclesia sanciti, ea qua convenit dignitate et decore, qui domum Dei decet, peragantur.

✠ PAULUS CULLEN.

Dat. Dublini, Die 5 Aprilis, 1857.

DOCUMENTS.

I.

MONITA TO PROFESSOR UBAGHS, BY THE S. CONGREGATION OF THE INDEX.*

Folium primum anni 1843, de quo sermo est in epistola ad Episcopos Belgii ab Eminentissimo Cardinali Patrizi, secretario S. Inquisit. data d. 11 oct. 1864.

R. D. Ubaghs, docet in Theodicea et interdum etiam in Logica sequentes propositiones, quas S. Congregatio Indici praeposita emendandas esse judicat.

I. "Haud posse nos in cognitionem cujusvis externae metaphysicae veritatis venire (nempe quae respiciat ea quae sub sensus nostros non cadunt), absque alterius instructione, ac in ultima analysi absque divina revelatione".

Porro haec doctrina admitti nequit, quia sicut veritates internae et mathematicae cognosci possunt ope ratiocinii, ut ipsemet auctor fatetur, ita saltem possibile est veritates externas assequi, quotiescumque necessario cum internis connectuntur; aut cum ipsae internae consistere nequeunt non supposita aliqua veritate externa.

II. "Veritates externas metaphysicas demonstrari non posse". Vide *Theod.*, pag. 220, n. 413 et seq.

* See *Record*, vol. i. part i. p. 191.

Jam vero veritates externae quandoque cum internis necessario copulantur, tanquam effectus cum causa, et ideo per hanc connexionem demonstrari possunt eo genere argumenti quod *a posteriori* vocatur, cujus certitudo non minor illa est, quae per demonstrationem *a priori* obtinetur.

III. “Dei existentiam minime demonstrari posse, Deum existere demonstrari posse negamus”. *Theod.*, pag. 73.

Quae importuna doctrina ultro fluit ex opinionibus jam indicatis ipsius auctoris.

IV. “Probationes existentiae Dei reduci ad quandam fidem, aut fundari in hac fide, qua non tam videmus quam credimus, seu naturaliter persuasum nobis est, ideam hanc esse fidelem, id quod evidentia mere interna cernere non possumus”. *Theod.*, pag. 73.

Quae verba significare videntur potius credi quam demonstrari Dei existentiam, quod quidem a vero omnino distat.

V. “Auctor omnes probationes veritatum externarum metaphysicarum reducit ad sensum communem”.

Quae doctrina admitti nequit, eo quod aliquae veritates externae demonstrantur *a posteriori* per veritates internas, absque illa relatione ad sensum communem. Ita habentes conscientiam nostrae existentiae, directe inferimus existere causam quae nobis existentiam contulerit; seu ab una veritate interna deducimus aliam veritatem externam absque interventu sensus communis.

Hae sunt praecipuae sententiae, quae in praedicto libro corrigendae videntur. Monet igitur S. Cong. Rev. auctorem ut nova aliqua editione librum emendandum curet atque interim in scholasticis suis lectionibus ab iis sententiis abstinere velit.

*Folium alterum de quo sermo est in epistola Eminentissimi
Cardinalis Patrizi.*

Pauca quaedam loca in opere quod a cl. viro G. C. Ubaghs a. 1841 Lovanii editum est et inscribitur *Theodicea*, seu *Theologiae naturalis elementa*, adnotanda esse videntur, ut doctissimus auctor additis quibusdam illustrationibus obortas circa ejusdem operis intelligentiam difficultates e medio tollere possit. Ac 1^o quidem memoranda sunt illa quae pag. 73 habentur de Dei existentia: “Deum existere demonstrari posse negamus, sed id certo certius probari etiam atque etiam affirmamus”. Omnis certe ambiguitas ex hoc loco tolleretur, si post vocem *demonstrari* adderetur *a priori*, quod conveniret cum iis quae tradit auctor in *Logica*, p. 114, ed. tertia, de demonstrationis divisione, ubi ostendit contra Kantianos demonstrationem a posteriori, jure ac merito veram demonstrationem vocari. Auctor etiam, ibid. p. 105, haec habet: “Demonstrare, si stricte intelligitur, idem est ac probare judicium certo esse sicut effertur”. Nemo autem negabit probationes existentiae Dei eam vim habere, ut respondeant notioni strictae demonstrationis quae hic a cl. auctore traditur.

2^o Ubi auctor ad examen vocat diversa argumentorum genera, quae ad Dei existentiam demonstrandam afferri solent, quaedam habet quae observatione digna videntur. *Theod.*, pag. 86, de argumentis physicis loquens ait: “Et licet tum recta ex rationalis naturae im-

pulsu, etc., probari posset eundem esse potentia et intelligentia vere infinita, illud tamen ex argumentis physicis solis et stricte spectatis secundum leges logicas effici nequit". Pag. 87, de argumentis quae moralia dicuntur ita se exprimit: "In his solis veram Dei infinitatem expresse contentam esse, strictis logicae legibus nondum plane efficitur". Additis porro quibusdam de argumento ex ente infinito, concludit: "Fide naturali et spontanea quadam progressionem continua suppleamus in quod ad accuratam Dei notionem concipiendam, et ad veri Dei existentiam plene probandam illi soli probationi logicae, si strictissime acciperetur, deesse videretur". Tandem p. 89 legimus: "Probabiles quidem conjecturas facere de prima causa vel de primis causis (nesciremus utique, utrum una aut plures dicendae essent) deque earum proprietatibus possemus". In his omnibus mens doctissimi auctoris paulo clarius explicanda videtur, ne quis inde occasionem sumat vim elevandi argumentorum quae Dei existentiam demonstrant.

3° Clarissimus auctor, cap. 7, p. 3 *Theod.*, profitetur se "magis speciatim ac si fieri possit, paulo apertius *declarare velle* ea quae ad veritatem cognoscendam spectant". Quaedam tamen ibi leguntur, de quorum intelligentia dubitationes oriri possent. Pag. 216, haec habentur: "Veritatem internam immediate cognoscere possumus, externam non sine interposita fide". Et pag. 219: "*Necesse est...*ut institutio aliena nobis manifestas faciat veritates quae nec mere animi affectiones sunt, nec sub sensus nostros externos cadunt". Plura alia ejusdem generis ibi obvia sunt, quae contra mentem auctoris forte in alienos sensus torqueri possent, et ad id adhiberi, ut vis humanae rationis extenuaretur, et argumenta quae pro veritatibus externis demonstrandis adhibentur ita infirmarentur, ut certitudinem illam minime afferrent, quae in iis homini omnino necessaria est.

II.

RESCRIPT OF THE S. CONG. OF RITES TO THE BISHOP OF ST. BRIEUC ON THE FORM OF SURPLICE TO BE WORN IN ADMINISTERING THE SACRAMENTS.

REVERENDISSIME DOMINE UTI FRATER,

Praecipuas curas quas Amplitudo Tua religiosissime impendere non cessat ut iterum assumpta liturgia romana in ista tot nominibus commendabili Briocensi dioecesi integra servetur, non solum quoad rationem divinorum officiorum et sacrosancti missae sacrificii, verum etiam in reliquis vel functionibus ecclesiasticis, vel sacris caeremoniis, dum SS. D. N. Pius Papa IX. et Sacra Rituum Congregatio cum gaudio comperiunt, Amplitudinis Tuae zelum, et erga hanc sanctam apostolicam Sedem devotionem promeritis laudibus, commendatione, praecipua extollunt. Cum vero impraesentiarum Amplitudo Tua exponat, num, attentis addictissimi tui cleri votis, recedere liceat a prudenter a te decretis de anno 1848 pridie idus decembris quoad vestes adhibendas a sacerdotibus choro interessentibus quin canonicali titulo sint insigniti,

itemque in sacramentorum administratione ; ac proinde permittere *ut utantur cotta cum alis, vel rochetto manicis destituto*, Sanctissimus item Dominus, cui fideliter per me infra scriptum Sacrorum Rituum Congregationis prosecretarium litterae Amplitudinis Tuae relatae fuerunt, per particulares hasce litteras Amplitudini Tuae significandum praecepit, ut qua polles religione et eloquio allabores, ut praescripta cotta cum manicis largioribus juxta romanum morem omnino in choro utantur qui non sunt canonici, quam tamen ad extremitates textili pinnato, vel alio ornatu acu picto decorare liceat : verum in sacramentorum administratione cotta cum stola, uti plura exigunt decreta et rituale requirit, omnino adhibenda est.

Dum ita SS. D. N. mentem Amplitudini Tuae aperio, eidem diuturnam exopto felicitatem.

Romae, 12 februarii 1852.

Amplitudinis tuae, uti Frater, A card. LAMBRUSCHINI, S. R. C. P.
Locus ✠ SIGILLI.

III.

RESCRIPT OF THE S. CONG. OF INDULGENCES.

Inter dubia *de Translatione festorum*, quae N. huic Sacrae Congregationi Indulgentiarum obtulerat enodanda, sequens propositum est :

Utrum Indulgentiam alicui festo adjunctam lucretur quisque die ipsa juxta Kalendarium Breviarii Romani, vel potius juxta Kalendarium uniuscujusque dioecesis, Ordinis, etc. Item qui sodalitati cuicumque nomen dederunt an Indulgentias acquirant die in qua festum celebratur in Ordine regulari ad quem attinet dicta sodalitas, licet sit diversa a die Kalendarii Romani, vel dioecesani ?

Sacra Congregatio Indulgentiis sacrisque Reliquiis praeposita, in generalibus comitiis habitis apud Vaticanas aedes die 29 augusti 1864, praeviiis consultorum votis, et re mature discussa, respondit :

“Indulgentiam acquiri a Christifidelibus die fixa et rite constituta in sua dioecesi, a Regularibus Ordinibus die rite constituta in suo Kalendario ; a sodalitatibus vel die rite constituta in Kalendario Ordinis cui adhaerent si hujus Indulgentiarum participes sint, vel in Kalendario dioecesis, non tamen in utraque die”.

Datum Romae ex secretaria ejusdem Sacrae Congregationis Indulgentiarum die 29 augusti 1864.

ANTONIUS M. Card. PANEBIANCO, Praef.

Loco ✠ SIGILLI.

PHILIPPUS CAN. COSSA, substitutus.

IV.

DECISIONS REGARDING THE JUBILEE.

Sono pervenuti alla S. Penitenzieria i seguenti Quesiti :

1°. Quei Vescovi che credono expediente far fruire nella prossima Quaresima ai loro diocesani lo spirituale vantaggio del S.

tere Apostoliche degli 8. Dicembre 1864, possono commutare i tre giorni dell' ingiunto digiuno in altre opere pie; ovvero, ove Giubileo accordato dalla Santità di N. S. Papa Pio IX. con Letter benignità della Santità Sua è dispensata l' astinenza dalle carni possono ingiungere detta astinenza per tre giorni, non ostante il studetto indulto, e fermo rimanendo il precetto del digiuno ecclesiastico?

2°. Quei Vescovi nelle cui diocesi il tempo del Giubileo andasse a cadere durante il tempo Pasquale, possono dichiarare ai loro fedeli che colla Comunione Pasquale resti sodisfatta la Comunione ingiunta pel Giubileo?

3.° Molto giovando a disporre i fedeli all' acquisto delle indulgenze del Giubileo una fervorosa preparazione mercè le Sante Missioni, ed altronde non essendovi in Diocesi tanti Operaj da percorrerla in un Mese; ovvero, stimandolo i Vescovi più opportuno pel bene spirituale dei loro diocesani, possono i medesimi designare diversi mesi pei diversi Luoghi della Diocesi, sempre però dentro l'anno 1865?

4°. Nelle Lettere Apostoliche del 26 Marzo 1860 il Sommo Pontefice riservò a Se, e Suoi Successori l'assoluzione dalle Censure per coloro che mandarono ad effetto la ribellione ed usurpazione dei Dominj Pontificj non che dei loro Mandanti, fautori, cooperatori, consiglieri, aderenti, esecutori ecc. Ora colle amplissime facoltà che si consedono ai Confessori in occasione del Santo Giubileo, di cui parlano le sopraindicate Lettere Apostoliche delli 8. Dicembre 1864 e quelle del 20 Novembre 1846 s' intende tolta la suddetta riserva apostata nella detta Bolla del 26 Marzo 1860?

S. Poenitentiaria, facta praemissorum relatione Sanctissimo Domino Nostro Papa Pio IX., juxta Ejusdem Sanctissimi Domini mentem, respondet.

Ad 1^{um} Per jejunium Quadragesimale, etiamsi adsit necessitas utendi lacticiniis, satisfit duplici oneri.

Ad 2^{um} Affirmative.

Ad 3^{um} Ex novo Indulto Sanctissimi, affirmative.

Ad 4^{um} Negative, et recurrendum esse ad Locorum Ordinarios, qui providebunt juxta Instructiones.

Datum Romae in S. Poenitentiaria die 20 Januarii 1865.

A. M. CARD. CAGIANO MAJOR POENIT.

G. BALLARATI S. P. Secretarius.

Concordat cum originali.

✠ PAULUS CULLEN, Archiepiscopus.

NOTICES OF BOOKS.

I.

Letters to the People of the World on a Life of Pleasures. By V. Dechamps, of the Congregation of the Holy Redeemer. Paris: 36 Rue Bonaparte.

The author of this work draws a picture of the life which those who devote themselves altogether to the pursuit of pleasure are accustomed to lead, and describes the dangerous character of the amusements sanctioned by the pleasure-loving and fashionable society of the present day, which seems to have forgotten the teaching of the Gospel, that any one who wishes to be the disciple of our Lord must deny himself, and crucify his perverse appetites and inclinations.

Probably there are persons who, through levity or want of reflection, allow themselves to be carried too far in the search of earthly amusements, and yet keep up a certain spirit of religion, and occasionally perform good works. However, admitting those exceptions, you will find that in general gentlemen and ladies who enter on what is called a life of pleasure, and who determine to gratify every whim for amusement, if their conduct be closely examined, appear to live as if they had no souls, or as if they were made solely for the purpose of enjoying earthly delights. Forgetting their Creator, never reflecting on our hope of future happiness, never raising their thoughts to Heaven, bent down to Earth, they spend their days in idleness or in useless occupations, and their nights at theatres or in other distracting, dangerous, or corrupting amusements. When they wish to pass away a tedious hour, they may take up a book, but it will be nothing more serious than a novel, or a romance, or something calculated to corrupt the heart or pervert the mind. Like gaudy butterflies, they flit from flower to flower in their hour of sunshine, but do no good, and leave no trace of utility behind them. What a dreadful account will they have to render to their Creator for having wasted away the precious time and the good gifts which he gave them that they might be usefully employed both for this world and the next!

The class of votaries of pleasure to whom we refer is accurately described by the inspired writer of the Book of Wisdom: "Come, say they, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth: let us fill ourselves with costly wine and ointments, and let not the flower of the time pass by us: let us crown ourselves with flowers before they be withered: let no meadow escape our riot"—(*Wisdom*, ii. 6).

The consequences of such a life of pleasure are very fatal; those who engage in it think of nothing but self, forget the rights and interests of others, and become cruel and hard-hearted. When the Romans abandoned their ancient simplicity, and became disciples of

the effeminate Epicurus, we learn from history that they were accustomed to have gladiatorial combats at their banquets, so that whilst indulging in the pleasures of the table, they might glut their eyes with the sight of unfortunate men murdering one another. It is also related that in the times of the greatest pagan refinement in Rome, masters sometimes put their slaves to death, in order that the muraenas and other fishes which they kept in artificial lakes, might be made more delicate and grateful to their taste by feeding on human flesh. It was also, we are not to forget, in a ball-room, in the midst of pleasures, that a dancing-girl, the daughter of Herodias, petitioned Herod to grant her the head of St. John the Baptist in a dish.

This tendency of those who abandon themselves to earthly pleasures is confirmed by the testimony of the same inspired writer whom we have just quoted. According to him, they say within themselves, "Let none of us go without his part in luxury; let us everywhere leave tokens of joy; for this is our portion and this our lot. Let us oppress the poor just man, and not spare the widow, nor honour the ancient gray hairs of the aged. But let *our strength be the law of justice, for that which is feeble is found to be little worth*"—(*Wisdom*, ii. 9). How often are these words illustrated in our own days! Men who throw away thousands on horse-racing, gambling, the theatre, and fashion, frequently persecute the poor, deprive them of their just rights, and envy them not only the smallest enjoyment, but even the necessities of life. Many political economists go still farther, and endeavour to exterminate the poor altogether, lest their rags and their suffering should offend the eye of the wealthy. Indeed in the present day and among ourselves, "*strength is the law of justice*", and the artizan and labourer are looked on as mere instruments to promote the wealth and pleasures of others; "*for that which is feeble is found to be little worth*".

Having treated of a life of pleasures in general, the learned Redemptorist examines some of the amusements now in vogue, and treats at considerable length of modern dances, proving that many of them ought not to be tolerated in Christian society. St. Francis de Sales, indeed, and St. Alphonsus, both remarkable for their charity and meekness, admit that dances may be allowed when conducted with Christian moderation and propriety; but where scandal is given, either by immodest dresses, or gestures, or movements, and where there is danger of sin, they prohibit such amusements altogether. Gury, in his valuable compendium of moral theology, having quoted the authority of those saints, adds: "It is clear that dances rendered immodest by the dresses or the nudity of the persons engaged in them, or by the character of their movements or gestures, are grievously unlawful. To this class of dances are to be referred the polka, the waltz, the galop, and other similar modern introductions". He adds: "In practice, as they are generally very dangerous, all dances in which persons of different sexes engage are to be prevented as much as possible. Hence, parish priests and confessors should endeavour to withdraw their subjects and penitents from them".

Our author confirms the teaching of Gury by the authority of several French and Belgian bishops. The venerable Archbishop of Lyons, Cardinal de Bonald, writing on this matter, says: "If you assist at a modern ball, will you not be tempted to inquire whether it is not a pagan spectacle to which you have been invited? Looking round in search of modesty, decency, or even propriety, you will not know where to rest your eyes, in the midst of shameless nudities and of lewd and slippery dances. Such assemblies ought not to be called Christian: they are unworthy of that name. . . . We are not surprised that the dances referred to have been carried from the great cities even to the remotest villages, for it was to be expected that the powers of Hell would endeavour to propagate a fashion, the origin of many evils, and well calculated to excite passions that cause many bitter but useless tears".

The Bishop of Gand says: "Many who take part in modern fashionable dances justify themselves by the necessity in which they are placed; they must do as others do; they must keep up to the fashion of the day. Let such persons enter into themselves for a moment before the crucifix: there they will learn that Christ has not said, I am the custom or the fashion, but I am the way, the truth, and the life; that He has declared that no one can serve two masters; and that on the last day He will judge us, not according to the laws of fashion, but by the precepts of the Gospel—not by the example of others, but by the promises of our baptism".

The same bishop continues: "I see with grief that a rage for amusement induces Christian mothers to bring their daughters into assemblies where immoral dances are carried on. These same females sometimes exteriorly profess piety, and even approach the sacraments. They pretend that they do so under the direction of their confessors. I cannot believe their statement. No confessor could tolerate such abuses: doing so he would coöperate, by a culpable negligence, in the scandals given by such penitents, and would entail a great responsibility on his conscience before God".

These words of the zealous bishop prove that those who have the care or direction of souls ought to be most active in preventing scandalous dances, which give occasion to so many sins. Certainly those who indulge in such amusements are not worthy to be united to the Immaculate Lamb of God by receiving the sacrament of the Blessed Eucharist, until they determine to abandon their bad habits.

Many who take part in modern dances, and who spend their nights in the excitement of the polka and the waltz, say that they are not conscious of having committed sin, and that they have a right to approach the sacraments. Our author would not believe their assertions or admit their claims. They appear to forget that there is such a sin as the waste of time, such a sin as scandal. Though imagining themselves free from guilt, they may have been the occasion of the spiritual ruin of others by their example, or by their improper dresses, and have a grievous responsibility on their souls. Anyhow, it is not edifying that persons who during the

week continually indulged in vanity or impropriety of dress, and in dangerous amusements, should be freely allowed to approach the holy altar on Sundays. Spiritual directors must take care not to render themselves, by their laxity, responsible for the sins of others. Though their penitents say they committed no sins themselves, yet that is not sufficient. It must be seen whether they have not made others commit sin, or at least put them in danger of doing so.

A translation of the work of Father Dechamps into English would serve to give accurate ideas on modern fashions, and to correct prevalent abuses. Indeed, everything ought to be encouraged that tends to check the growth of an effeminate spirit and the extravagant love of costly and corrupting fashions, which cannot fail to bring great scourges on the world.

II.

Obnoxious Oaths and Catholic Disabilities: A Speech of Sir J. Gray, etc. Fowler, 3 Crow Street, Dublin, 1865.

Sir J. Gray deserves great credit for the force and learning with which he has brought the question of obnoxious oaths before the public. Every one is aware that for nearly three centuries the Catholics of Ireland were reduced to a state of thralldom by the operation of such oaths; for unless they consented to renounce upon oath some of the most sacred doctrines of religion, they were excluded from all the rights of citizens. This was the system adopted to propagate and uphold Protestantism, which still pretended to leave to every individual the right of judging for himself. The anti-Catholic oaths have latterly been set aside; but Catholics are still required to take useless oaths, apparently introduced for the purposes of annoyance and insult, before they can occupy any public office. Such useless and offensive swearing ought to be put an end to.

The oaths still taken by Protestants are most insulting to Catholics, and must be the occasion of great remorse to every delicate conscience. The Lord Lieutenant, on arriving in Ireland, is obliged to perform the disagreeable task of insulting those whom he is come to govern, by swearing what he cannot know—that some Catholic doctrines are idolatrous and superstitious, and, moreover, swearing what everybody knows to be false—that the Pope has not any authority in Ireland, where every day he exercises a most extensive spiritual jurisdiction. Other officials of the state and of the establishment take similar oaths, insulting to the Catholics of the whole world, and certainly hurtful to the consciences of those who take them. Every Protestant, when swearing that the Pope has no power in Ireland, must feel that he swears to what is in opposition to the known truth. It is time that such a system of perjury should be done away with. Sir J. Gray deserves well of the country for having placed this question in its true light.

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1865.

THE SEE OF DERRY.

The territory of Cineal-Eoghain, from a very early period, formed a distinct diocese, which took its name from the church of Arderath, now Ardstraw, situated on the River Derg, and founded by St. Eugene, first bishop of this see. In the synod of Rathbreasail, an. 1110, it is called "*Dioecesis Ardsrathensis*", though probably in that very year the city of Derry was chosen for the episcopal residence. "*Sedes Episcopalis*", writes Dr. O'Cherballen, bishop of the see in 1247, "*a tempore limitationis Episcopatum Hyberniae in villa Darensi utpote uberiori et magis idoneo loco qui in sua Dioecesi habeatur, extitit constituta*". For some years this arrangement continued undisturbed, till the appointment of Dr. O'Coffy, who about the year 1150 transferred his see to Rathlure, a church dedicated to St. Luroch; and subsequently, for one hundred years, we find the see designated "*Dioecesis Rathlurensis*", or "*de Rathlurig*", under which name it appears in the lists of Centius Camerarius.

Dr. Muredach O'Coffy was a canon regular of the order of St. Augustine, and "was held in great repute for his learning, humility, and charity to the poor"—(Ware). The old Irish annalists style him "the sun of science; the precious stone and resplendent gem of knowledge; the bright star and rich treasury of learning; and as in charity, so too was he powerful in pilgrimage and prayer". He assisted at the Synod of Kells, which was convened by Cardinal Paparo in 1152, and in the catalogue of its bishops he is styled from the territory occupied by his see, *the Bishop of Cineal-Eoghain*. His death is marked in our annals on the 10th of February, 117 $\frac{3}{4}$.

Amlaf O'Coffy succeeded the same year, and is also eulogized

by our annalists as “a shining light, illuminating both clergy and people”. He was translated to Armagh in 1184, but died the following year. Our ancient records add that “his remains were brought with great solemnity to Derry and interred at the feet of his predecessor”.

Florence O'Cherballen next governed the see, from 1185 to 1230; whilst the episcopate of his successor, Friar German O'Cherballen, embraced well nigh half a century, extending from 1230 to his death in 1279. It was during the administration of this last-named bishop that the episcopal see was once more definitively fixed in Derry. The Holy See, by letter of 31st May, 1247, commissioned the Bishop of Raphoe, the Abbot of the monastery of SS. Peter and Paul in Armagh, and the Prior of Louth, to investigate the reasons set forth by Dr. Germanus for abandoning the church of Rathlure. The following extract from the Papal letter preserves to us the chief motive thus alleged by Bishop Germanus:

“Cum villa Rathlurensis pene sit inaccessibilis propter montana, nemora et paludes, quibus est undique circumcincta, aliasque propter sterilitatem ipsius et necessariorum defectum nequeat ibi dictus Episcopus vel aliquis de suis canonicis residere, nec clerus ejusdem dioecesis illuc convenire ad synodum et ad alia quae saepius expedirent praefatus episcopus nobis humiliter supplicavit ut utilitatibus Rathlurensis Ecclesiae, ac cleri ejusdem misericorditer providentes sedem ipsam reduci ad locum pristinum Darensem villam videlicet de benignitate Sedis Apostolicae faceremus”—(*Mon. Vatic.* pag. 48).

It was also added by Dr. O'Cherballen, that his predecessor, O'Coffy, had himself been born in Rathlure, and that it was through love for his native district he had, by his own authority, transferred the episcopal seat from Derry to Rathlure (illectus natalis soli dulcedine transtulit motu propriae voluntatis).

The appointed deputies approved of the resolution taken by Bishop Germanus, and a few years later (1254), in reply to the Chapter of Derry, the same Pope Innocent IV. thus confirmed this translation of the see:

“Cum, sicuti ex tenore vestrae petitionis accepimus, sedes Anichlucensis* Ecclesiae de speciali mandato nostro et assensu etiam venerabilis fratris nostri Archiepiscopi Armachani loci metropolitani ad Darensem Ecclesiam sit translata, nos vestris supplicationibus inclinati translationem hujusmodi, sicut provide facta est, et in alicujus

* The reader must not be surprised at the name thus given to the See of Derry. Camden cites, from an ancient Roman Provinciale, the name *Rathlucensis* given to this see (Publications of I. A. S., 1843, pag. 61), and O'Sullivan Beare more than once designates the town of Derry by the Latin name *Lucus*, and styles its bishop “Dirii vel Luci Episcopus”—(*Hist. Cath.*, pag. 77, et passim).

praejudicium non redundat, ratam et firmam habentes, eam auctoritate Apostolica confirmamus. Datum Neapoli, secundo Nonas Novembris, Pontificatus nostri anno duodecimo"—(*Ibid.*, 64).

By a previous letter he had, as early as the first of July in the fourth year of his pontificate, in anticipation of this translation of the see, granted to the chapter of the diocese of Derry the same privileges, indulgences, and other special favours which it had hitherto enjoyed in Rathlure (*Ib.*, pag. 48).

The successor of Bishop Germanus was Florence O'Cherballen, who held the see from 1279 to 1293. Five other bishops then came in rapid succession. Henry of Ardagh, from 1294 to 1297; Geoffry Melaghlin, from 1297 to 1315; Hugh or Odo O'Neal, from 1316 to 1319; Michael Melaghlin, from 1319 to about 1330; and Maurice, from about 1330 to 1347.

On the death of the last-named bishop, a Dominican, by name Symon, was appointed by Pope Clement VI. to rule the See of Derry. He had indeed already been nominated by brief, dated the 5th of the Ides of May, 1347, to the diocese of Clonmacnoise, but the aged and infirm bishop of that see, who was reported to have passed to a better life, was not yet deceased, and hence, on the vacancy of Derry, Bishop Symon was, by brief of 18th December, 1347, appointed successor of St. Eugene. From the first brief, which nominated him to Clonmacnoise, we learn that Friar Symon was Prior of the Dominican fathers of Roscommon, and was remarkable for his zeal, his literary proficiency, and his manifold virtues. The brief of his appointment to Derry adds the following particulars:

"Dudum ad audientiam apostolatus nostri relatione minus vera perlata, quod Ecclesia Cluanensis per obitum Venerabilis fratris nostri Henrici Episcopi Cluanensis qui in partibus illis decessisse dicebatur, vacabat: Nos credentes relationem hujusmodi veram esse, de te ordinis fratrum Praedicatorum professore eidem Ecclesiae duximus providendum, praeficiendo te illi in Episcopum et pastorem: et subsequenter per Ven. fratrem nostrum Talayrandum Episcopum Albanensem tibi apud sedem Apostolicam fecimus munus consecrationis impendi. Cum autem sicut postea vera relatio ad nos perduxit praefatus Henricus tempore provisionis hujusmodi ageret, sicut agere dignoscitur, in humanis, tu nullius Ecclesiae Episcopus remansisti. Postmodum vero Ecclesia Darensi, per obitum bonae memoriae Mauricii Episcopi Darensis qui extra Romanam curiam diem clausit extremum, pastoris solatio destituta, Nos cupientes talem eidem Darensi Ecclesiae praeesse personam quae sciret, vellet et posset eam in suis manutenere juribus ac etiam adaugere, ipsamque praeservare a noxiis et adversis, post deliberationem quam super his cum fratribus nostris habuimus diligentem, demum ad te consideratis grandium virtutum meritis, quibus personam tuam Dominus insinavit, convertimus oculos nostrae mentis, etc. Datum Avinione

XV. Kalend. Januarii Pontif. Nostri anno octavo"—(*Mon. Vatic.*, pag. 292).

Bishop Symon seems to have held the see till the close of this century, and the next bishop that we find was John, Abbot of Moycoscain, or *de claro fonte*, who was appointed to Derry by brief of Pope Boniface IX. on 19th August, 1401. Of his immediate successors we know little more than the mere names. William Quaplod, a Carmelite and a distinguished patron of literary men, died in 1421. Donald for ten years then ruled the diocese, and resigned in 1431; his successor, John, died in 1456. A Cistercian monk, named Bartholomew O'Flanagan, next sat in the see for five years; and Nicholas Weston, a canon of Armagh, who was consecrated its bishop in 1466, held it till his death in 1484.

Donald O'Fallon, an Observantine Franciscan, was advanced to this see by Pope Innocent VIII. on the 17th of May, 1485: "he was reckoned a man of great reputation in his time for learning, and a constant course of preaching through all Ireland, which he continued for full thirty years"—(*Ware*). He died in the year 1500.

James Mac Mahon is the first bishop whose name appears in the sixteenth century. He was Commendatory Prior of the Abbey of SS. Peter and Paul, at Knock, in the county Louth, and died in December, 1517.

William Hogeson, which is probably a corruption of the Irish name *O'Gashin*, was appointed his successor by Pope Leo X. on 8th of August, 1520. He belonged to the order of St. Dominic, and seems to have administered the see till 1529.

Roderick or Rory O'Donnell, Dean of Raphoe, was chosen by Pope Clement VII., on 19th September, 1529, to occupy the see of Derry. This bishop was very much opposed to the religious innovations which Henry VIII. endeavoured to introduce into the Irish Church. In the *State Papers* (vol. i. pag. 598) there is a letter dated 14th March, 1539, and addressed by Lord Cromwell to the English king, in which the following eulogy is passed on Dr. O'Donnell: "Also there be letters long from an arrant traitor, Rorick, Bishop of Derry, in your grace's land of Ireland, his hand and great seal at it, to the Bishop of Rome, declaring the calamities of the Papists in Ireland". It was in the preceding year that Bishop Roderick had mortally offended the agents of King Henry by his efforts to preserve from their grasp the youthful Gerald, who, though yet in his boyhood, was chief of the Geraldines, and destined, it was hoped, to become one day the rallying point of a confederacy of the Irish chieftains. In the month of May Gerald and his faithful escort passed without

molestation from the south to the north of Ireland, being hospitably received in Thomond, Galway, and Sligo; and they were safely entrenched within the barriers of Tyrconnell before the government spies had even caught the intelligence of this journey. On the 28th of June the Earl of Ormonde wrote a long letter to the council of Ireland, giving information of the movements of young Gerald. From this letter we learn that it was an Irish rhymist that acted as his spy amongst the Northern chieftains, and that, according to the latest intelligence received from him, "twenty-four horsemen, well apparrelled", had been appointed to wait upon the young Geraldine. The King of Scotland, too, solicited the Irish princes to commit Gerald to his care. However, in another letter, of 20th July, the same earl writes that this scheme was not pleasing to O'Neil and O'Donnell, but "the Bishop O'Donnel (of Derry), James Delahoyde, Master Levrous, and Robert Walshe, are gone as messengers to Scotland, to pray aid from the Scottish king; and before their going, all the gentlemen of Ulster, for the most part, promised to retain as many Scots as they should bring with them, at their own expense and charges during the time of their service in Ireland"—(*St. Pap.*, iii. 52). Another information further states that as a Christmas present in December, 1538, Art Oge O'Toole had sent to Gerald "a saffron shirt trimmed with silk, and a mantle of English cloth fringed with silk, together with a sum of money"—(*Ibid.*, pag. 139). And a few months later Cowley writes from Dublin to the English court, that "there never was seen in Ireland so great a host of Irishmen and Scots, both of the out isles and of the mainland of Scotland; whilst at the same time the pretended Earl of Desmond has all the strength of the west"—(*Ibid.*, pag. 145). It is not necessary to pursue the subsequent events of this confederacy, as we have no express documents to attest the share taken in it by the Bishop of Derry. One further fact alone connected with our great prelate has been recorded by our annalists, and it, too, regards the closing scene of his eventful life, viz., that before his death he wished to become a member of the Franciscan order, and dying on the 8th of October, 1550, "he was buried in the monastery of Donegal in the habit of St. Francis"—(*Four Mast.*, v. 1517).

Eugene Magennis, the next bishop, governed the see from 1551 to 1568. It was during his episcopate that the venerable church and monastery of St. Colomba, together with the town of Derry, were reduced to a heap of ruins. The fact is thus narrated by Cox: "Colonel Saintlow succeeded Randolph in the command of the garrison, and lived as quietly as could be desired; for the rebels were so daunted by the former defeat that they did not dare to make any new attempt; but unluckily, on the 24th

day of April (1566), the ammunition took fire, and blew up both the town and the fort of Derry, whereby twenty men were killed, and all the victuals and provisions were destroyed, and no possibility left of getting more, so that the soldiers were necessitated to embark for Dublin"—(*Hist.*, part i. pag. 322). This disaster was regarded at the time as a divine chastisement for the profanation of St. Columba's church and cell, the latter being used by the heretical soldiery as a repository of ammunition, whilst the former was defiled by their profane worship—(*O'Sulliv.*, pag. 96).

The next bishop was Raymond O'Gallagher, who, when receiving the administration of the see of Killala, in 1545, is described in the Consistorial Acts as "clericus dioecesis Rapotensis in vigesimotertio anno constitutus". It was also commanded that after four years, *i.e.* when he would have attained his twenty-seventh year, he should be consecrated Bishop of Killala. In 1569, he was translated from that see to Derry, which he ruled during the many perils and persecutions of Elizabeth's reign, till, as Mooney writes, "omnium Episcoporum Europae ordinatione antiquissimus", he died, full of years, on the 15th of March in 1601. In a government memorial of 28th July, 1592, Dr. O'Gallagher is thus noticed: "First in Ulster is one Redmondus O'Gallagher, Bishop of Derry. . . . The said Bishop O'Gallagher hath been with divers governors of that land upon protection, and yet he is supposed to enjoy the bishoprick and all the aforesaid authorities these xxvi years and more, whereby it is to be understood that he is not there as a man without authority and secretly kept"—(*Kilken. Proceedings*, May, 1856, pag. 80). The xxvi of this passage has led many into error as to the date of Dr. O'Gallagher's appointment to Derry, which, reckoning back from 1592, should be placed in 1567. However, that numeral probably is a misprint for xxiii, such mistakes being very frequent in the mediaeval manuscripts, as well as in more modern publications. The following extract from the papers of Cardinal Morone in the Vatican archives, will serve to show that in 1569 the see was vacant by the death of Bishop Eugenius:—

"Litterae Reverendissimi Armachani ad Patrem Polancum: Quod Daniel ab ipso nominatus fiat Episcopus Darensis: contentio de Episcopatu Clogherensi inter duos, videtur ponendus tertius: Rapotensis et Darensis non iverunt ad concilium Provinciale propter bella: Archiepiscopus Armachanus haberet suam Ecclesiam si vellet consentire Reginae: posset mitti subsidium pro Armachano ad Praesidentem Collegii Lovaniensis: Archiepiscopus Armachanus male tractatur in carceribus".

This minute of Cardinal Morone bears no date, but is registered with a series of papers of 1568 and 1569. The Father

Polanco to whom the Primate's letter was addressed, was the Procurator-General of the Society of Jesus, and was the same who was deputed to be bearer of the blessing of the Holy Father to the dying founder of that great order. To the preceding *minute* are added the following remarks, which seem to have been presented to the Cardinal by Father Polanco:—

“ Archiepiscopus Armachanus scribit expedire ut tertius nominetur Episcopus pro Clogherensi Diocesi, non tamen favet Domino Milero. Causa posset committi in partibus D. Episcopo Accadensi et aliquibus aliis comprovincialibus Episcopis.

“ Episcopatus Darenensis in dicta Provincia Armachana vacat nunc per obitum Eugenii ultimi Episcopi. Duo Hiberni dictae Diocesis pro eo obtinendo venerunt ad curiam: viz. Cornelius O'Chervallan cum quibusdam litteris Patris David Wolff et cum aliis Rectoris Lovanii. Item Magonius (Mac Mahon) Abbas commendatus litteris Episcoporum Rapotensis et Kilmorensis cum approbatione capituli Darenensis”.

Dr. O'Gallagher, however, was the person chosen by the Holy See, and was proclaimed in consistory before the close of 1569. A few years later we find faculties communicated to him by Rome for his own diocese, and for the whole province of Armagh, “ quamdiu venerabilis frater Richardus Archiepiscopus Armachanus impeditus a Diocesi et Provincia Armachana abfuerit”—(13 April, 1575, *Ex. Secret. Brev.*). About 1594 other special faculties were again communicated to him through Cardinal Allan—(ap. *King, Hist.*, pag. 1213); and we soon after meet with him in the camp of O'Donnell, when that chieftain was gathering his forces to cut short the military career of General Norris: “ There were there”, writes O'Sullivan, “ some ecclesiastics, and especially Raymond O'Gallagher, Bishop of Derry, and Vice-Primate of Ireland, who absolved from the excommunication which they had incurred, those troops that passed from the Elizabethan ranks to the Catholic army”—(*Hist. Cath.*, p. 181). It was in 1596 that Norris set out with about 10,000 men to invade North Connaught and Tyrconnell. That general was flushed with his victories in France and Belgium, nevertheless he was obliged to ignominiously retreat from the Ulster frontiers, being unable even to bring to battle the chosen army of 5,000 men which was led by the brave O'Donnell.

On the 22nd of July, 1597, an Irishman named Bernard O'Donnell was arrested at Lisle, and brought before the royal court, accused of carrying on treasonable intercourse with the Spanish government, and of being bearer of despatches from the Irish bishops and chieftains to the authorities in Spain and Rome. From one of the questions proposed to him at his cross-examina-

tion, we glean some further particulars connected with our Bishop of Derry:—

“Respondes tibi nulla fuisse negotia ab Hibernis commissa: et tamen reperimus prae manibus tuis litteras cujusdam Gabrielis Vasci (Vasquez), Theologi Societatis Jesu ex Hispania decimo die mensis Junii superioris (1596) scriptis Romam ad Franciscum Rodrigum (Rodriquez) Societatis Jesu, quibus te illi unice commendat scribitque te eo profecturum fuisse negotiorum publicorum causa. Simul etiam invenimus exemplum manu tua scriptum epistolae cujusdam a Remundo Derensi Episcopo ad summum Pontificem, ex qua apparet, te, post tuum ex Hispania ad Hibernos reditum, nobiles Hibernos firmasse et illis animum addidisse ad arma suscipienda contra Reginam Angliae: idemque rogat summum Pontificem, ut tibi fidem adhibeat in multis quae illi dicenda tibi commisit. Invenimus etiam prae manibus tuis exemplum litterarum manu tua exaratum quibus O’Nellus ille summum Pontificem rogat ut tibi fidem adhibeat non modo in his quae illi dicturus eras de beneficiorum Ecclesiasticorum dispensatione apud Hibernos, sed etiam de omnibus rebus publicis Hibernorum? *Resp.* Agnosco equidem illa omnia exemplaria litterarum fuisse mea manu scripta: sed ad cumulandam commendationem meam”.

Fortunately, appended to this examination, the letter itself of the Bishop of Derry has been preserved to us. We present it in full to the reader, as it is the only letter of this great bishop that the calamitous era of persecution has permitted to reach us:—

“Copie de lettre escrete au Pape par Remond Derensis Episcopus.

“Tuam Sanctitatem latere non arbitramur quam alacri et excelso animo nostrae nobilitatis praecipui, Sancti haud dubie Spiritus instinctu, tyrannicae Anglorum pravitati ausi sunt resistere: omnem ipsorum virulentiam et Satanici furoris artificia, aperto Marte viriliter irritando. Tametsi quis facile enumeret quae quotidie volvantur et emergant quibus ut animum adderet, ipsosque in hoc pulcherimo instituto spe subsidii confirmaret, stabiliretque, cum lator praesentium *N. (sic.)* ex Hispania novissime venisset, cuncta ita uti sunt Catholicae majestati fideliter relaturus, volumus atque monemus ut Tua quoque Sanctitas fidem incunctanter eidem adhibeat; ac luctuosae tuae Hiberniae et innumeris cladibus ab haereticis jamdiu afflictas, squalidam ac funestam faciem benigno vultu aspiat et egregiam hanc occasionem divinitus, ut credimus, oblatam opportune arripiat, memor quam eadem esse soleat occipiti calvo: suisque fidelissimis non modo ab ineunte Christianismo clientibus, sed ab aliquot annorum centuriis regio jure subditis, quam maturee poterit clementer prospiciat, ac expectationis nostrae ac Tabellarii, cui pleraque Tuae Sanctitati nuncianda relinquimus, desiderio satisfaciatur: cujus etiam nos, generis, industriae, nobilitatis, ac sinceri et vehementis in religionem et patriam affectus, rationem habentes, Tuam oramus Sanctitatem ut eundem benigno favore prosequatur, ipsique de dignitate *N.* providere non cunctetur nostrum in hac

re judicium auctoritate sua comprobando"—(*St. Pap.*, Public Rec. Off. London).

With this evidence before him, the reader may fully appreciate the favourite modern theory of the defenders of the Protestant Establishment, that, forsooth, the Irish bishops during Elizabeth's reign abandoned the faith of their fathers, and became liege servants of the church by law established! Dr. Cotton when speaking of our see makes a somewhat more reserved, but equally erroneous statement: "Redmond O'Gallagher", he says, "was bishop at this time, but whether recognised as such by Queen Elizabeth and the Protestant Church *does not appear*"—(*Fasti*, iii. 315). Why, it does appear as plainly as the noon-day sun that he was the determined enemy of the Protestant queen and her establishment: throughout his whole episcopate he was a devoted pastor of the Catholic Church, and thus his fidelity and devotion to the cause of God merited for him in death the martyr's crown. First on the list of those who suffered for the faith during the reign of Elizabeth is reckoned by Dr. Mathews, Archbishop of Dublin, in 1623, "Redmondus Galluthurius Darenensis Episcopus et Martyr"—(*Relat. ad. S. C. de Prop. Fid.*) Mooney, writing in 1617, also styles him a martyr: "Episcopus Redmondus Gallaher martyr obiit anno 1601"; and O'Sullivan Beare, about the same time, adds some of the circumstances of his death: "Raymundus O'Gallacher", he writes, "Derii vel Luci Episcopus, ab Anglis bipennibus confossus, et capite truncatus annum circiter octogesimum agens"—(*Hist. Cath.*, pag. 77). The Four Masters (ad an. 1601) also mention his being put to death by the English; and Rothe reckons him amongst those who suffered for the faith. Tradition still points out the spot on which the venerable bishop was slain, almost midway on the high road between O'Kane's Castle and Dungiven. (See Dr. Kelly's *Essays*, with the additions of Dr. M'Carthy: Dublin, 1864, pag. 425).

It now only remains to notice some few popular errors connected with this see.

1. On account of the old Latin form of the name of this see, i.e. *Darensis*, it has frequently been confounded with the Diocese of Kildare. Thus, not to mention more recent examples, Ware severely criticises Bale of Ossory for falling into this mistake—(*Bishops*, pag. 190). The chief criterion for distinguishing between the two sees, is the mention which is generally made of the metropolitan to whom the brief is addressed, or of the ecclesiastical province to which the diocese belongs.

2. Dr. King notices as an improbability that O'Gallagher could have been bishop for fifty-two years, and, nevertheless, be only (as Dr. King imagines) seventy years of age at his death. However, true dates are sure always to mutually correspond.

Referring to the Consistorial Acts, cited above, it appears that in 1545 Dr. O'Gallagher was in his twenty-third year, and that a dispensation was then granted to him to be consecrated bishop in his twenty-seventh year: hence, at his death in 1601, Dr. O'Gallagher may very well have attained the fifty-second year of his Episcopate, whilst he will be found, not indeed in his seventieth year, but, as O'Sullivan writes, "circa octogesimum annum agens".

3. The succession of bishops in the See of Derry affords a practical refutation of the novel theory so fashionable now-a-days amongst the clergy of the Establishment, that forsooth the native clergy without hesitation embraced the tenets of Henry VIII. and Elizabeth, and that the Catholic Church was only upheld in our island "by begging friars and foreign priests". We pray the reader whenever he hears such a statement made, to call to mind the See of Derry. Was Roderick, "the arrant traitor", in the days of King Henry, a *foreign priest* and a stranger to our island? Was Raymond O'Gallagher a foreigner during Elizabeth's reign? Oh! ask the faithful of Innishowen, amongst whom he first exercised his sacred ministry—ask the camps of Maguire, O'Donnell, and O'Neill! Ask, too, the very enemies of our holy faith, the first founders of the Protestant Establishment: their deeds will tell you that he was the true pastor of the fold, and hence they set a price upon his head, and at length conferred on him the martyr's crown.

There was, however, one foreign prelate who received an appointment in Derry at this period, and he was precisely *the first* and *only* Protestant nominee to this see during Elizabeth's reign. "To the two northern sees of Raphoe and Derry", writes Dr. Mant, "Elizabeth made no collation, unless in the year 1595, when her reign was drawing towards its close"—(*Hist.*, i. 284). George Montgomery, a Scotchman, was the individual thus chosen to be the first representative of the *Establishment* in our northern sees. His patent for the sees of Clogher, Derry, and Raphoe, was dated the 13th of June, 1595, where already for many years a canonically appointed bishop ruled the fold of Christ. The good sense, however, of the Knoxian reformer judged it more prudent not to risk himself and family amidst the O'Kanes whilst arms were in the hands of the Irish chieftains: he hence consigned to oblivion his royal patent, and allowed the Irish pastors to feed in peace their spiritual fold. Even when, in 1605, he sought for a new appointment to these sees at the hands of King James, as we learn from Mant, Ware, and other Protestant authorities, he took care to make no allusion to the writ which he had formerly received in the thirty-seventh year of Elizabeth.

DR. COLENZO AND THE OLD TESTAMENT.

No. II.

The Colenso controversy has entered on a new phase. It appears we must no longer speak of Dr. Colenso as the Protestant Bishop of Natal. He enjoyed this title indeed for a time, in virtue of letters patent issued by the supreme head of the Established Church. But the judicial committee of her Majesty's privy council has sat in judgment on her Majesty's letters patent, and has just pronounced that they are invalid and without effect in law; that her Majesty had assumed a prerogative which did not belong to her, and had been guilty in fact, though inadvertently, of an illegal aggression upon the rights of her colonists.

The history of this remarkable decision may be told in a few words. Dr Colenso was appointed to the See of Natal in the year 1853. In the same year, Dr. Gray, as Bishop of Cape Town, was invested by royal letters patent with metropolitan jurisdiction over Dr. Colenso and the diocese of Natal. Ten years passed away, and each in his own sphere exercised the authority which he was supposed to have received from the crown. At length Dr. Colenso's book appears, and a charge of heresy is preferred against him. The charge is entertained by the supposed metropolitan, who sets up a court, proceeds to try the cause, and finally, in December, 1863, delivers his sentence. By this sentence Dr. Colenso is deprived of his see, and forbidden to exercise his sacred functions within the ecclesiastical province of Cape Town. The deposed bishop refuses to acknowledge the jurisdiction of the court, and appeals to the privy council. The controversy was thus reduced to a simple question of law,—was Dr. Gray legally possessed of those metropolitan rights to which he laid claim? To this question the judicial committee of the privy council has given a clear and decisive answer. When a colony is once endowed with legislative institutions of its own, the crown no longer possesses any authority to create sees or to confer ecclesiastical jurisdiction. Now in the two colonies of Cape Town and Natal an independent legislature had been established in the year 1850; and therefore the letters patent of 1853 were null and void in law. Hence it follows that, according to English law, Dr Gray was never in point of fact the Metropolitan of Cape Town; but neither was Dr. Colenso the Bishop of Natal.

Thus has Dr. Colenso pulled down the whole edifice of the English colonial episcopate. Like Sampson of old, he has been, indeed, avenged upon his enemies, but he has been himself crushed beneath the ruins he has made. Yet, though his juris-

diction as a bishop may be taken away, his moral power and his influence are increased. He now appears not only as an eminent leader of the free-thinking and infidel school of theology, but as a martyr who has suffered in the cause; and this new character gives him an additional claim to the sympathy and veneration of his followers. When the youthful plant is checked in its upward growth by the skilful knife of the gardener, it puts forth new branches on every side, and flourishes with increased luxuriance. And so, according to every human probability, the check which Dr. Colenso has received will but promote the rapid expansion of his views, and their dissemination throughout the Protestant Church. It is therefore all the more important for those who defend the cause of truth to refute his charges against the Bible, and to lay bare the sophistry of his arguments. Let us take the following example:—

“ ‘And Jehovah spake unto Moses, saying, . . . Gather thou the congregation together unto the door of the tabernacle of the congregation. And Moses did as Jehovah commanded him. And the assembly was gathered unto the door of the tabernacle of the congregation’—(Lev., viii. 1-4).

“First, it appears to be certain that by the expressions used so often, here and elsewhere, ‘the assembly’, ‘the whole assembly’, ‘all the congregation’, is meant the whole body of the people—at all events, the *adult males in the prime of life* among them—and not merely the *elders* or *heads of the people*, as some have supposed, in order to escape from such difficulties as that which we are now about to consider. At any rate, I cannot, with due regard to the truth, allow myself to believe, or attempt to persuade others to believe, that such expressions as the above can possibly be meant to be understood of the elders only. . . .

“This vast body of people, then, received on this occasion, and on other similar occasions, as we are told, an express command from Jehovah himself, to assemble ‘at the door of the tabernacle of the congregation’. We need not press the word ‘all’ so as to include every individual man of this number. Still the expression ‘all the congregation’, the ‘whole assembly’, must be surely understood to imply the *main body* of those who were able to attend, especially when summoned thus solemnly by the direct voice of Jehovah himself. The *mass* of these 603,550 men *ought*, we must believe, to have obeyed such a command, and hastened to present themselves at the ‘door of the tabernacle of the congregation’. . . .

“Now the whole width of the *tabernacle* was 10 cubits, or 18 feet, . . . and its length was 30 cubits, or 54 feet, as may be gathered from *Exodus*, xxvi. Allowing two feet in width for each full-grown man, nine men could just have

stood in front of it. Supposing, then, that 'all the congregation' of adult males in the prime of life had given due heed to the divine summons, and had hastened to take their stand, side by side, as closely as possible, in front, not merely of the *door*, but of the whole *end* of the tabernacle in which the door was, they would have reached, allowing 18 inches between each rank of nine men, for a distance of more than 100,000 feet, in fact nearly *twenty miles*"—(Part i. pp. 31, 33).

Dr. Colenso revels in figures. When he sets about a problem he delights to look at it from every point of view, and to work out his sum in a variety of ways. By a very simple process of multiplication and addition he has here proved that the Scripture narrative is quite ridiculous and absurd. Yet he is not content. He must lead his readers to the same conclusion by another process:—

"As the text says distinctly 'at the door of the tabernacle', they must have come *within the court*. And this, indeed, was necessary for the purpose for which they were summoned on this occasion, namely, to witness the ceremony of the consecration of Aaron and his sons to the priestly office. This was to be performed inside the tabernacle itself, and could only, therefore, be seen by those standing at the door. . . .

"But how many would the *whole court* have contained? Its area (60 yards by 30 yards) was 1,800 square yards, and the area of the tabernacle itself (18 yards by 6 yards) was 108 square yards. Hence the area of the court outside the tabernacle was 1,692 square yards. But the whole congregation would have made a body of people nearly twenty miles—or, more accurately, 33,530 yards—long, and 18 feet or 6 yards wide; that is to say, packed closely together, they would have covered an area of 201,180 square yards. In fact the court, when thronged, could only have held five thousand people; whereas the able-bodied men alone exceeded six hundred thousand. . . . It is inconceivable how, under such circumstances, 'all the assembly', the 'whole congregation', could have been summoned to attend 'at the door of the tabernacle', by the express command of Almighty God"—(pp. 33, 34).

Before we proceed to examine this singular objection, put forward in so plausible and popular a form, it may be useful to describe, in a few words, the general appearance of the tabernacle, and of the court which surrounded it. Our readers will thus be placed in a position to form a clear and distinct idea of the difficulty which Dr. Colenso has raised. And we are satisfied that the more thoroughly it is understood, the more complete and satisfactory will the explanation be found.

The court of the tabernacle was an oblong rectangle, one hun-

dred cubits* in length, from east to west, and fifty cubits in breadth, from north to south. This space was enclosed by hangings of fine twisted linen, supported by sixty pillars, to which they were attached by hooks and fillets of silver. The entrance to the court was at the eastern end; it was twenty cubits in width; and across the opening was suspended a curtain, embroidered with fancy needlework, and rich with gorgeous colours.

Within the court, and towards the western end, was erected the tabernacle. It was simply a large tent, constructed with elaborate care, and formed of costly materials. Like the court in which it was placed, it was an oblong rectangle, being thirty cubits in length and ten cubits in breadth. The walls were of setim or acacia wood; the roof of fine linen, covered with curtains of goats' hair and skins. The eastern end was open, but was furnished with a rich hanging to serve as a door. Internally the tabernacle was divided by a veil into two apartments;—the *Holy Place*, twenty cubits in length, which contained the golden candlestick, the table of show-bread, and the altar of incense; and the *Holy of Holies*, ten cubits in length, in which was placed the ark of the covenant. The *Holy Place* was appropriated to the priests, who entered it twice a day, morning and evening. The *Holy of Holies* was forbidden to all but the high priest alone, and even he could enter only once a year, on the great day of atonement.

The argument of Dr. Colenso is now easily understood. According to the Scripture narrative, the whole multitude of the Israelites, or at least six hundred thousand men, were summoned to attend, and actually did attend, "at the door of the tabernacle". It follows that they must have stood in a line eighteen feet broad and twenty miles long, which is perfectly absurd. Besides, they could not have witnessed the ceremony to which they were summoned unless they came within the court. But this is an absolute impossibility, as the court would only hold five thousand men, even if they were closely packed together.

Here is, indeed, a very serious charge against the credibility of the Pentateuch. But it seems to us a charge which, from its very nature, must refute itself. Dr. Colenso will not deny that the Book of *Leviticus* was written while the tabernacle was still in existence; and that its author, whoever he may have been, had the tabernacle and its appurtenances constantly before his eyes. If he was not a truthful historian, but an impostor, he was cer-

* The cubit was originally the length of the human arm from the elbow to the end of the middle finger. It is variously estimated at from 16 to 22 inches. Our readers may form an idea of the tabernacle and the court, sufficiently accurate for all practical purposes, by allowing one yard English for every two cubits. See Smith's *Dictionary of the Bible*, or his *Dictionary of Greek and Roman Antiquities*.

tainly a most skilful impostor. He must have known well, all his readers must have known well—quite as well as Dr. Colenso—that the tabernacle could not hold more than five thousand people. Now it is perfectly incredible that any man of common sense, not to say a most clever and successful impostor, under these circumstances, would have ventured boldly to state that six hundred thousand persons were gathered within its precincts.

Let us, however, examine the argument in detail. The foundation on which it rests is clearly enough stated by Dr. Colenso. "It appears to be certain that by the expressions, used so often here and elsewhere, 'the assembly', 'the whole assembly', 'all the congregation', is meant the whole body of the people—at all events, the *adult males in the prime of life* among them—and not merely the *elders* or *heads of the people*", etc.. We deny this assertion. The Hebrew word הֶדָּה (heda), which is here translated the *assembly*, the *congregation*, comes from the root הָדָה (yahad), to appoint, and means literally an *assembly meeting by appointment*. It is quite true, as Dr. Colenso contends, that the word is sometimes employed to designate the entire body of the people. But it is also true, though he ignores the fact, that it is sometimes applied to a *select few*, invested with a certain authority and jurisdiction. We shall be content with submitting to our readers one remarkable example.

In the thirty-fifth chapter of *Numbers* we read of the cities of refuge. They were to be six in number—three upon each side of the Jordan; and were intended to afford shelter to those who had unintentionally shed innocent blood. "And they shall be for you cities for refuge from the avenger; that the manslayer die not until he stand before the *assembly* (הָעֵדָה) for judgment" (*Numbers*, xxxv. 12).^{*} It is then laid down that if the murder have been deliberate, it shall be punished with death (16–21). But if the fatal blow have been struck *without enmity* or *premeditation*, or *by chance* (22, 23), "then the *assembly* (הָעֵדָה) shall judge between the slayer and the revenger of blood. . . . And the *assembly* (הָעֵדָה) shall deliver the slayer out of the hand of the revenger of blood, and the *assembly* (הָעֵדָה) shall restore him to the city of his refuge" (24, 25). It is quite impossible to suppose that the judicial tribunal here spoken of could be the entire body of the people, or even the 600,000

^{*} Our readers must not be surprised if in this and in other instances we depart a little from the reading of the Vulgate version, and adhere to the literal translation of the Hebrew text. In controversy it is often desirable to accommodate ourselves to the views and even to the prejudices of our adversaries; and since the authority of the Hebrew text is admitted by all classes of Christians, we appeal to it as a common ground of argument. Besides, when the point in dispute depends on the meaning of a Hebrew phrase, it will be always useful to have the *exact words* of the Hebrew text before our eyes.

male adults. The question to be tried was one of the highest moment, involving the life or death of a fellow-citizen. It was also one of extreme delicacy, having to deal, not with the mere external act, but with the motives and feelings of the heart. To the *assembly* (עדה) it belonged to pronounce, not merely whether one man had killed another, but whether in his heart he had *committed the crime* of murder. For this purpose witnesses should be examined, evidence should be carefully sifted, and, perhaps, even the domestic secrets of the accused and of his victim should be laid bare. Was this a task that could be entrusted to a mixed multitude of 600,000 men?

Accordingly we find that Rosenmuller, in his commentary on this passage (*Num.*, xxxv. 24), explains the word, *the assembly of judges*—"cætus judicum urbis in cujus agro contigerit homicidium". If we apply this interpretation to the passage in *Leviticus*, every shadow of improbability and inconsistency will at once disappear from the narrative. Now, we ask Dr. Colenso, when a word in Scriptural usage has two different meanings, which must we choose when we come to examine a text in which that word is found? Are we to select the meaning which is in every way suitable to the context and circumstances; or must we rather adopt an interpretation which will make the sense absurd and impossible? Dr. Colenso has preferred the latter course. It appears to us that the former is alone consistent with the instinct of common sense and the principles of genuine criticism.

We think our readers will admit that we have fairly established our point, and proved that Dr. Colenso's argument is utterly destitute of foundation. For the ordinary purposes of controversy it would be unnecessary to go further. But we frankly confess we aim at something more. We are not content with answering the argument of Dr. Colenso; we wish to shake his authority as a trustworthy critic. All that he has written against the Pentateuch is made up of these two elements—first, the *meaning* which he attaches to the narrative, and, secondly, the *process of reasoning* by which he labours to show that this meaning is inconsistent or impossible. Now it is plain, from the argument we are considering, that Dr. Colenso is liable to the grossest errors, not only when he undertakes to interpret the sacred text, but also when he proceeds to reason on his own interpretation. If this assertion be established, his authority can have but little weight.

Let us suppose then, for a moment, that by the *assembly* is meant, in a general way, the entire people of Israel; does it follow, as Dr. Colenso maintains, that, according to the narrative, 600,000 men must have "hastened to present themselves at the

‘door of the tabernacle?’” We believe it does not. Nay, more, we believe that the absurdity of Dr. Colenso’s opinion is clearly proved by some of the texts which he has himself adduced. For instance:—“Bring forth the blasphemer out of the camp . . . and let *all the assembly* (כָּל־עַמּוּתְךָ) stone him” (Lev., xxiv. 14). And again, in the case of the Sabbath-breaker:—“The man shall be surely put to death; *all the assembly* (כָּל־עַמּוּתְךָ) shall stone him with stones without the camp. And *all the assembly* (כָּל־עַמּוּתְךָ) brought him without the camp, and stoned him with stones, and he died” (Num., xv. 35, 36). No one will maintain that the writer here means to say that 600,000 men were engaged in carrying the condemned man, or that 600,000 men threw stones at him. If Dr. Colenso had paused for a moment to reflect on these texts as he copied them from the Bible, we are convinced he would have suppressed his foolish argument. Exactly as it is said that *all the assembly* was gathered into the door of the tabernacle, so too is it said that *all the assembly* stoned the blasphemer and the Sabbath-breaker. In the latter case, it is clear that the number of those who were actually engaged in carrying out the sentence of God was comparatively small, but the act is fairly ascribed to the whole community, because *all* were *summoned* to take part in it, and those who complied with the summons *represented* those who did not. Surely there is no reason why we may not apply the same interpretation to the former passage.

Nor is this mode of speaking peculiar to Sacred Scripture. Every year the members of the House of Commons are summoned to appear at the bar of the House of Lords; every year we are told that they obey that summons. Who is there that questions the truth of this statement? It represents a fact with which we are all familiar. Yet Dr. Colenso with his rule and measure will demonstrate that the fact is impossible and the statement false, because the place in which the Commons are said to assemble cannot possibly hold one-tenth of their number.

So much for Dr. Colenso as an interpreter of the Bible. He is satisfied that if we accept the narrative we must believe that six hundred thousand men were gathered unto the door of the tabernacle. We have seen that he is mistaken; but let us now concede this fact, and let us see how he proceeds to reason upon it. Since the tabernacle was only eighteen feet wide, this immense multitude must have stood in a line eighteen feet in breadth and twenty miles in length. This is certainly a most extraordinary conclusion. No multitude ever yet stood in such a line; no multitude *could* stand in such a line unless they had been specially trained during many years for that purpose. There is no conceivable reason why the Jews on this occasion should have stood

in such a line. And yet Dr. Colenso will have it that they *must* have stood in this way, if it be true that they were gathered unto the door of the tabernacle.

We are tempted to offer an illustration of the very peculiar manner in which Dr. Colenso here pursues his critical examination of the Bible. Many of our readers will remember the 15th of August, 1843. In the phraseology of Scripture it might be said that upon that day 100,000 Irishmen were *gathered to O'Connell* on the Hill of Tara.* To the ordinary reader such a statement would present no insuperable difficulty. It would convey, indeed, a pretty correct idea of what we all know actually to have taken place. But when submitted to the Colenso process, this simple narrative will be found to undergo a very startling transformation. O'Connell did not occupy a space more than two feet broad. Therefore there was just room for one full-grown man to stand in front of him. The second must have stood behind the first; the third behind the second; and so the whole multitude must have extended in a single unbroken line over many miles of country. A little boy at school could tell us that, when we say the multitude was gathered unto O'Connell, we do not mean that the multitude occupied a space which was only as broad as O'Connell. Yet Dr. Colenso maintains that this is the only meaning which the phrase admits. Such principles would make strange havoc with history.

Again, Dr. Colenso contends that all who were *gathered unto the door of the tabernacle* "must have come *within the court*". "This, indeed", he says, "was necessary for the purpose for which they were summoned on this occasion, namely, to witness the ceremony of the consecration of Aaron and his sons to the priestly office". Now it is nowhere stated that this was, in point of fact, the purpose for which the people were gathered together. Certainly, if it were *impossible* they could witness the ceremony, as Dr. Colenso assures us, we are bound to infer that it was *not* for this purpose they were assembled. Nor is it difficult to find another, and quite a sufficient reason, for gathering the people together on this solemn occasion. It may have been the design of God that, by their *presence* in and around the court of the tabernacle, they should make a public profession of their faith, and formally acknowledge the priesthood of Aaron. Thus, in the illustration already introduced, it was impossible for 100,000 people to hear O'Connell speak; but their presence was itself a

* This mode of expression is perfectly conformable to scriptural usage; for we read (*Numbers*, x. 3) that *all the assembly* (עֲדָתָא) were directed to assemble themselves to Moses: and again, (*III. Kings*, viii. 2) it is said that "all the men of Israel assembled themselves unto King Solomon".

public declaration that they adhered to his principles and accepted him for their leader.

Was it, however, really impossible that those without the court should witness the leading features of the ceremony? Certainly not. We must bear in mind that the court was not enclosed by stone walls, but by hangings of fine linen. Nothing, therefore, could have been more simple than to loop up these curtains to the pillars by which they were supported, and thus to afford a full view of the tabernacle to those who stood without. Dr. Colenso will probably say that in the scripture narrative there is no mention of any such arrangement. Neither, we reply, is it said that those without the court were intended to witness the ceremony. But if we suppose that this was intended, we must also suppose that the means were adopted which would make it *possible*.

There is yet another error of Dr. Colenso which we cannot pass by in silence. It is true, the blunder to which we refer has little to do with his argument. But it has much to do with the question whether he is a competent authority on the sacred text, even when he speaks with special emphasis and with unhesitating confidence. "Supposing that 'all the congregation' of adult males . . . had hastened to take their stand . . . in front, not merely of the *door*, but of the whole *end* of the tabernacle in which the door was", etc. It is clear that the writer of this passage was under the impression (which, indeed, he conveys not only by his words, but still more by his italics—for they *are* his) that *the whole end* of the tabernacle was wider than the *door*. Now if he had taken the pains to read even an English translation of the sacred book which he so rashly presumed to condemn, he never could have fallen into so great a mistake. He would have seen that the *whole eastern end* of the tabernacle was left open, and that the open space was covered only by a curtain which extended across from side to side. Consequently, if mention were really made of a door, it must have been this curtain itself that was called by that name.

But if Dr. Colenso had gone a little further, and had consulted any Hebrew lexicon, he would have discovered that the sacred writer does not speak of a *door*, but rather of a *doorway*. The tabernacle had in fact no *door* properly so called. The word פֶּתַח (*pethach*), which is used by the sacred writers when speaking of the tabernacle, signifies, as Gesenius explains it, *an opening, an entrance*. It means, therefore, the whole end of the tabernacle, which was left *open* to the court when the curtain was drawn. In Hebrew the idea of a *door* is expressed by דֶּלֶת (*deleth*). When treating of this word, Gesenius, having first explained its meaning, pointedly remarks: "It differs from פֶּתַח, which denotes the doorway which the door closes". It is quite

certain, therefore, that the *door* and the *whole end of the tabernacle*, which Dr. Colenso so emphatically contrasts, were in reality one and the same thing.

It is time, however, that we pass to another of Dr. Colenso's arguments:—

“*And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock, shall he (the Priest) carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire. Where the ashes are poured out there shall he be burned*”—(Lev., iv. 11, 12).

“We have seen that the whole population of Israel at the exodus may be reckoned at two millions. Now we cannot well allow for a *living* man, with room for his cooking, sleeping, and other necessities and conveniences of life, less than three times the space required for a *dead* one in his grave. . . . Let us allow, however, for each person on the average three times 6 feet by 2 feet, the size of a coffin for a full-grown man,—that is, let us allow for each person 36 square feet or 4 square yards. Then it follows that . . . the camp must have covered, the people being crowded as thickly as possible, an area of 8,000,000 square yards, or more than 1652 acres of ground.

“Upon this very moderate estimate, then (which in truth is far within the mark), we must imagine a vast encampment of this extent, swarming with people, more than *a mile and a half across* in each direction, with the tabernacle in the centre. . . . Thus the refuse of these sacrifices would have had to be carried by the priest himself (Aaron, Eleazar, or Ithamar,—there were no others) a distance of three-quarters of a mile.

“But how huge does this difficulty become, if, instead of taking the excessively cramped area of 1652 acres, less than *three square miles*, for such a camp as this, we take the more reasonable allowance of Scott, who says, ‘this encampment is computed to have formed a moveable city of *twelve miles square*, that is, about the size of London itself,—as it well might be, considering that the population was as large as that of London, and that in the Hebrew tents there were no first, second, third, and fourth stories, no crowded garrets and underground cellars. In that case the offal of these sacrifices would have had to be carried by Aaron himself, or one of his sons, a distance of six miles. . . . In fact, we have to imagine the priest having himself to carry, on his back, on foot, from St. Paul's to the outskirts of the metropolis, the ‘*skin, and flesh, and head, and legs, and inwards, and dung, even the whole bullock*’. . . . This supposition involves, of course, an absurdity. But it is our duty to look plain facts in the face”—(Part i. pp. 38-40).

We agree with Dr. Colenso that this is a "huge difficulty", and that the duties of the priest, as described by him, involve a manifest absurdity. But we contend that the duties of the priest, as described by him, are not to be found in the Pentateuch; that *all the circumstances* which constitute the difficulty and the absurdity are simply *additions of his own*. This is indeed a serious charge against a writer who represents himself to the public as an earnest and conscientious searcher after truth. But we hope to satisfy our readers that it is a plain and obvious fact; and it is our duty, as Dr. Colenso truly tells us, "to look plain facts in the face".

It is evident that the whole weight of the objection consists in this: that, according to the sacred narrative, the priest is commanded, first, to carry the bullock *himself*; secondly, to carry it *on his back*; thirdly, in doing so, to *go on foot*. Now there is not the faintest insinuation in any text Dr. Colenso has produced, nor, we may add, in any text the Pentateuch contains, that the priest should *go on foot*, or that he should carry the bullock *on his back*. These two ideas are to be found only in the fanciful and rather irreverent gloss of Dr. Colenso.

Neither is it commanded in the sacred text that the priest should *himself* carry the bullock out of the camp. Even in the English translation there is nothing to imply that he might not, for this duty, employ the service of his attendant Levites. It is said, indeed, "he shall carry forth the bullock without the camp". But by the common use of language we may impute to a person, as his own, the act which he does by the agency of another. Thus a minister of state is said to write a letter, when the letter is written at his direction by his secretary. In the Fourth Book of *Kings* it is recorded of Nabuchodonosor that "he *carried away all Jerusalem*, and all the princes, and all the valiant men of the army, to the number of ten thousand, into captivity: . . . and the judges of the land he carried into captivity from Jerusalem into Babylon. And all the strong men, seven thousand, and the artificers and the smiths a thousand", etc.—(IV. *Kings*, xxiv. 14–16). No one dreams of any difficulty in a sentence like this. Yet, if we admit the Colenso system of interpretation, the difficulty is insuperable, because the *meaning of the sentence* is, that Nabuchodonosor *himself* carried that immense multitude *on his back* from Jerusalem to Babylon.

If we now turn to the Hebrew text we shall find that it is still less favourable to Dr. Colenso and his "huge difficulty". The word וְהוֹצִיָּא (*vehotzi*), which is there used, literally means *and he shall cause [it] to go forth*, that is to say, *he shall have it removed*. This will be at once admitted by every biblical scholar, and can be made intelligible without much difficulty to the

general reader. In the Hebrew language there are several forms of the same verb, sometimes called conjugations, each of which has a meaning peculiar to itself. The primitive form is *kal*; and the *hiphil* form “denotes the *causing* or *permitting* of the action, signified by the primitive *kal*”.* For example: קָדַשׁ (*kadash*) in *kal* signifies *to be holy*; in *hiphil*, *to cause to be holy*, *to sanctify*; נָטַח (*natah*) in *kal* means *to bow*; in *hiphil*, *to cause to bow*, *to bend*. Now, in the passage quoted by Dr. Colenso the word הוֹצִיא is the *hiphil* form of יָצָא (*yatza*), *to go forth*; it therefore means literally *to cause to go forth*.† We need scarcely remark that the priest would comply with this injunction whether he himself in person removed the bullock, or whether he employed the Levites to do it; whether he carried it on his back, according to the ridiculous paraphrase of Dr. Colenso, or removed it in wagons provided for the purpose.

And now that our paper approaches to a close, it may be asked what is the result of our labours, and what has been gained to the cause of truth by all the minute and tedious details through which we have conducted our readers? It seems to us that we have directly answered two of Dr. Colenso’s arguments, and that we have moreover established indirectly a strong presumption against all the rest. Let us put a case to our readers. A jeweller exhibits for sale a string of pearls. He demands a very high price, but he pledges his word of honour that the pearls are of the rarest quality and of the highest excellence. A casual passer-by is attracted by the glittering gems. He enters the shop; he listens with eager credulity to the earnest protestations of the merchant; but he hesitates when the price is named. At this critical moment a friend arrives, who is happily somewhat versed in jewellery. He selects one or two pearls from the string, and after a brief inspection clearly shows, not merely that the price is far beyond their value, but that they are not pearls at all. What would be thought of the merchant who had offered them for sale? Who would frequent his shop? Who would believe

* Nordheim’s *Hebrew Grammar*, § 148; see also Gesenius, § 53, “Significations of *Hiphil*. It is properly causative of *kal*”.

† Accordingly, this is the first meaning given for the word by Gesenius in his *Lexicon*. In this sense, too, it is frequently employed in the Mosaic narrative. Here are two examples, taken almost at random, in which we find the same word in the same conjugation, mood, and tense: When Joseph, in prison, asked the chief butler of Pharaoh to intercede for him with his royal master, he added: “And thou shalt bring me (וְהוֹצֵאתָנִי—vehotzethani) out of this prison”—(*Gen.* xl. 14). Will Dr. Colenso say that Joseph intended the chief butler should carry him out of prison on his back? Again, when the Jews murmured against Moses and Aaron in the desert, they cry out, “Ye have brought us forth (וְהוֹצֵאתֶם—hotzethem) into this wilderness to kill the whole multitude with hunger”—(*Ex.* xvi. 3; also xiv. 11). They surely did not mean to say that Moses and Aaron had carried the whole multitude out of Egypt on their backs.

the other pearls to be genuine on the strength of his protestations? It may be indeed that he is not a swindler; but if he is an honest man, he is certainly a very indifferent judge of his business.

Now what this jeweller is in a matter of commerce, such, as it seems to us, has Dr. Colenso been proved to be in a matter of infinitely greater moment. He comes before the world with the prestige of a great name and of a high position. He earnestly announces that he has made a great discovery, and that he is forced by his conscience to speak out his mind. He offers to the public an attractive array of brilliant and plausible arguments; and in return he asks us to surrender the inestimable treasure of Christian faith. At first we are bewildered and perplexed by the novelty and variety of his arguments; but after a little we summon up courage; we select two or three from the number, and these we submit to a minute and careful analysis. We find that they are miserably defective and utterly inconclusive. Facts are misrepresented, the meaning of language is perverted, the principles of sound reasoning are disregarded. May we not then fairly infer that Dr. Colenso's earnest protestations of sincerity and good intention afford a very insufficient guarantee for the accuracy of his statements and the stability of his arguments? We do not say that he is dishonest; but we do say that he has proved himself a very incompetent authority.

BLESSED THADDEUS M'CARTHY.

[In an article of the *Record* for April (page 312), we briefly referred to a Bishop of Cloyne and Cork who is venerated as blessed, in Ivrea, a town of Piedmont. In conformity with the few fragments preserved in the archives of Ivrea and elsewhere regarding him, we adopted the opinion that his name, according to modern orthography, should be rendered Thaddeus Maher. Since the publication of the article just mentioned, a paper containing much valuable matter has been communicated to us through the great kindness of the Very Rev. Dr. M'Carthy, the learned Professor of Scripture in Maynooth College, who had prepared it long before the article in the *Record* was published, and before he could have had any knowledge of our views on this subject. We are anxious to publish every document that we can find on this interesting question, in the hope that by discussing it, light may be thrown on the history of a holy Irish bishop, who is honoured beyond the Alps, but so little known at home, that there is great difficulty in determining his real name. In one of our next numbers we shall return to this subject.]

On June 23rd, 1847, the Most Rev. Dr. Murray, Archbishop of Dublin, received at Maynooth a letter covering a bill of exchange for £40 (1,000 francs), sent for the relief of the famine-stricken poor of Ireland, by order of the good Bishop of Ivrea. The town of Ivrea (anciently *Eporedia*) is the capital of the Piedmontese province of the same name, which extends from the Po to the Alps. The province contains a population of over one hundred thousand, of whom about eight thousand reside in the town, where is also the bishop's see.

The letter to Dr. Murray enclosed a separate paper, of which the following is a copy:—

“De Beato Thaddeo Episcopo Hiberniae.

“Anno Domini millesimo quadringentesimo nonagesimo secundo, die vigesima quarta Octobris, Eporediae (antiquae urbis Transalpinae in Pedemontio) postremum obiit diem in hospitio peregrinorum sub titulo Sancti Antonii, quidam viator incognitus; atque eodem instante lux mira prope lectum in quo jacebat effulsit, et Episcopo Eporediensi apparuit homo venerandus, Pontificalibus indumentis vestitus. THADDEUM MACHAR Hiberniae Episcopum illum esse innotuit ex chartis quas deferebat, et in Cathedrali ejus corpus solemnī pompa depositum est sub altari, et in tumultu Sancti Eusebii Episcopi Eporediensis, atque post paucos dies coepit multa miracula facere.

“Acta et documenta ex quibus ejus patria et character episcopalis tunc innotuerunt, necnon ad patratorum miraculorum seu prodigiorum memoriam exarata, interierunt occasione incendii quo seculo xvii. Archivium Episcopale vastatum est. In quadam charta pergamena characteribus Gothicis scripta, quae in Archivio Ecclesiae Cathedralis servatur haec leguntur:

“Marmoreis tumulis hoc templo Virginis almae
Corpora Sanctorum plura sepulta jacent
Martinus hic

Inde Thaddeus adest, quem misit Hibernia praesul
Sospite quo venit saepe petita salus,
Regia progenies alto de sanguine Machar,
Quem nostri in Genua nunc Latique vocant.
Ingemuit moriens, quem Hiberno sidere cretum
Non Cariense tenet, non Clovinense solum.
Sic visum superis; urbs Eporedia corpus
Templo majore marmoreo claudat opus.
Hic jacet Eusebii testudinis ipse sacello,
Pauperiem Christi divitis inde tulit.
Hunc clarum reddunt miracula sancta: beatus
Exstat: et in toto dicitur orbe pius.
Huc quicumque venis, divum venerare Thaddeum

Votaque fac precibus : dicque viator, Ave.
Mille quadringentos annos tunc orbis agebat
Atque Nonagenos : postmodum junge duos.

“ Verbis illis *solum Cariense vel Cloviense et Clovinense* designari a poeta civitates Hiberniæ in quibus Thaddeus aut natus aut Episcopus fuerit, putandum est, forsan Clareh, Carrick.

“ Quamobrem exquiritur utrum in Hibernia habeatur notitia hujus Episcopi THADDEI MACHAR—loci ubi natus fuerit,—ejus familie, quæ regia seu princeps supponitur in poesi,—civitatis seu ecclesiæ in qua fuerit Episcopus. Desiderantur quoque notitiæ si quæ reperiri poterunt et documenta quibus illius vita et gesta illustrari possint; insuper utrum labente sæculo xv. aliqua persecutio in Hibernia adversus Episcopos facta sit, quemadmodum argumentari licet ex quibusdam Epistolis Innocentii VIII. circa immunitatem ecclesiasticam”.—(*End of paper*).

As our space precludes a literal translation of this paper, a summary may be acceptable to the reader.

On the 24th of October, 1492, died at Ivrea, in St. Antony's Hospice for Pilgrims, Blessed Thaddeus, an Irish bishop, whose body was deposited under the high altar of the cathedral, in a shrine over the relics of the holy patron, St. Eusebius. At the time of death a brilliant light was seen round his bed, and at the same moment to the Bishop of Ivrea there appeared a man of venerable mien, clothed in pontifical robes. Several other miracles were also wrought through his intercession. The papers found with him showed he was an Irish bishop, and these, as well as other documents proving his great sanctity, religiously kept in the episcopal archives, were destroyed by fire in the seventeenth century. In an old parchment, written in Gothic letters, still preserved in the archives of the cathedral church, are these lines:

'Neath marble tombs, in this the virgin's shrine
The bones of many a saint in peace recline;
Here martyred
Thaddeus there. From Erin's shore he came,
A bishop, of M'Carthy's royal name.
At whose behest were wondrous cures oft made.
Still Latium, Genoa, invoke his aid.
Dying, he mourned that not on Irish soil,
Where sped his youth, should close his earthly toil:
Nor Cloyne, nor Kerry, but Ivrea owns
(For God so willed) the saintly bishop's bones.
'T is meet that they in marble shrine encased
Should be within the great cathedral placed.
Like Christ, whose tomb was for another made,
He in Eusebius' cenotaph is laid.

Soon sacred prodigies his power attest,
 And all the Earth proclaims him pious, blest.
 O ye who hither come, our saint assail
 With prayers and votive gifts ; nor, traveller, fail
 To greet with reverence the holy dead.
 Since Christ was born a thousand years had fled,
 Four hundred then and ninety-two beside
 Had passed away, when St. Thaddeus died.

When Dr. Murray received the Bishop of Ivrea's letter, he placed it in the hands of the late venerated President of Maynooth College, from whose MSS. it is now copied, together with the very literal translation of the verses made by one of the junior students at the time. Dr. Renehan undertook to collect all the notices of Blessed Thaddeus in our Irish annals, and to give the best answers he could to the bishop's questions. He even visited Ivrea in the summer of 1850, in the hope of finding traditional records of the life of Blessed Thaddeus, but to no purpose. He found the task more difficult than might be expected. All the knowledge regarding the saint's family, see, etc., that can be gathered from Irish or British sources is found in these few lines from Ware on the Bishops of Cloyne:

"THADY M'CARTHY (*succ.* 1490).—Upon the resignation of William, Thady M'Carthy, by some called Mechar, succeeded the same year by a provision from Pope Innocent VIII., as may be seen from the *Collectanea* of Francis Harold"—Ware's *Bishops* (Harris), p. 563.

The Blessed Thaddeus's name is unhonoured then, in his own country ; his biography, if ever written, is at least not recorded by the Irish historians. Even the scanty information which the industrious Ware supplies, was gleaned not from our annals, but from Harold's *Collectanea*, probably notes and extracts taken from documents in the continental libraries. Dr. Renehan had, therefore, little to add on our saint's life. He was, however, fully satisfied that Blessed Thaddeus of Ivrea was no other than the Bishop of Cork and Cloyne, mentioned by Ware. His arguments may be seen in a rough outline of his answer to the Bishop of Ivrea's letter, among the O'Renehan MSS. in Maynooth, almost the only authority we had time to consult for this notice. Sometimes the very words of the letter are given in inverted commas:—

I. The Pilgrim of Ivrea was an Irish bishop who died in the year 1492. "The most diligent search through our Irish annals will not discover another bishop to whom even so much of the poet's description will apply but Thaddeus M'Carthy, Bishop of Cloyne. About that date there were indeed in Ireland five bishops named Thaddeus: 1. Thady, Bishop of Kilmore, since

before 1460; but his successor Furseus died in 1464, and Thomas, the third from him, died before 1492. 2. Thady M'Cragh, of Killaloe, succeeded in 1430, full sixty years before our saint's death at Ivrea. His third successor died in 1460. 3. Thady, Bishop of Down, was consecrated in Rome, 1469, died in 1486, and his successor, R. Wolsey, was named before 1492. 4. Thady of Ross died soon after his appointment in 1488, succeeded by Odo in 1489. 5. Thady of Dromore, appointed only in 1511, and the see was held by George Brown in 1492. The date (1492) is alone enough to prove that B. Thaddeus of Ivrea was not any of the preceding bishops, and there was no other of the name for full sixty years after or before, but the Bishop of Cork and Cloyne, the date of whose death fits exactly all the requirements of the case. Ware quotes from Harold that he was appointed by Innocent VIII. (*sed.* 1484–1492,) that he succeeded W. Roch, resigned 1490, and further, that Gerald, who succeeded, resigned in 1499, after obtaining a pardon from Henry VII. in 1496"—(*Lib. Mun.*, i. p. 102)

II. Another line of the old fragment seems to name the see of the B. Thaddeus, whom the poet describes as lamenting his death abroad, far from the "solum Chariense", or "Clovinense", which we interpret far "from Kerry", the burial place of his family, and "from Cloyne", his episcopal see. 'Cloyne' is variously Latinized, even by Irish writers, 'Cloynensis', 'Clonensis', 'Cluanensis'—and often 'Clovens' or 'Clovinen', in Rymer's *Foedera*.^{*} What more natural than that a poet would describe the pilgrim as longing to be buried either in his cathedral church of Cloyne or with his fathers in Kerry?

III. The passage which seems to us most decisive, is that which points to the *royal extraction* and *name* of this holy bishop: "*Regia progenies, alto de sanguine Machar*". Observe how in the notice from Harold Bishop M'Carthy was called also 'Mechar'. Clearly both were one and the same name. Thus *Mac Carthais*, Anglicised M'Carthy, is pronounced Maccaura, with the last syllable short, as in Ard-Magha (Armagh), and numberless like words. Hence Wadding,[†] in speaking of the foundation of Muckross Abbey, Killarney, by Domnal M'Carthy, Prince of Desmond, quotes to this effect a Bull of Paul II., in 1468, in which Domnall's name is spelled "*Machar*", a form identical with that in the contemporary fragment. In truth, there is no Irish family name like "*Machar*" at all but "*Meagher*", which is invariably spelled with "O",

^{*} "Clove"—Cloyne, Rymer's *Foedera*. Tom. v. par. iv. p. 105; *Lib. Mun.* Tom. i. par. iv. p. 102.

[†] "Maccarthy=Carthy=Macare=Machar". Wadd. *Annal. Min.* ad an. 1340, n. 25, *ed.* Roman. Tom. viii. p. 241; *ibid.* Tom. xiii. p. 432, et pp. 558-9.

especially in the Latinized form; and the 'O'Meaghers' had no claim to *royal* blood.

IV. The Blessed Thaddeus was "*regia progenies*". Now there was no *royal* family name in Ireland like that in the inscription except the truly *royal* name, made more royal still by the saintly Bishop of Cloyne. Without insisting with Keating that the ancestry of the M'Carthy family could be traced through twenty-eight monarchs who governed the island before the Christian era, we may assert with the Abbe MacGeoghan, in a note (tom. iii. p. 680), strangely omitted by his translator, "that if regard be had to primogeniture and seniority of descent, the M'Carthy family is the *first* in Ireland".

Long before the founders of the oldest royal families in Europe—before Rodolph acquired the empire of Germany, or a Bourbon ascended the throne of France—the saintly Cormac M'Carthy, the disciple, the friend, and patron of St. Malachy, ruled over Munster, and the title of *king* was at least continued in name in his posterity down to the reign of Elizabeth. "Few pedigrees, if any", says Sir B. Burke, "in the British empire can be traced to a more remote or exalted source than that of the Celtic house of M'Carthy. . . . They command a prominent, perhaps the *most prominent* place in European genealogy". Plain then is it that in no other house could the "*regia progenies*" be verified more fully than in the M'Carthy family.*

V. The date of death, the wished-for burial place, his native soil (Kerry), or his diocese (Cloyne)—the name and royal extraction, all point to the Bishop of Cloyne as the saint whose relics are still worshipped at Ivrea. If we add that 'Chiar' is the usual Irish form of Kerry; that Domnall's (the founder of Irrelagh) father's name was THADDEUS, not improbably our Saint's uncle, the evidence seems to be overwhelming.

VI. We have said there is no account in Irish writers of even the Bishop of Cloyne, except the few lines in Ware. The continental annalists of the religious orders do, however, speak of one celebrated Thaddeus, without mentioning his surname or country. Elsius (quoting *De Herera* and *Crusen*, whose works are not within our reach) notices Thaddeus *de Hip-poregio* sive *Iporegia*, "as a man distinguished for learning, religious observance, preaching, holiness of life, and experience, a man of great zeal, and a sedulous promoter of the interests of his order". He was prior, he adds, of several convents, seven times definitor, thirteen times visitator, four times president of synods, nine times vicar-general, and his government was ever

* "Kings of the M'Carthy race", Annals of Innisfallen, ad *an.* 1106, p. 106, *an.* 1108, 1110, 1176; Annals of Boyle, *an.* 1138, 1185; Annals of Ulster, *an.* 1022-3, 1124; Gir. Cambr., lib. i. cap. iii.; S. Bernard, in *Vit. Malac.*, cap. iv. "Their burial place", Archdall, *Monast. Hib.*, pp. 302, 303.

distinguished for the greatest love of order and edifying example. See Els., *Encom.*, August., p 645.

After quoting these words in substance from the Augustinian chronicler, Dr. Renehan adds: "After the most diligent inquiry I could make at Ivrea, wherever I could hope for any little information, particularly at the episcopal palace (where I was received with marked respect, as a priest from the country that sent out the B. Thaddeus), and of the Bishop's secretary, the vicar-general, and many others, whose kind attention I can never forget, I could find no vestige of any other Thaddeus, called after the city (*Eporedia*), but our own blessed Irish bishop; and I was assured, over and over again, that he was the only Thaddeus known in its annals, or who ever had any connection with the town, by birth, residence, death—or any way known to the present generation". It is not then unreasonable to suppose that the Thaddeus so celebrated in the Augustinian Order was no other than our Bishop. True, Elsius gives 1502 for the date of the friar's demise; but Elsius is never to be trusted in dates, and the printer may easily take MCCCCXCII. (the true date), for MCCCCCII. Indeed, 1492 is not so different from 1502 that an error may not have crept in.

Dr. Renehan's theory, then, with regard to B. Thaddeus, fully detailed in the letter to the Bishop of Ivrea, was this:—

Thaddeus M'Carthy was born in Kerry, where the M'Carthy More branch of the family resided, and where, in the monastery of Irialac (now Muckcross), or in Ennisfallen (see *Archdall*), the princes of the house were always buried. The young Thaddeus went abroad at an early age, and embraced the monastic life. His virtues and piety soon attracted the notice of his religious brethren, as manifest from their chronicles. They became in time known to the ruling Pontiff, Innocent VIII., who raised him to the episcopal dignity. The B. Thaddeus repaired to Rome in the first place, to receive consecration and jurisdiction from the successor of St. Peter, imitating in this the example of our great patron saint. He stopped at Ivrea, probably on his way home, fell sick there, and died, God witnessing to His servant by signs and wonders. The silence of our annalists is thus accounted for to a great extent by the long residence of B. Thaddeus abroad. This theory is remarkably borne out by the independent notice in last *Record*. Having little to help us to arrive at any correct notion of the saintly bishop's life beyond the epitaph and the slender tradition at Ivrea, we entirely subscribe to this view. Other sources of information may be opened, now that we have ventured to bring, for the first time, the name of B. Thaddeus before the Irish Catholic people; and for this service, little as it

is, and entirely unworthy of our saintly bishop, we still expect his blessing in full measure.

LITURGICAL QUESTIONS.

We have received from various quarters several questions connected with the ceremony of marriage. We propose in this number of the *Record* to answer some of them.

We shall treat in the first place of the Mass. The questions forwarded to us may be reduced to the two following:

1. When and on what days can the Missa pro sponso et sponsa be said, and on what days is it forbidden by the Rubrics?

2. In either Mass are any commemorations to be made, and when and how are they to be made?

In reply to these questions, we beg to bring under the notice of our readers the following decrees of the Sacred Congregation of Rites.

4266. In celebratione Nuptiarum quae fit extra diem Dominicum vel alium diem festum de praecepto seu in quo occurrat duplex primae vel secundae classis etiamsi fiat officium et Missa de Festo duplici per annum sive majori sive minori dicendam esse Missam pro sponso et sponsa in fine Missalis post alias Missas votivas specialiter assignatam: in diebus vero Dominicis aliisque diebus festis de praecepto ac duplicibus primae et secundae classis dicendam esse Missam de Festo cum commemoratione Missae pro sponso et sponsa. Atque ita decrevit et servari mandavit. Die 20 Decembris 1783. Factaque deinde per me Secretarium de praedictis Sanctissimo Domino Nostro Pio PP. VI. relatione Sanctitas sua praefatum Sac. Cong. generale Decretum confirmavit, et ubique exequutioni dandum esse praecepit. Die 7 Januarii 1784

4394. Verumtamen cum interea nonnulla excitata fuerint dubia circa rubricam in hac celebranda Missa servandam, et Parochorum sensus sit varius quippe quia aliqui eidem Missae Hymnum Angelicum adjiciendum censent cum vers. Ite, Missa est in fine, alii vero etiam Symbolum Nicenum legendum putant, ea freti ratione quod haec Missa ceu solemnis et pro re gravi haberi debeat: ideo ad amputandas controversias et dubitationes utque ab omnibus unus idemque conveniens ritus servetur: sacra Rituum Congregatio, me subscripto secretario referente, re mature discussa, declaravit atque decrevit quod firma remanente dispositione praefati Decreti quoad designationem dierum in quibus Missa votiva pro sponso et sponsa celebrari potest, eandem esse votivam privatam, proindeque semper legendam sine Hymno Ange-

lico et symbolo Nicaeno cum tribus orationibus, prima videlicet ejusdem Missae votivae propria ut habetur in fine Missalis secunda et tertia diei currentis ut in Rubric. Tit. vii. num. 3, de Commemorationibus, Benedicamus Domino in fine, et ultimo Evangelio S. Johannis. Et ita decrevit die 28 Februarii 1818.

4437. Cum per Decretum Generale S. hujus Congregationis die 20 Decembris 1783 dies designentur, quibus Missa pro sponso et sponsa etiam diebus excludentibus duplicia per annum, ideoque etiam infra octavam Epiphaniae, in vigilia Pentecostes, et infra octavam privilegiatam sanctissimi Corporis Christi: alii vero putant his etiam diebus eandem Missam vetitam; idcirco idem Parochus petiit declarari.

5. An hujusmodi Missa dici possit diebus duplicia excludentibus ut supra notatis?

6. An Commemoratio Missae pro sponso et sponsa dicenda prout ex dicto decreto in Missis de duplici primae vel secundae classis dici debeat sub unica conclusione cum oratione Festi vel sub altera conclusione?

7. An talis Commemoratio pariter dici debeat vel sub altera conclusione prout solet de aliis commemorationibus occurrentibus in diebus Dominicis et Festis de praecepto?

8. Quo loco, quando aliae occurrunt commemorationes ut in proximo quaesito commemoratio Missae pro sponso et sponsa dicenda sit sub secunda conclusione, an scilicet ultimo loco?

Et S. Rituum Congregatio exquisita sententia alterius ex Apostolicarum Caeremoniarum Magistris scripto exarata, typisque divulgata ad relationem Eminentissimi et Reverendissimi D. Card. Cavalcchini Ponentis, respondendum censuit ut infra, videlicet.

Ad 5. Negative quoad octavam Epiphaniae, vigiliam Pentecostes, et octavam privilegiatam Sanctissimi Corporis Christi, quatenus privilegium concessum sit ad instar octavae Epiphaniae.

Ad 6. Negative ad primam partem, affirmative ad secundam.

Ad 7. Ut in antecedenti.

Ad 8. Faciendam primo loco post alias de praecepto.

Atque ita respondit die 20 Aprilis 1822.

From these decrees the following conclusions may clearly be established:

1. On all Sundays and holidays of obligation, and feasts of first and second class, the Mass of the day is to be said with the commemoration of the Mass pro sponso et sponsa. This appears clear from the decree 4266 quoted above.

2. This commemoration is to be made sub altera conclusione, and not sub unica conclusione cum oratione Festi.

3. If there are other commemorations to be made in the Mass of the day, they are to be said before the commemoration of the Mass pro sponso et sponsa. This appears from the answer given

by the Sacred Congregation of Rites to the question 8 in the Decree No. 4437, and Gardellini, in a note on this same question, says: "Imo si occurrant plures commemorationes ut accidit potissimum dum celebranda est Missa de Dominica, illa Nuptiarum primum dumtaxat locum obtinere poterit post alias a rubrica praeceptas et sic reliquas praestare, siquae sint a superiore imperatae".

4. The decree 4394 makes it clear that on all the ordinary doubles throughout the year, the Missa pro sponso et sponsa may be celebrated; and it declares, moreover, that it is a votive private Mass, and, as such, to be said sine Gloria et Credo, with the second and third prayers of the day occurring, and to conclude with the Benedicamus Domino and the Gospel of St. John. This decree, clear as it may appear, gave rise to another question about privileged octaves which exclude doubles, which was afterwards proposed to the Sacred Congregation of Rites, and to which an answer was given on the 20th April, 1822, in the Decree 4437, already quoted, question 5.

Gardellini, in a valuable note, explains the matter fully, and we quote his words on the subject:—

"Hisce decretis compositae quaestiones omnes videbantur: secus tamen accidit, nam nova excitata sunt dubia. Quippe nonnulli sunt, qui opinantur Missam hanc dici posse etiam diebus qui excludunt duplicia per annum, praesertim vero infra octavam Epiphaniae, in vigilia Pentecostes et infra octavam privilegiatam sanctissimi Corporis Christi. In hac autem opinione versantur quia in primo illo Decreto dies isti expressim et nominatim non excipiuntur. Ast hi errant quam maxime. Non enim declaratione indigebat id, quod sub generali prohibitione, utpote a Rubricis jam vetitum continebatur. Jubet Decretum, ne Missa nuptiarum celebretur in duplicibus primae vel secundae classis sed vult ut in hujusmodi occursu solam obtineant commemorationem: ergo includit in regula etiam dies, in quibus per easdem Rubricas fieri nequit Festum duplex secundae classis vel occurrens vel translatum si in octava Epiphaniae duplicia isthaec non admittuntur, potiori jure nec Missa votiva privata non obstante Indultu admitti poterit, utpote quae in occursu hujusmodi duplicium celebranda non est".

We must refer our readers to this very instructive note of Gardellini, which we regret we cannot insert here in full, owing to its great length. Indeed it is not necessary to do so, inasmuch as the answer given to the question 5 in the Decree 4437, already quoted, puts an end to further discussion, and settles the question definitively.

There are other questions connected with the ceremony of marriage, but we must reserve them for another occasion.

CORRESPONDENCE.

I.

THE SEE OF DOWN AND CONNOR.

To the Editors of the Irish Ecclesiastical Record.

GENTLEMEN,

In the March number of your valuable periodical there was a most interesting paper on the See of Down and Connor. I apprehend, however, it contained a few slight mistakes, which I would have pointed out, but hoped that some person more intimately conversant with the subject would have done so in your April number. Such not having been the case, I shall endeavour to do so. However, before entering on these matters, I beg to say, in illustration of your learned contributor's notes, that the "*Ecclesia de Rathlunga*", of which Bishop Liddell had been rector, is now called Raloo, and lies between Larne and Carrickfergus, in the county of Antrim (see Reeves, p. 52); that *Lesmoghan*, of which Bishop Killen had been pastor, still bears the same name, forming a sub-denomination of the parish of Ballykinler, county Down (*Ib.*, p. 28); that *Arwhyn*, of which John of *Baliconingham* (now Coniamstown, near Downpatrick) was rector, is now the mensal parish of Ardquin, in the barony of Ardes, county Down (*Ib.*, p. 20); and that *Camelyn*, of which Bishop Dongan was pastor, is now called Crumlin, being united to the parish of Glenavy, near Lough Neagh, county Antrim (*Ib.*, p. 4). Returning from this digression, it is quite plain from the Bull dated June, 1461, given by De Burgo (*Hib. Dom.*, p. 474), and cited by your contributor, p. 267, appointing Richard Wolsey to the See of Down, that Wolsey was not the immediate successor of Bishop John, who died in 1450. It expressly states, as mentioned in the article, that the See was *vacant* by the death of THOMAS, last bishop of the canonically united dioceses of Down and Connor, repeating the same name in the body of the Bull. How this is to be reconciled with the statement that Wolsey was John's successor, I cannot say; but it follows, on the principle laid down by your contributor in ignoring John Logan, placed by Ware between William, bishop from 1365 to 1368, and Richard Calf II., 1369, that we must have a Bishop Thomas between John and Richard Wolsey. Dr. Reeves (*Eccl. Ant. Down*, etc., p. 257), on the authority of this very Bull, has accordingly done so, marking him as succeeding in 1450, and

the see vacant in 1451. He conjectures him to have been *Thomas Pollard*, who in 1450 was appointed custose of the temporalities. Dr. Cotton (vol. iii. p. 201) adopts this view without hesitation, and it would appear by a complaint of the beforementioned Bishop John, shortly after the union of Down and Connor in 1441, that even then Pollard claimed to have an apostolical provision for the See of Down (Primate Mey's *Registry*, cited by Reeves, p. 37; see also Harris's *Ware*, p. 203, where it is likewise mentioned that Pollard contested the See of Down with John of Connor, both carrying themselves as bishops thereof, Harris adding that it was thought Pollard was supported by the primate, and that it was only in 1449 Pollard lost his cause, just two years before Wolsey's appointment). It may be asked, had he a reversionary provision before the union was canonically effected? If not, is *Thomas* a misprint for *John* in the Bull? as we are aware that there are many typographical errors in the *Hib. Dom.*—for instance, as to *John O'Molony*, Bishop of Killaloe, who died circ. 1650, is in several places called *Thomas*.

The next bishop respecting whom I wish to make some observations is Eugene or Owen Magenis, appointed in 1541, and though I am not disposed to deal uncharitably with him, I have no doubt he was a "temporiser", though he may have been secretly "orthodox". Dr. M'Carthy (Dr. Kelly's *Essays*, p. 427), and Brennan, and Walsh, in their ecclesiastical histories of Ireland are compelled to come to the same conclusion; and upon the whole of his career I candidly confess I don't know what other result they could arrive at. I ground nothing on his being present, if he were present, at Queen Elizabeth's first parliament in 1560, which passed the Act of Uniformity, and required the oath of supremacy to be taken by all ecclesiastics; for even if he had been present, there is no documentary evidence extant showing how those in attendance voted, and those acquainted with Irish history know on the authority of Archdeacon Lynch that these acts were hurriedly and surreptitiously passed on a day when they were not expected to be brought forward, and in a thin packed house. But it appears, so far as his public acts are reported, that he submitted in matters of ecclesiastical discipline to all the rapid changes and schisms which the fertile imaginations of the pseudo-reformers introduced during the Tudor reigns. He surrendered his bulls to Henry VIII., obtained from Paul, "Bishop of Rome", not "His Holiness"; took out pardon for accepting them, with a new grant of the see, with the archdeaconry and confirmation of the parishes of Aghaderg and Anaghlonge, parishes to which *he had been* promoted by the Primate in 1526 and 1528. It is an oversight to suppose that about 1541 and 1543 the

northern chieftains who submitted to Henry VIII. were exempted from all pressure in matter of religion. Cox (*Aug. Hib.*, vol. i, p. 272) writes that the king about that time caused all the Irish who submitted to him to renounce the "Pope's usurpations, and to own the king's supremacy by indenture", among others, stating that O'Neill did so, January, 1542, all the indentures being registered in the Red Book of the Exchequer. The articles of Con O'Neill's submission are printed in vol. iii. part iii. p. 353, of the *State Papers of Henry VIII.*; and by the second article, he expressly renounces obedience to the Roman Pontiff and his usurped authority, and acknowledges the king to be the supreme head of the Church in England and Ireland, immediately under Christ. Manus O'Donnell, 3rd June the preceding year, in his letter styles the king on Earth immediately under Christ supreme head of the Church of England—(*Ib.*, p. 217). M'Donell, captain of the galloglasses, goes further, and promises to annihilate and relinquish the usurped authority of the Bishop of Rome; and his adherents and abettors will expel, extirp, and diminish, etc.—(*Ib.*, p. 383). Redmond MacMahon, captain of the Farney, 30th December, 1543, also renounces the usurped authority of the Roman Pontiff—(Shirley's *Farney*, p. 40). Even in the reign of Queen Mary, we find Owen Macgenis, of Iveagh, chief of his sept and captain of his country, binding himself not to admit any provisions from Rome, but oppose them all he could—(Cox, i. p. 299). No doubt these indentures were extorted by necessity from these chiefs, who scoffed at the idea that Henry had any religion or was the head of any church, and kept the articles just as long as they could not help it. Dr. M'Carthy, I presume on the ground of Bishop Magenis suing out pardon in Queen Mary's reign, considers he afterwards "repented", being made a privy councillor and governor of his country; but then we have two similar acts of repentance in Elizabeth's reign, for he took out the royal pardon, 1st May and 25th October in her first year, thus atoning for his folly in her predecessor's. If he lived till 1564, as Dr. Moran (*Archbishops of Dublin*) supposes—though I consider he was dead in 1563, from the queen's letter, dated 6th January, 1564, naming James M'Caghwell to the see, then "destitute of an incumbent", and also from the fact of Shane O'Neill applying for the see for his brother, 1563-4—then, knowing that the greater parts of the counties of Down and Antrim were, in the early years of Elizabeth's reign, completely under subjection to the English, and coupling this with the solicitation of the royal pardons, the least that can be said is, that Bishop Magenis acquiesced in or tacitly submitted to the ecclesiastical changes enacted in the parliament of 1560, not

forgetting that about the same time Andrew Brereton, governor of Lecale (called Britton by Anthony Bruodin, in Dr. Moran's *Archbishops of Dublin*, p. 142), mercilessly strangled John O'Lochran and two other Franciscan friars, in Downpatrick. But I have reserved for the last the conduct of Bishop Magenis in the reign of Edward VI. On the 2nd of February, 1552-3, he assisted George Brown of Dublin in consecrating Hugh Goodacre to be Archbishop of Armagh, and John Bale to be Bishop of Ossory, according to a new-fangled form annexed to the second Book of Common Prayer of Edward VI., which was not even authorised by act of parliament, nor by any order of the king (Mant, vol. i. p. 219)—as an Erastian church would require—which was opposed by the Catholic clergy at the time, and afterwards, in the reign of Queen Mary, condemned by all the Catholic bishops of England as invalid, defective in matter, form, and intention. And who was this John Bale whom Bishop Magenis assisted in consecrating by this vitiated rite? He, according to Pits, as quoted by Harris (Ware's *Bishops*, p. 417), was "an English Heretick, an apostate Carmelite, and a married priest. This poor wretch, except his calumnies against men and his blasphemies against God and his saints, hath nothing in him worthy to be taken notice of". Condemned by his brother Protestants, Vossius, Wharton, etc., for his acrimony and falsehood, it is little wonder the Catholics, on the death of Edward VI., chased him from Kilkenny. Had his "King Johan: a play, in two parts", published by the Camden Society in 1838, been known in his lifetime, in which drama he apotheosises that merciless tyrant, alike despicable, cruel, and infamous, the murderer of his own nephew, as a great reformer, "the model of every virtue, human and divine", it would have completed his infamy and disgrace. No earthly fears should have prevailed on an orthodox bishop to pretend to consecrate a man whose life was such a disgrace to religion. I do not lay much stress on the formal words of the Bull appointing Myler Magrath to these sees, 12th October, 1565, vacant *per obitum Eugenii Magnissae*: it simply shows he was not deposed, and it may have been with him as with his successor, that hopes were entertained for some years that he would abandon his state conformity, which I trust was the case. The astute and wily ministers of Elizabeth at this early date did not compel apostacy, nor seek for purity of morals; though apostates themselves, all they required was outward conformity, that the elect should take investiture from the crown. They bided their time.

It is questionable but that Sir James Ware knew Bishop Dougan had been Bishop of Soder and Man, for in one of his MSS. in Trinity College Library, cited by Reeves, p. 177, he

writes of John Duncan, Archdeacon of Down, in 1373, "Factus Episcopus Sodorensis sive Insular. Manniar, 1374"; the different spelling of the name, and the great age Dr. Dougan must have attained before his elevation to Down in 1394 (living till 1412), may have induced him to doubt the identity.

I am delighted to learn that we are to have these valuable papers with others on the succession of the Irish sees, published in a separate volume; and were I permitted to offer a suggestion, I would recommend that the succession should be brought down to the period of the Confederation of Kilkenny, when all the sees, with the exception of Derry and Dromore, were, I think, full. Enriched with a few biographical notes, such a work would be a valuable accession to Irish ecclesiastical history, and would, besides, utterly shatter the vain and fanciful theories of Mant, Palmer, etc., as to apostolical succession through the puritanical Adam Loftus, the apostate rector of Outwell, in Norfolk, to which he had been appointed in 1556—(Cotton's *Fasti*, v. p. 197).

I omitted to ask if it can be explained why Myler Magrath, in his letter of 24th June, 1592, given *in extenso* by Father Meehan in Duffy's *Hib. Magazine*, March, 1864, calls, "Darby Creagh", Bishop of Cloyne, his cousin. Dermot or Darby Creagh, or Gragh, or Mac Gragh, or M'Grath—for by these various names he is called, is stated in the paper on Cork and Cloyne in your last number to be a native of Munster; whereas Myler Magrath was eldest son of Donogh, otherwise Gillagmagna Magrath, of Termon Magrath, county of Fermanagh, of which the family had been erenachs. He married Anne O'Meara, by whom he had five sons—Terence, alias Tirlagh, Redmond, Barnaby, *alias* Brien, Mark, and James, besides two daughters, Cecily or Sheelagh, married to Philip O'Dwyer, and Eliza or Ellis, married to Sir John Bowen. How came the relationship? I don't understand why Myler is named as the foster-brother of the great Shane O'Neill. The latter was fostered by the O'Donnellys of Tyrone, and hence frequently styled Shane Donnellagh. Terence Donnelly, alias Daniel, Dean of Armagh, was his foster-brother.

J. W. H.

April 8, 1865.

II.

To the Editors of the Record.

GENTLEMEN,

The following remarks on a subject of great importance to the priests of the mission may not be uninteresting to the readers of the *Record*. My attention was directed to the matter on reading the erudite work of Dr. Feye, of Louvain, on Matrimony.

The opinions of St. Liguori are looked upon as possessing high authority, and, as every one knows, very justly so. Hence it is that he is copied even in the casual mistakes he made; and all the casuistical works recently published have inserted in their pages those mistakes. Take, for example, the works on moral theology most in circulation at present, such as the works of Gousset, Gury, Scavini, and it will be found that in the very latest editions of these works those errors are left untouched.

At page 594, n. 876, of Gury, 13^a ed., it is remarked regarding the *gradus inaequalis consanguinitatis, vel affinitatis*, that for the validity of the dispensation it is not required to mention in the petition the *gradus remotior* “nisi sint conjuncti secundo gradu attingente primum”. In the “Casus Conscientiae” he makes the very same observation. If the reader refer to Scavini he will find the same opinion adopted. It will appear from the remarks of Card. Gousset, t. 2, n. 1136, that he adheres to the opinion of St. Liguori.

At page 118, l. 6, t. 6, n. 1136, St. Liguori treats of the question, and cites the Breve of Benedict XIV., “Etsi Matr.”, of 27th September, 1755, upon which he remarks, “*Matrimonium esse quidem illicitum sed non invalidum modo propinquitatis non sit 1^{mi} aut 2^{di} gradus consanguinitatis*”.

Now it is certain that Benedict XIV. held no such opinion, for in sec. 6 he expressly states, after St. Pius V., that the omission of the first grade *alone*, in the petition for dispensation, *invalidates* the dispensation. Again, Benedict XIV. in that Breve is speaking *de duplici* gradu consanguinitatis, not *de secundo gradu*, and states that a dispensation would be null, in the petition for which only one *vinculum* was expressed, whereas there existed two—*duplex vinculum*.

I believe St. Liguori was led into the mistake either by confounding the word *duplex* with *secundum*, or by the remarks made by Benedict *de tertio* gradu propinquiore, etc., of which there was question.

Gury's opinion also is wrong; for it is certain, from the decree of St. Pius V., as cited and confirmed by Benedict XIV., that the suppression of the mention of the first grade in the petition for dispensation in *gradu inaequali consang. aff.*, will equally annul the dispensation, whether the first grade concur with the second, third, or fourth.

In order then that St. Liguori's opinion be correct, it is necessary to erase the words “aut secundi” from the sentence.

Expecting you will give insertion to the foregoing observations, which are made through a desire to serve the *Record*, and give a hint to fellow-labourers in the vineyard,

I remain, Gentlemen, respectfully yours,

April 5, 1865.

W. RICE, C.C., Coachford.

DOCUMENTS.

LETTER OF THE CARDINAL PREFECT OF PROPAGANDA TO DR. TROY, 1782.

Illustrissimo e Reverendissimo Monsignore Come Fratello.

Essendosi prese in matura considerazione le risoluzioni emanate dall' Assemblea de' Vescovi Suffraganei di cod. Provincia Armacana radunata in Drogheda il dì 8. e 9. Agosto dell' anno scorso; questa S. Cong. di Propaganda dopo un lungo esame hà finalmente coll' oracolo di Nostro Sig. P.P. Pio VI. pronunziato il suo guidizio sù le medesime e ne comunica specialmente a V. S. come amministratore di cod. Metropolitana le sue determinazioni, perchè le faccia ben tosto parteci ai Prelati sudetti. Si è in primo luogo pertanto riconosciuto, che a quest' assemblea non può darsi il nome di Sinodo Provinciale, essendo essa mancante di tutte quelle solennità, e forme che ai sinodi convengono, e specialmente dell' intervento del Capitolo della Chiesa Metropolitana, che dee sempre ai sinodi invitarsi, quando un immemorabile consuetudine non abbia a questo privilegio del Capitolo derogato. Mà quantunque non si possa dare a quest' adunanza de' Vescovi il carattere, e il vigore di sinodo provinciale, contuttociò la pubblicazione delle risoluzioni prese nella med. non potea farci senza il consenso, e approvazione della Sede Apostolica, poichè per i Decreti eziandio de' sinodi provinciali legittimamente convocati, e canonicamente tenuti, si chiede sempre, e si preserva l' approvazione della S. Sede prima di esigerne l' esservanza. L' esempio solo di S. Carlo Borromeo in tutti i sei Sinodi Provinciali di Milano può dar norma ai Vescovi come debbano regolarsi sù questo punto.

E incominciando dalla terza risoluzione emanata dai Vescovi sudetti questa è sembrata assai ambigua, ed oscura. La dispensa de' proclamì per celebrare un matrimonio secreto può concedersi così dall' Ordinario dell' uomo, che della donna, e si concede di fatti da quello, nella di cui Diocesi si contrae il matrimonio, siasi Ordinario dell' uno, o dell' altro de contraenti. Se dunque si è preteso di limitare questa facoltà al solo Ordinario dell' uomo, privandone l' Ordinario della donna, questa risoluzione non dee osservarsi, poichè è contraria ad ogni ragione canonica, e all' osservanza. Se poi si è voluto soltanto intendere, che dopo essersi ottenuto questa dispensa dall' Ordinario dell' uomo, non faccia d' uopo di riportarla ancora da quello della donna allora la risoluzione potrà eseguirsi, e non merita riprensione.

La quarta però non ammette interpretazione, e debbe essere per ogni conto proscritta. Si è risoluto, che ogni dispensa dai gradi proibiti di parentela sia concessa dall' Ordinario di ciascuna parte contraente. Dovevano pur i Vescovi riflettere, che essendo la parentela un vincolo, che lega due persone, e impedisce, che trà loro si possa con-

trarre il matrimonio ; subito che una di esse è sciolta da questo vincolo, ne viene in conseguenza, che ne sia prosciolta anche l' altra, non potendo restarne avvinta una, e libera l' altra. Se dunque per autorità legittima, o della Sede Apostolica, o di uno degli Ordinarij è tolto il vincolo di parentela trà un uomo, e una Donna, non vi è più bisogno di altra dispensa, ne fà mestieri ricorrere all' altro Ordinario per ottenerla. Prego il Signore che La conservi e felicitì.

Roma 30 Marzo 1782.

D. V. S.

Come Fratello,

L. CARD. ANTONELLI, Prefetto.

Stefano Borgia, *Segretario*.

MONS. TROY, Vescovo Ossoriense.

Amministratore di Armagh.

[TRANSLATION.]

Having taken into its careful consideration the resolutions adopted at a meeting of the Suffragan Bishops of the Province of Armagh, held last year at Drogheda, on the 8th and 9th of August, this S. Congregation of Propaganda, by authority of our Lord Pope Pius VI., after a protracted examination, has finally given judgment thereupon. This judgment it now signifies to your lordship, as Administrator of that Metropolitan See, in order that you may speedily communicate to the above-mentioned Prelates the decision which it has been led to take. First of all, however, it has been established that the meeting cannot be called a provincial synod, seeing that it wanted all the formalities prescribed for the holding of synods, and especially the presence of the Metropolitan Chapter, which, when immemorial usage to the contrary has not interfered with its right, ought always to be invited to synods. But although this meeting of bishops may not claim the character or the authority of a provincial synod, nevertheless its resolutions could not be published without the consent and approbation of the Apostolic See, since the decrees even of provincial synods, lawfully convened and celebrated in canonical form, require at all times the approbation of the Holy See before their observance can be made obligatory. The example of St. Charles Borromeo in the Six Provincial Synods of Milan, is of itself a sufficient guide for Bishops in this matter.

In the first place, then, the third resolution passed by the above-mentioned Bishops appears very ambiguous and obscure. In case of a private marriage, both the Ordinary of the man and the Ordinary of the woman have power to dispense with the publication of the banns, and as a matter of fact this dispensation is granted by the Bishop in whose diocese the marriage is celebrated, whether he be the Ordinary of the one or of the other of the contracting parties. If, then, the sense of the resolution be to limit this power to the Ordinary of the man, to the exclusion of the Ordinary of the woman, the resolution ought not to be carried out, as being contrary to the canons

and to custom. But if, on the other hand, the meaning be, that when once the dispensation has been obtained from the Ordinary of the man, there is no need to obtain it also from the Ordinary of the woman, the resolution thus interpreted may be put into practice, and is not deserving of censure.

The fourth resolution, however, cannot be softened by any interpretation. That resolution prescribed that every dispensation in prohibited degrees of relationship should be granted by the Ordinary of each of the contracting parties. And yet the Bishops ought to have reflected that relationship being a bond which affects two persons, and prevents them from contracting matrimony one with the other, the moment one of these persons becomes free from this bond, the other, by a necessary consequence, is also set at liberty, it being impossible that one can be free whilst the other remains bound. Whenever, therefore, the bond of relationship between a man and a woman has been removed by lawful authority, either of the Holy See or of one of the Ordinaries, no second dispensation is required, nor is it necessary to have recourse to the other Ordinary to obtain such dispensation.

II.

DECREES GRANTING AN INDULGENCE TO A PRAYER TO BE SAID BEFORE HEARING CONFESSIONS, AND TO A PRAYER FOR A HAPPY DEATH.

Oratio recitanda ante sacramentales confessiones excipiendas.

Da mihi Domine, sedium tuarum assistricem Sapientiam, ut sciam judicare populum tuum in justitia, et pauperes tuos in judicio. Fac me ita tractare Claves Regni Coelorum, ut nulli aperiā cui claudendum sit, nulli claudam cui aperiendum sit. Sit intentio mea pura, zelus meus sincerus, charitas mea patiens, labor meus fructuosus. Sit in me lenitas non remissa, asperitas non severa, pauperem ne despiciam, diviti ne aduler. Fac me ad alliciendos peccatores suavem, ad interrogandos prudentem, ad instruendos peritum. Tribue, quaeso, ad retrahendos a malo solertiam, ad confirmandos in bono sedulitatem, ad promovendos ad meliora industriam: in responsis maturitatem, in consiliis rectitudinem, in obscuris lumen, in implexis sagacitatem, in arduis victoriam, inutilibus colloquiis ne detinear, pravis ne contaminer, alios salvem, meipsum non perdam. Amen.

Urbis et Orbis. Decretum.

Ex Audientia Sanctissimi. Die 27 martii 1854.—Ad preces humillimas Reverendissimi Patris Jacobi Pignone del Carretto Clericorum Regularium Theatinorum Praepositi Generalis, Sanctissimus

Dominus Noster Pius PP. IX. benigne inclinatus omnibus et singulis Confessariis in Universo Orbe Catholico existentibus supraenunciatam Orationem, antequam ad Sacramentales excipiendas Confessiones assideant, corde saltem contrito, et devote recitantibus centum dierum Indulgentiam semel tantum in die acquirendam, clementer est elargitus. Praesenti perpetuis futuris temporibus valituro absque ulla Brevis expeditione.

Datum Romae ex Secretaria S. Congregationis Indulgentiarum. F. Card. ASQUINIUS praefectus—Loco ✠ Sigilli.—A. Colombo secretarius.

Oratio Caroli Episcopi Cracoviensis pro impetranda bona morte.

O Maria sine labe concepta, ora pro nobis, qui confugimus ad Te, o refugium peccatorum, mater agonizantium, noli nos derelinquere in hora exitus nostri, sed impetra nobis dolorem perfectum, sinceram contritionem, remissionem peccatorum nostrorum, Sanctissimi Viatici dignam receptionem, extremae unctionis Sacramenti corroborationem, quatenus securi presentari valeamus ante thronum justi sed et misericordis Judicis, Dei, et Redemptoris nostri. Amen.

Ex audientia Sanctissimi die 11 martii 1856.

Sanctissimus Dominus Noster Pius PP. IX. omnibus et singulis utriusque sexus Christi fidelibus, qui corde saltem contriti, ac devote supradictas pias preces, jam adprobatas, ab bonam mortem impetrandam recitaverint, centum dierum Indulgentiam semel in die lucrificandam, clementer est elargitus. Praesentibus, perpetuis futuris temporibus valituris.

Datum Romae ex Secretaria Brevium.—L. ✠ S. Pro D. Cardinali MACCHI.—Jo. B. Brancaloni Castellani *Sub.*

III.

DECREE CONCERNING THE PRAYER *SACRO-SANCTAE ET INDIVIDUAE TRINITATI, ETC.*

Urbis et Orbis. Decretum. Cum Sacrae huic Congregationi Indulgentiis Sacrisque Reliquiis praepositae in una Melden. inter alia exhibitum fuisset dubium enodandum "An ad lucrandam Indulgentiam vel fructum orationis *Sacrosanctae et individuae* etc. necessario flexis genibus haec oratio sit dicenda, vel an saltem in casu legitimi impedimenti ambulando, sedendo recitari valeat?" Eminentissimi Patres in generalibus Comitibus die 5 Martii superioris anni apud Vaticanas Aedes habitis respondendum esse duxerunt. "Affirmative ad primam partem, negative ad secundam". Facta itaque Sanctissimo Domino Nostro Pio PP. IX. relatione per me infrascriptum S. Congregationis Secretarium die 12 ejusdem mensis, Sanctitas Sua votum Eminentissimorum Patrum approbavit. In audientia vero Sanctissimi die 12

Iulii ejusdem anni ab Eminentissimo Cardinali praefatae S. Congregationis Praefecto habita, eadem Sanctitas Sua ex speciali gratia clementer indulsit, ut Oratio *Sacrosanctae* etc. pro lucranda Indulgentia a Sa. Mem. Leone PP. X. adnexa, seu fructu dictae orationis, etiam non flexis genibus recitari possit ab iis, qui legitime impediti fuerint infirmitatis tantum causa. Praesenti valituro absque ulla Brevis expeditione, non obstantibus in contrarium facientibus quibuscumque.

Datum Romae ex Secretaria ejusdem S. Congregationis Indulgentiarum die 7 januarii 1856.—Loco ✠ Signi.—F. Cardinalis ASQUINIUS, Praef.—A. Colombo Secretarius.

IV.

PLENARY INDULGENCES AND THE INFIRM.

“*Decretum Urbis et Orbis. Ex Audientia Sanctissimi die 18 Septembris, 1862.*—Est hoc in more positum quod ab animarum Pastoribus Sanctissimum Eucharistiae Sacramentum in aliquibus tantum infra annum praecipuis festivitibus ad fideles habitualiter infirmos, chronicos, ob physicum permanens aliquod impedimentum e domo egredi impotentes solemniter deferatur, proindeque hujusmodi fideles tot Plenariis Indulgentiis privantur, quas consequerentur si conditionibus injunctis adimpletis ad Sacram Eucharisticam Mensam frequentius possent accedere. Itaque quamplures animarum Curatores, alique permulti Ecclesiastici Viri humillimas preces porrexerunt Sanctissimo Domino Nostro Pio PP. IX. ut de Apostolica benignitate super hoc providere dignaretur, factaque per me infrascriptum Secretariae S. Congregationis Indulgentiarum Substitutum Eidem Sanctissimo de his omnibus fideli relatione in Audientia habita die 18 Septembris 1862, Sanctitas Sua spirituali gregis sibi crediti utilitati prospiciens clementer indulsit, ut praefati Christi fideles, exceptis tamen illis qui in Communitate morantur, acquirere possent omnes et singulas Indulgentias plenarias jam concessas vel in posterum concedendas, quasque alias acquirere possent in locis in quibus vivunt, si in eo physico statu non essent, pro quarum acquisitione praescripta sit Sacra Communio et visitatio alicujus Ecclesiae vel publici Oratorii in locis iisdem, dummodo vere poenitentes, confessi, ac caeteris omnibus absolutis conditionibus, si quae injunctae fuerint, loco S. Communionis et Visitationis alia pia opera a respectivo Confessario injungenda fideliter adimpleant. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Non obstantibus in contrarium facientibus quibuscumque.

“Datum Romae ex Secretaria S. Congregationis Indulgentiarum et SS. Reliquiarum, Loco ✠ Signi F. CARD. ASQUINIUS *Praefectus*. A. Archip. Prinzivalli *Substitutus*.

NOTICES OF BOOKS.

I.

Appendix ad Rituale Romanum sive Collectio Benedictionum et Instructionum a Rituali Romano exsulantium, Sanctae Sedis auctoritate approbatarum seu permissarum, in usum et commoditatum Missionariorum Apostolicorum digesta. Romæ, Typis S. Con. de Propagande Fide, 1864.

This book has been compiled by authority, to serve as an appendix to the Roman Ritual, and is intended for the convenience of priests on the mission. In Ireland especially, where the Catholic instincts of the people have ever maintained pious confraternities in the honour which is their due, the clergy must have felt the want of a manual containing the *formulae* to be used in enrolling the faithful in the various religious societies approved by the Holy See. These forms are not to be found in the Roman Ritual, nor in the books easily accessible to the great body of priests. Besides, since every creature of God may be blessed by prayer, the Catholic Church, whilst she refuses to be reconciled with whatever is defective in modern progress, hastens, on the other hand, to sanctify by her blessing whatever this progress contains of good. Hence, new forms of prayer are rendered necessary from time to time, such as the form for blessing railways, and the *Benedictio ad OMNIA*, to be used in blessing all objects for which a special benediction is not contained in the Roman Ritual. These forms are to be found in this appendix. The instructions which the Holy See issues from time to time on various subjects for the guidance of missionary priests, also find their place in this collection. Among them is the *Instructio*, issued by the Sacred Congregation of Rites, for those who have permission to say two Masses on the same day in different churches, and which is inserted in the *Ordo* for use of the Irish clergy. To this is added, in the book under notice, the *ritus servandus a Sacerdote cum utramque Missam in eadem Ecclesia offerre debet*. It runs as follows:—

“Hoc itaque in casu Sacerdos post haustum in prima Missa diligenter Sanguinem Domini, omissa consueta purificatione, patena calicem et palla patenam tegens ac super corporale relinquens dicet junctis manibus: *Quod ore sumpsimus Domine*, etc. Deinde digitos, quibus SS. Sacramentum tetigit, in aliquo vase mundo ad hoc in Altare praeeparato abluet, interim dicens *Corpus tuum Domine*, etc., abstersisque purificatorio digitis calicem velo coöperiet, velatumque ponet super corporale extensum. Absoluta Missa si nulla in Ecclesia

sit sacristia calicem eodem modo super Altare relinquet; secus vero in Sacristiam deferet, ibique super Corporale vel pallam in aliquo loco decenti et clauso collocabit usque ad secundam Missam, in qua, cum eodem calice uti debeat, illum rursus secum deferet ad Altare, ac super corporale extensum reponet. Cum autem in secunda Missa Sacerdos ad Offertorium devenerit, ablato velo de Calice hunc parumper versus cornu Epistolae collocabit sed non extra corporale, factaque hostiæ oblatione cavebit ne purificatorio extergat calicem, sed eum intra corporale relinquens leviter elevabit, vinumque et aquam eidem caute imponet, ne guttæ aliquæ ad labia ipsius Calicis resiliant, quem deinde nullatenus ab intus abstersum more solito offeret.

The contents may be reduced to three heads. The first regards the sacraments, and embraces a short form for blessing the baptismal font; the rite of confirmation when administered by a simple priest by delegation from the Apostolic See; instruction for priests who duplicate; manner of carrying the Eucharist in secret to the sick among unbelievers; decree of the Sacred Congregation of Rites concerning the oil for the lamp of the Blessed Sacrament. The second contains various forms of blessing, twenty-two in number, and including those for erecting the Via Crucis, and for enrolling in the scapulars of the different orders. The third part contains the ceremonies appointed by Benedict XIII. to be performed in the smaller parish churches on the great festivals of the Christian year.

II.

Popular Objections against the Encyclical. By Mgr. de Segur. Authorized Translation. Dublin: John F. Fowler, 3 Crow Street

We are delighted to welcome this little work, both for the sake of its own proper merits, and because it is the first instalment of the authorized translation of the admirable works of Mgr. de Segur. The Encyclical and Syllabus still continue to be the great event of the day. Indeed, as yet, we see only the beginnings of the influence it is surely destined to exercise on men's minds; and for the due development of that influence, works like this of the French prelate are very necessary. The docile Catholic, for whom St. Peter lives and speaks in Pius IX., will find set forth herein the majesty and beauty of the doctrine he had before received in simple faith. The Catholic whose mind has been coloured for good and evil by modern ideas, and who has felt alarm at the apparent contradiction between the teaching of the Pope and certain social doctrines he has long held to be as sacred as first principles, will find in these pages wherewith to calm his apprehensions and steady his judgment

He will see that what the Church condemns is already condemned by reason and history; and that, far from placing under the ban any of the elements of true progress, the Holy See censures the very errors which make all true progress impossible. The priest who has charge of the wise and the unwise together, will be glad to have, in these few pages, what may enable him to provide for the wants of both. We quote a few passages:—

THE POPE CONDEMNS LIBERTY OF CONSCIENCE.

You mean to say “the liberty of having no conscience”, or, what is much the same thing, “the liberty of corrupting or poisoning one’s conscience!” You are right; the Pope is the mortal enemy of a liberty so shocking. What good father would leave his son the liberty of poisoning himself?

It was Protestantism which invented, and it is the Revolution which has perfected, what unbelievers call liberty of conscience. It has become an essential part of *progress*, of that anti-Catholic *progress* of which we were speaking just now, and which has insinuated itself into all modern constitutions. . . .

The liberty of following one’s conscience, even when it is misguided, is not the liberty of conscience condemned by the Encyclical Letter. Catholics, Protestants, Jews, and all men, of whatever denomination or sect they may be, are obliged to follow the dictates of their conscience; as long as they are misled *fairly*, it is but a misfortune; what the Church demands is that all men may escape this misfortune, and have full liberty of embracing truth, when once they have discovered it. The Pope condemns liberty of *conscience*, and not liberty of *consciences*. The one is very different from the other.

IN CONDEMNING LIBERTY OF WORSHIP, THE POPE WISHES TO OBLIGE GOVERNMENTS TO PERSECUTE UNBELIEVERS, PROTESTANTS, JEWS.

The Pope desires nothing of all that, and those who say so, do not believe a word of what they advance. Pius IX. says simply to *Catholic* governments (and it is to them that he addresses himself): “There is but one true religion, because there is but one God, one Christ, one faith, one baptism, and this only true religion is that of the Holy, Catholic, Apostolic Church of Rome. If, in consequence of unfortunate circumstances, a Catholic government is obliged to put the Church on the same footing with false religions, such as Protestants, Jews, Mahometans, etc., it should bitterly regret such an unhappy state of things, and never consider it as permanent or lasting. Such conduct would be putting truth on a line with error, and despising faith.

“It is the duty of a really Catholic government to facilitate, *as much as possible*, to bishops and priests, the free exercise of their holy ministry, in order that they may, by the zeal and persuasion of their charity, work more efficaciously for the conversion of heretics and other dissenters. It must hinder, *as much as circumstances and the laws of prudence will permit*, the extension of heresy; finally, it must

endeavour, for its own interest, as well as for that of the Church, to procure the inestimable advantages of religious unity and peace to its subjects”.

These are the matters that Pius IX. speaks of. He simply engages Catholic sovereigns to do for their subjects what every good father would do for his children and his servants; he does all in his power to render the knowledge and practice of religion easy for them; he removes as much as he can all that is capable of weakening their faith or of corrupting their morals; he tolerates the evil that he cannot prevent, but he never lets an opportunity pass without blaming this evil, and repressing that which he cannot extirpate entirely.

The Church employs gentleness and mildness in order to gain souls to God. Who would have ever thought of using violent measures to impose faith on men? Although the Catholic Church pities those who are misguided, and does all in her power to enlighten them, she respects their faith, when she knows them to be upright and honest. Intolerant and absolute in matter of doctrine, she is full of tender solicitude for her children.

III.

St. Patrick's Cathedral: How it was Restored. By a Catholic Clergyman. Dublin: Duffy, 1865

Even in the days of St. Augustine, Catholic eyes had to behold scenes somewhat similar to the one in view of which this pamphlet has been written. Within churches once Catholic, Donatist bishops at that time held high festival, in the midst of solemn pomp, with mystic rite and sacred song. From episcopal chairs erected in opposition to those of the prelates in communion with the Roman Pontiff, “*that is to say*”, explains St. Cyprian, “*with the Catholic Church*”, intruded bishops counterfeited the preaching of the lawful pastors, and with many a text from Holy Writ, and with a plentiful use of holiest names, made a brave show of belonging to those whom the Holy Ghost has placed to rule the Church of God. But the make-believe was not successful. One glance at the religious system of these men and at the Catholic Church was enough to reveal the hollowness of their pretensions, notwithstanding the ecclesiastical air they so studiously cultivated. Hence St. Augustine thus writes about Emeritus, a Donatist bishop (for whom, perhaps, some worthy layman, not averse from proselytizing poor Catholics in the wild Numidian country about Cethaquenfusca, had restored one of the old cathedrals), “Outside the pale of the Church (Emeritus) may have everything except salvation. Honour he may have, a sacrament he may have, he may sing *alleluia*, he may answer *amen*, he may have the Gospel, he may both hold

and preach faith in the name of the Father and of the Son and of the Holy Ghost; but nowhere save in the Catholic Church shall he be able to find salvation"—(*Epist. clii.*). And yet, at least in the beginning, the Donatists were but schismatics; their heresy was of somewhat later growth. How much stronger, then, becomes St. Augustine's argument when applied to the Established Church of our times, in which heresy and free-thinking have ravaged whatever schism had spared! The pamphlet under notice in reality does but reëcho the holy Doctor's remarks. An outline of St. Patrick's life and faith, drawn from unimpeachable authorities, sets before us most clearly that the ancient Catholic Church of Ireland differed far more from the Church now usurping St. Patrick's Cathedral, than the ancient Catholic Church of Africa from the Donatist body. The personal history of our great apostle, his early training, his call to preach, his ecclesiastical studies, his mission from Rome, his doctrine about the Holy See, his essentially Catholic teaching, are all plainly and forcibly set forth, and contrasted with the peculiarities of modern Protestantism. No candid mind can for a moment hesitate to conclude with the writer, that the restoration ceremony was "a ghastly spectacle of *unreality*. It was a joyous revel over a *lifeless* form: the body was there, but not *the soul*. The beauty of early years, which is oftentimes observed to resume its place, in death, upon the face from which it had been long driven by weeks, or months, or, perhaps, years of pain, the beauty of graceful outline, and delicate feature, and placid, gentle expression—all that had come back; and the church seemed as if but yesterday finished. But the spirit of St. Patrick was not there; the creed which he taught was not there; the *true faith*, which is the soul, the animating spirit of religion, was far away"

IV.

Vie et Institut de Saint Alphonse Marie de Liguori, Evêque de Sainte Agathe des Goths, et Fondateur de la Congregation du Tres-Saint Redempteur. Par son Eminence le Cardinal Clement Villecourt, 4 vols. Tournai: Casterman, 1864.

Of this excellent work we have only space to say at present that it is worthy of its eminent author, and not unworthy of the great saint whose life and virtues it sets forth. We hope to return to the subject at a future time.

THE IRISH ECCLESIASTICAL RECORD.

JUNE, 1865.

BLESSED THADDEUS, BISHOP OF CORK AND
CLOYNE.

A.D. 1492.

The interesting and very learned article which appeared in the last number of the *Record** has contributed much to illustrate the life of the Blessed Thaddeus, and to make known to the Irish Church a distinguished prelate whose virtues and sanctity adorned our island towards the close of the fifteenth century, which is precisely one of the darkest eras of our history. As, however, some of the writer's conclusions can scarcely be reconciled with the statement which we made in a preceding article on the Bishops of Cork and Cloyne (*Record*, p. 312), viz., that this holy Bishop's name was '*Thaddeus Machar or Maher*', we take the liberty of laying before the reader the reasons on which our opinion was based, and which compel us, however unwilling, to exclude from the princely family of the M'Carthys the saintly prelate whose relics now enrich the cathedral of Ivrea.

1. The town of Ivrea, to use the learned writer's words, is the capital of the Piedmontese province of the same name, and we may add that it is most picturesquely situated at the foot of the Alps, and is one of the first Italian towns which the traveller meets when, having crossed Mount St. Bernard, he wends his way towards Vercelli or Novara. In medieval documents Ivrea receives the Latin names of *Eporedia*, *Iporegia*, and *Hipporegia*, as may be seen in Ughelli's *Italia Sacra*, or in the later work of Cappalletti, '*Le Chiese d'Italia*' (Venice, 1858, vol. xiv., pag. 177), and at the time of which we speak, the see was held by Nicholas Garigliati, who was appointed its bishop in 1483, and died in 1499.

2. That the Blessed Thaddeus, who by his sanctity and mi-

* No. viii., May, pag. 375.

racles merited to be numbered amongst the patrons of Ivrea, was Bishop of Cork and Cloyne, is beyond all controversy. To the arguments advanced by the writer in the last *Record* we may add an extract from the *Todd MSS.* given by Brady in his *Records of Cork* (vol. iii. pag. 44), in which Bishop Thaddeus, who was appointed to the see of Cork in 1490, is said to have "died at the town of *Eporedia* in Piedmont, in 1492". The date 4th October, is indeed added, but this is probably a mere misprint for the 24th October, the true date of the demise of our holy bishop.

3. Ware informs us that this Thaddeus was *by some called Mechar* (pag. 563), and the documents of Ivrea place beyond doubt that such was his true name. Thus the Bishop of Ivrea writes, "*Thaddaeum Machar*,* *Episcopum Hib. illum esse innotuit ex chartis quas deferebat*", and the old parchment record to which the same bishop refers, apparently quoting from the inscription on his tomb, describes our Blessed Thaddeus as,

"*Regia progenies alto de sanguine Machar*".

Now the learned editors of the *Martyrology of Donegal* inform us that the name *Mechar* is the same as the *O'Meachair* which appears so often in the ancient monuments of our history (see *Martyr. of Donegal*, published by I. A. S. 1864, pag. 517), and which at the present day has assumed the Anglicized forms of *Meagher* and *Maher*.

4. The ancient Latin verses published in the *Record*,† present two important data for determining the family to which this bishop belonged. One is his native district, which is called *Solum Cariense*: the other is the royal ancestry to which his family had a just and ancient claim: "*Regia progenies alto de sanguine Machar*". Now are these data verified in the family of the *O'Meachair*? if not, it must be admitted that it can have no claim to our holy bishop; but if, on the other hand, these data accurately agree with what the ancient monuments of our island attest regarding the sept of the *O'Meachairs*, we must conclude that no link is wanting in the chain of evidence, and that the Blessed Thaddeus has justly been referred to that distinguished family.

5. Nothing now remains but to cite some few passages from our early writers which serve to illustrate these points in the history of the *O'Meachairs*.

In the first place, the topographical poem of *O'Huidhrin* (who died in 1420) has one important passage which not only throws

* In the article we refer to the learned author (pag. 379) writes that the name *Mechar* and *Machar* are "clearly one and the same name". Their identity is indeed quite manifest in the extracts from our Irish writers, to which we will not now have occasion to refer,

† Page 376.

some light on the family name, but moreover points to the territory of *Ui-Cairin* as the chief abode of the O'Mahers, precisely as the name *Carinum* in the Latin poem cited above marks the native district of our holy Bishop Thaddeus. The translation of this poem of O'Huidhrin was the last work achieved by our illustrious O'Donovan, and was published by the I. A. S. in 1862. At page 133 we find the following verse:—

“ Mightily have they filled the land
The O'Meachairs—the territory of *Ui-Cairin*
A tribe at the foot of *Bearnan Eile*;
It is no shame to celebrate their triumph”.

To which lines O'Donovan adds the following notes:

“ *The O'Meachairs*. The name of this family is now Anglicized O'Meagher, but more generally Meagher or Maher, without the prefix O'. Their territory of *Ui-Cairin* is now called *Ikerrin*, and is a barony in the present county of Tipperary.

“ *Bearnan Eile*, i.e. the gapped mountain of Ely, now called in English the Devil's-Bit Mountain”—(Notes, page lxxxv., n. 71 and 72.)

6. In the *Leabhar na-Ceart*, edited by the same distinguished Irish antiquary, for the Celtic Society, in 1847, we find some additional evidence not only for the connexion of the *O'Meachars* with the territory of *Ui-Cairin*, but also for the royal descent to which they laid claim. It is thus that *Leabhar-na-Ceart* commemorates the tributes which were due to the king of Eile:—

“ Eight steeds to the king of Eile, of the gold
Eight shields, eight swords are due,
Eight drinking-horns to be used at the feast,
Eight coats of mail in the day of bravery”—(pag. 79.)

To which verse O'Donovan adds the following note:—

“ *Eile*. This was the name of a tribe and an extensive territory, all in the ancient Mumha or Munster. They derived the name from Eile, the seventh in descent from Cian, the son of Oilioll-Ollum . . . The ancient *Eile* comprised the whole of Eile *Ui-Chearbhaill*, which is now included in the King's County . . . and also the baronies of *Ikerrin* and *Elyogarty* in the county of Tipperary. . . . *Ikerrin* and *Elyogarty* were detached from *O'Chearbhaill* shortly after the English invasion, and added to Ormond, but the native chieftains *O'Meachair*, i.e. *O'Meagher*, and *O'Fogartaigh*, i.e. *O'Fogarty*, were left in possession”.

7. We will not fatigue the reader by citing a long series of authorities in which similar statements recur. Two will suffice for all, and we shall take them from the works of the late lamented professor of our Catholic University, Eugene O'Curry. One is a genealogical extract, in which Michael O'Clery, the

chief of the 'Four Masters', commemorates some of the most illustrious families of the Milesian race. From Heber, he says, the son of Milesius, were descended thirty of the kings of Ireland, and sixty-one saints. Amongst these royal chieftains must be reckoned *Teadgh* (i.e. Thaddeus), grandson of Oiliol Ollum, and he adds:

"The descendants of this *Teadgh* branched out and inhabited various parts throughout Ireland, namely, the race of *Cormac Gaileng*, in Luighne Connacht, the two *Ui-Eaghra* in Connacht, the *O'Eaghra* of the Ruta, *O'Chearbhaill* of Eile.—*O'Meachara* in *Ui-Cairin*, and *O'Conor*, etc". (*Curry's Lectures*, etc., pag. 147).

The other extract to which we wish to refer is published in the Appendix to the 'Battle of Magh Rath', which was translated and edited for the Celtic Society by the same great Irish scholar in 1855. The eighth genealogical Table (pag. 175) in this work, extracted "from *O'Clery's Pedigrees*, and *Mac Firbis*", tells us that "*Mechair*, from whom *O'Meachair* or *Meagher*", was fourteenth in descent from Oiliol Ollum, and the following note of *O'Clery* is added to his name:—

"There is a steed and a suit of clothes from each new chief of them to the *Comharba* of St. Cronan of Roscrea, together with *Innisnambeo*; and he (the *Comharba*) is to go around the chief to proclaim him chief; and the *Comharba* is entitled to sit at his shoulder, and the chief should stand up at his approach: and this *Meachair was King of Eile*".

From all this we are surely justified in concluding that the historic date of *solum Cariense* and *regia progenies* are precisely those which we should expect to find in a commemoration of an illustrious member of the family of the *O'Mahers*.*

8. Our holy bishop, though thus descended from the first monarch of our island, wished, when journeying from Rome, to enter as a pilgrim the public hospital of St. Anthony in Ivrea, and there, in the true evangelical spirit, rejoiced in being reckoned the poorest of the poor. Heaven, however, has decreed that the humble shall be exalted; and no sooner had the unknown traveller closed his eyes to this world, than a divine light filled the room in which he lay; several prodigies awakened the devotion of the faithful, and proclaimed his sanctity; and the clergy and laity in solemn procession bore his hallowed remains to the cathedral church, and numbered him amongst the patrons of that ancient see. Thus, again, was Dr. Thaddeus true to the traditions of his family; for, besides his royal descent, he could boast of the higher and nobler lineage of sanctity. In

* For further accounts of the *O'Meachairs* see the first volume of *Cambrensis Eversus*, by the late lamented Dr. Kelly, pag. 269. See also the *Four Masters passim*, where they are called the dynasts of *Ui Cairin*.

the Martyrology of Donegal we find the names of two members of the family whose festivals were celebrated on January 16th and September 6th. Colgan, too, speaks of a *Saint Mecharius*, whose life he had prepared for publication, and whose feast was marked for the 13th of November (A.A. SS., pag. 756).

Dr. Reeves also informs us that a St. *Machar*, better known by the Irish appellation of Mochonna, was sent by St. Columba with twelve companions to preach the Gospel to the Picts, and subsequently became the patron saint of Aberdeen (*Adamnan's Columba*, pag. 246, 289, 299, etc.). On a fly-leaf of the original MS. of the Martyrology of Donegal, in the handwriting of O'Clery or Colgan, a Saint *Murro* is commemorated, with the addition, "*id est, Machare, seu Meacharius*", and the interesting fact is further commemorated: "*quod feras bestias subjugavit et triduo defunctum ad vitam revocavit*" (*Martyr. Doneg.*, I. A. S., xlv.).

We do not wish, however, to leave unanswered the difficulty which the words of Ware present against our interpretation of this holy bishop's name. He expressly styles this bishop "*Thady M'Carthy*, by some called *Mechar*". Here then we must remark that Ware does not identify these names; and the name *Mechar*, which, as Ware acknowledges, was by some authorities given to this bishop, is proved by the monuments of Ivrea to have been his *true name*. What then was the origin of Ware's mistake? We learn from the *Monumenta Vaticana* (pag. 503), that there was about this time a Thaddeus Mac Carryg "*iniquitatis filius*", who endeavoured to intrude himself into the see of Ross, and who is erroneously ranked by Ware amongst the bishops of that see (see *Record*, No. iii., December, 1864). As that name resembles *Mac Carrha* or *Mac Carthaigh*, the Irish forms of *Mac Carthy*, it seems not improbable that Ware, by one of his so-frequent errors, confounded our holy Bishop Thaddeus with that iniquitous usurper (see *Dublin Review*, April, 1865, p. 384).

10. Perhaps we have here again a clue to the difficulties which compelled Bishop Thaddeus to abandon his see for a while, and seek a refuge in Rome. When appointed in 1490, several retainers of the Desmond family refused to admit him to the possession of the temporalities of his see (see *Record*, pag. 312). Now it was precisely in 1488 or 1489 that Thady M'Carthy had been compelled by the repeated censures of Rome to surrender the temporalities of Ross to the canonically appointed Bishop Odo; and what more natural than that the same genius of evil should, on the vacancy of the adjoining diocese in the following year, stir up again the embers of discord, and endeavour through

his kinsmen to obtain possession of this see at least? And as the Protestant historian reckoned the usurper of the temporalities of Ross amongst the canonical successors of St. Fachinan, so, by a somewhat similar mistake, he may have easily confounded the same Thaddeus M'Carryg with the holy bishop who canonically ruled the united sees of Cloyne and Cork.

11. It now remains to make a few other remarks on the interesting paper published in the last *Record*.

In the first place, there are some incidental errors which seem to be inadvertently introduced. At pag. 379, Richard Wolsey is commemorated as successor of Thady, Bishop of Down, who died in 1486, which opinion has long since been set aside by De Burgo and Dr. Reeves (*Eccles. Antiquities*, Dublin, 1847, pag. 257). Thady, Bishop of Ross, is also said to have died soon after his appointment in 1488, and to have had for his successor Bishop Odo in 1489. All this has been sufficiently refuted in a former number of the *Record* (pag. 106) and in the *Dublin Review* for April, pag. 384.

At pag. 380-1, our Blessed Thaddeus is identified with a distinguished member of the Augustinian order, named *Thaddeus de Hipporegia*, who is eulogized as "a man distinguished for learning, religious observance, preaching, holiness of life, and experience, a man of great zeal, and a sedulous promoter of the interests of his order". We should be glad, indeed, to be able to number amongst our countrymen this great ornament of the Augustinian body. Unfortunately, however, the historians of that order represent this Thaddeus, not as an *Irishman*, but as an *Italian*, whose surname points to the town or province of Ivrea (see above No. 1) as the place of his nativity. The article in the *Record* adds: "True, Elsius gives 1502 for the date of the friar's demise; but Elsius is never to be trusted in dates, and the printer may easily take MCCCCXCII. (the true date) for MCCCCCII". This is very plausible; but unfortunately here again there is no foundation for such reasoning, and hence the whole fabric falls to the ground. Elsius does not assign 1502, as the date of the friar's death; he merely writes "*floruit usque ad annum 1502*" (*Encom. Augustin.*, Brussels, 1654, pag. 645). He, however, refers to Herrera for further information; turning to whose work we find thus explained the last formula of Elsius: "*Durat ejus memoria usque ad an. 1502 in quo, habita Ferrariae synodo, Vicarius Congregationis acclamatus est. Nulla ultra illius in actis consistorialibus mentio*", (*Alphab. Augustin.*, vol. ii. pag. 450): and in a later Spanish compendium of this work, made by Herrera himself, it is said that this Thaddeus *probably died in 1503*, no mention being made of him in the acts of the order subsequent to the synod of Ferrara, held in the preceding year. There is also

another circumstance equally fatal to the above theory. The illustrious Augustinian held many high offices in his order, and the historians Elsius and Herrera give the minutest details concerning them: "He was seven times definitor, (they write), thirteen times visitator, four times president of their congregations, nine times vicarius-generalis", etc, but both are careful to *exclude him* from the list of bishops of the order. There is, therefore, no one point of contact between the distinguished Augustinian friar Thaddeus, and our holy Bishop of Cloyne.

12. To prove that the *Solum Cariense* might justly be referred to in the eulogy or epitaph of a Bishop M'Carthy, it is interpreted as referring to *Kerry, the burial place of that family*. However, neither the Irish form of the name of that territory, i.e. *Chiarr* (as we learn from the *Record*, page 380) nor the only Latin name by which we have seen it designated in mediaeval records, i. e. *Cherrium*, can be said to have much affinity with the *Cariense* of the ancient document of Ivrea. We may also add that, were reference made to the burial place of the princely family of the M'Carthys, we should rather expect to find commemorated Muckross or Innisfallen, than the generic name of the vast territory of Kerry.

13. As regards the name *Machara* or *Mechar*, it is said that the Irish name MacCarthy, is pronounced *Maccaura*, with the last syllable short, as in Ardmagha, and numberless like words. Hence, Wadding, in speaking of the foundation of Muckross Abbey, Killarney, by Domnall M'Carthy, Prince of Desmond, quotes to this effect a bull of Paul II. in 1468, in which Domnall's name is spelled "*Machar*" (p. 379). This example from the bull of Pope Paul II. is evidently a mere typographical error. In the edition of Wadding's *Annals* to which the writer refers (Roman edit., tom. xiii., p. 558, *seq.*), that error stands side by side with *Desimonia* and *Aertferten*, and what is still worse, Wadding in his text, citing this passage, is made to say: "Refert in hoc diplomate pontifex, inchoatum fuisse a *Donaldo Mac-Lare*" (p. 432). The origin of these errors is, that the transcripts of the Pontifical letters were made by strangers to our language, and the Roman edition of Wadding did not appear until sixty years after his death. In the original edition of the work, however, which was printed under the revision of Bonaventure Baron and other Irish Franciscans, Wadding's text gives us the true Latin form of the name: "Refert in hoc diplomate pontifex inchoatum fuisse a *Donaldo Mac-Care*" (1st edit. Lugduni, 1648, tom. vi. p. 693), and elsewhere speaking of the same convent of Muckross, he says its founder was "*Magnus Carthagus*", Prince of Desmond. Indeed, the Latin form of the name M'Carthy is not one about which we should have much dispute; it occurs a

thousand times in the works of O'Sullivan Beare, Dr. Roothé, and other Irish writers, and yet nowhere is it found expressed under that form which the name of the Blessed Thaddeus presents to us.

Whilst, however, we thus dissent from some of the conclusions of the learned writer in the *Record* for May, we wish to convey to him our sincere acknowledgments for having so prominently brought before the Irish public the name, too long forgotten, of one of our sainted Bishops, under whose protection we may hope that our holy faith will ever prosper, not only in our own island, but also in that now suffering province where his relics are enshrined.

THE HISTORY OF A CONVERSION.

The department of religious literature, which is made up of histories of individual conversions to the faith, has received of late years many remarkable additions. This class of literature is regulated in its growth by very peculiar conditions, and must be judged according to exceptional laws. Its subject—the mysterious workings of grace in the soul—is such as rather to impose a reverent silence than to invite fulness of description; and so well do elevated souls appreciate the sacredness of such silence, that, except for interests of religion or justice, they are unwilling to bring before men those inner secrets of their hearts. But when the interests of religion or justice have convinced them that silence is no longer a duty, the history they consent to unfold can rarely be other than attractive and profitable, seeing that it describes a human soul's toilsome journey from error to truth. The very minuteness of personal detail, which in any other composition would be a blot, in this becomes a merit and a charm. Among the religious motives that not unfrequently dictate such a history, a spirit of thankfulness for the blessing of faith has its fitting place. The favoured soul looks out from the shelter of its Father's house upon the perilous path it has just traversed, and gratefully traces the Providence by which its wayward feet were guided where so many strayed to their ruin; just as the rescued mariner hangs up *ex voto* a sketch of his frail bark in the moment of her peril, when, but for heaven's help, she would have foundered in the raging waves. Fruit of this pious gratitude is the narrative* we are now engaged upon; a narrative

* *Misericordias Domini: Histoire de ma conversion au Catholicisme. Par le Doct. Hug. Laemmer, Pretre du diocese d'Ermland, Traduit de l'allemand, pp. 206. Casterman, Tournai, 1863.*

which will interest every Catholic, not only because it is the history of a remarkable conversion, but because of the light it incidentally throws on the present condition and future prospects of German Protestantism. But before we set ourselves to trace the steps of the process which led Dr. Laemmer from a many-faced Protestantism to the Catholic Church, it will be useful to make a few preliminary remarks.

In Dr. Laemmer we have a witness who has had rare opportunities of becoming acquainted with the very highest and best forms which Protestantism has been enabled to assume in the country of its birth. He is, above all things, the child of the German Protestant universities. Of the twenty-six universities of which the learned nation is so proud, six or eight are Catholic,* four are mixed,† and the remaining fourteen are exclusively Protestant.‡

Now, Dr. Laemmer was student successively at Königsberg, Leipsic, and Berlin universities, that is to say, at the very universities which at the present time are the chief seats of Protestant thought, both in philosophy and in theology. The leading Protestant schools in Germany are at present three in number, called respectively the neo-Lutheran, the Mediation, and the Tübingen, or historico-critical school; of these§ the neo-Lutheran, or Lutheran reaction school, has specially existed in Berlin and Leipsic; the so called Mediation theology at Berlin; and the Tübingen school (now almost extinct in its native home, and renewed by Hilgenfeld at Jena) has made its influence felt throughout. Besides, at Königsberg, he came, as we shall see, under the influence of one of the ablest defenders of Hegelianism. We should exceed our limits, were we to enter upon a statement of the principles of these schools. Be it enough to say, that the first-named school, by defending the authority and credibility of the Scriptures, aims at re-constructing the historical basis of Christianity, and insists on a return to the Lutheran Confessions of the sixteenth century. Since the political troubles of 1848, an ultra-conservative party, called the Hyper-Lutheran, has arisen within this school, which goes back beyond the Reformation, and insists on the principle of a visible authoritative church, a rigid sacramental theory, and the doctrine of consub-

* 1, Prague; 2, Vienna; 3, Friburg; 4, Munich; 5, Olmutz; 6, Graetz; 7, Würzburg; 8, Munster.

† 1, Tübingen; 2, Innspruck; 3, Breslau; 4, Bonn. These are called *paritarian* universities: with the exception of the Faculty of Theology, all the other faculties are Protestant. There are two Faculties of Theology, one Catholic and the other Protestant.

‡ 1, Heidelberg; 2, Leipsic; 3, Rostock; 4, Greifswald; 5, Marburg; 6, Königsberg; 7, Jena; 8, Kiel; 9, Halle; 10, Göttingen; 11, Erlangen; 12, Stutgardt; 13, Giesen; and 14, Berlin.

§ See Farrar's *Critical History of Free Thought*, pag. 390.

stantiation. Stahl, and Leo of Halle, to whom Dr. Laemmer makes an important allusion, to be hereafter quoted, belong to the most advanced of this party. Among the representatives of this school with whom Dr. Laemmer was brought into direct contact, were Hengstenberg and Kahnis.*

The Mediation school takes its stand between the Lutheran party on the one hand, and the school of criticism on the other, and without going back to the principle of authority, or forward to that of discovery, proposes to unite the use of reason with belief in Scripture, and to understand what it believes. Of the members of this very numerous school Dr. Laemmer had intercourse with Twesten and Nitzsch. The Tübingen school had for its leader Christian Baur, and starting from the principle that the only portions of the New Testament undoubtedly genuine are four of St. Paul's Epistles, viz.: to the Romans, to the Galatians, and the two to the Corinthians, it comes to the conclusion that Christianity in its present form is the result of the controversy between the Jewish, or Petrine, and the Pauline Christianity of the apostolic and following ages. All the other books of the New Testament it attributes to some one or other of the contending schools. That this school, extravagant as its conclusions may appear to us, is every day gaining ground in France with a very numerous party, we have been lately assured by competent authority.† That it has many advocates in England is well known.‡ A critic in the *Home and Foreign Review*|| speaks of "the importance of those inquiries of Dr. Baur and his followers into primitive Christianity, which have in some way modified the views of almost every one who has become acquainted with them".

These are thy gods, O Israel! These are the shapes of Protestantism that wander to and fro in the various universities of Germany. Dr. Laemmer, speaking with full knowledge of the subject, sums up in one word the result of all this unhealthy movement, and that word is—*chaos*. And what heightens the confusion is, that, although the systems which form this chaos are in absolute and perpetual conflict with each other, yet does each professor claim for himself the exclusive possession of truth, as if he and he alone had been gifted with infallibility.

The special feature of Dr. Laemmer's conversion appears to us

* The *Kirchen-Zeitung* and the *Kreuz-Zeitung* are the organs of this body.

† Father F. Mertian, of the Society of Jesus: *Etudes, etc., par les Pères de la Compagne de Jesus*. No. 32, May, pag. 59.

‡ *The Tübingen School and its antecedents; a Review of the History and Present Condition of Modern Theology*. By R. W. Mackay, M.A. London: Williams and Norgate.

|| No. 5, July, 1863, p. 235.

to consist in this, under the grace of God, that he approached faith through its historic side. Sound and conscientious historical research has been the means of his deliverance from bondage. His mind from boyhood inclined towards things grave; the details he communicates concerning his choice of authors reveal that sobriety of judgment which is the first quality of a student of history. The bent of his mind in this direction was strengthened by study of the fathers, of the history of the Papacy, and of the Catholic theology of the Reformation period. We invite special attention to the happy result of historical studies in his case, because we see in it a promise of much future good for Catholic truth in Germany. The broad distinction between the German method of the present century and that of the past, lies in this, that the nineteenth century is the age of historical inquiry, whereas the last century was that of critical thought. Even the Tübingen school is an improvement on the destructiveness of Strauss, for it admits and calls attention to the historical value of at least some portion of the Scriptures. In the other schools, above described, this tendency is of course still more marked. The modern spirit tends not so much to examine the ontological value of an opinion, as to investigate how men came to hold that opinion. It was this spirit which suggested the questions of *concursus*, which, as we shall see, changed the current of Dr. Laemmer's life. Now we hold it very probable that as this spirit becomes more extended, its fruits will be these: men will become familiar with the teachings of Christian antiquity; and although this knowledge may be sought not for the sake of the doctrine itself, but as a preliminary to other studies, still, such is the divine power of truth, that, once revealed to the soul, it creates therein a wondrous craving after itself, which will dispose the soul for the grace of faith. There must be at this moment many thoughtful men in Germany, who, in virtue of this spirit, are engaged in the examination of the fathers and of the theologians of the Catholic Church, and, who, finding themselves, like Dr. Laemmer, between the ruins caused by Protestantism and the unbroken strength of Catholic teaching, are even now turning their eyes towards Rome, therein to seek her who was their mother of old.

Hugh Laemmer was born of a Protestant father and a Catholic mother, at Allenstein, in Eastern Prussia, on 25th January, 1835. His mother was a woman of most fervent piety, who, in almost unceasing prayer, sought and found consolation under her many severe afflictions. It was not given her to exercise much influence over the mind of her son, who, long before her death, had gone to reside with his father's relatives, by whom he was brought up as a Protestant. The lad, nevertheless, had a tender love for his

mother, and from his earliest years was conscious of an indescribable leaning towards his Catholic friends in preference to his Protestant kindred. This feeling was the natural growth of observations made by the quickwitted boy regarding the piety, firm principles, and good conduct of the Catholics. At the same time, the devotion of the faithful in their processions and pilgrimages served to put him on his guard against the bigoted prejudices which his Lutheran cousins ever sought to instil into his mind against their Catholic neighbours. When with the other schoolboys he went to church on Sunday, the sermon made no impression on him, and no wonder, for the preacher carried with him into the pulpit the chilling rationalistic principles he had imbibed at the university. Even in those early years the boy's heart tended towards the beautiful and spacious Catholic Church of his native town. Once, when his father took him to Heiligenlind (a famous resort of pilgrims), and the old sacristan showed him the rare treasures of the church, he experienced an emotion so strong that it survived even the rude trials of his after life.

In 1844 he entered the gymnasium of Koenigsberg. He brought with him from home a good stock of elementary and grammatical knowledge, and soon discovered that his tastes inclined him to the study of literature more than to that of science. Ellendt, then rector of the gymnasium, was a man who possessed in a remarkable degree the power of making his lectures interesting to his pupils. Explained by such a master, Homer and Herodotus became in a short time the favourite authors of M. Laemmer, who, on the other hand, had no taste for what he calls "the tedious narratives of the Anabasis, and the pedantic tirades of the Cyropaedia". He preferred Caesar and Livy to Cicero, whose philosophy especially he found to be commonplace. Modern French literature had no attractions for such a mind as his; the contemporary romance writers of that nation excited even his disgust. As Germany is considered by many to be the very home of perfection in classical studies, it will be interesting to hear the opinion Dr. Laemmer's experience has led him to form concerning the special dangers which beset middle school education at the present day:—

"I believe it to be a mistake", he says, "to make modern languages, mathematics, and the physical sciences occupy very much of the time appointed for the study of the classics; and as far as middle class instruction is concerned, we have reason to be grateful to the Raumer ministry for the prominence it has given in the new educational plan to the wise principle *non multa, sed multum*. It is highly dangerous to the young to distribute their faculties simultaneously over many heterogeneous branches of knowledge.

Ubique hospes, nusquam domi: such a system is the sure path to that half-learning, which, without giving a thorough knowledge of anything, encourages young men to talk presumptuously of a host of subjects of which they have but the barest surface knowledge. What happens when the examination papers exact from students a knowledge of science as well as of literature, physics, chemistry, natural history, and the different branches of mathematics? It is a well-known fact that, with the exception of a few intended for certain professions, young men are careful to forget as soon after examination as they can, the information it has cost them so much labour to acquire. Against this it is vain to urge the importance which the natural sciences have now-a-days attained to—an importance so great that no one, save at his peril, can remain a stranger to them; for, on no account should we furnish new weapons to materialism. At most, it is required that students should be supplied with such elementary information as may enable them in the future to keep in sight the true bearings of things, and in creatures recognize Him who is proclaimed in the first article of the Creed. That extravagant cultivation of the natural sciences, so often substituted by our ministers in place of the lessons of Holy Writ, is as perilous as is the undue exaltation of man and of man's pretended victories over nature. The laws of nature have never acknowledged any master save One—our Lord Jesus Christ—and in Him the saints with whom it has pleased Him to share His sovereignty” (p. 13).

Whether the authorities at the gymnasium shared these views or not, we are not in a position to state. One thing, however, is certain,—much attention was paid there to the study of the German language and literature; much of our student's time was passed in the excellent library of German authors provided for the use of the scholars. What an eventful moment that is in which a youth, in the flush of the early vigour of his mind, finds himself for the first time in a library where the treasures of human thought are gathered before him clothed in the language he has learned from his mother's lips! Then begins for him that daily contact of mind with the mind of others, which will infallibly colour for good or evil the history of his future. He who, without an enlightened and friendly guide, adventures inexperienced upon this commerce,

“Voyaging through strange seas of thought, alone”,

runs no little risk of being caught unawares by error where his generous ardour looked only for truth. In the world of books as in the world of men, evil lies very close to good, and wears its garb and mien; and how shall the inexperience of youth be able to see through the disguise, or how avoid becoming captive to its snares? And from such captivity, how harassing the toil of escape! Of that toil let him make light who has never had experience of the almost ceaseless influence erroneous

principles exercise on the mind with whose growth they have grown. From reading Newton on the Prophecies in 1816, Dr. Newman, then a boy of fifteen, became convinced that the Pope was Antichrist; and his imagination was stained by the effects of this doctrine up to the year 1843.* Nor did M. Laemmer come away safe. His random reading brought him both good and evil, so intermingled each with each, that his unripe judgment could no more discern between them than the hand can disjoin the sunshine from the shadow that follows after it. After ransacking the bulk of German literature, he selected from out the rest certain writers to be his prime favourites. The choice he made reveals at once the bent of his mind, and the dangers to which that very bent exposed him. The schools of German poetry and taste are divided in Vilmar's *History of German Literature* into five classes. First, that which preceded Lessing, subdivided into the Saxon school, and the Swiss school of Wieland in his early manner; to which was akin the Göttingen school of Klopstock and Voss; second, that of Lessing and the writers influenced by him; third, the Weimar school with its three great names, Herder, Goethe, and Schiller; fourth, the later schools, the romantic, represented by the two Schlegels, Novalis, and the patriotic; fifth, the modern school of reaction against absolute government, headed by H. Heine. Of these schools, only the second and third gave M. Laemmer delight. There was a hidden sympathy between the qualities of his own mind and the exquisite critical genius and reasoning power of Lessing, which made him find the writers of the first class insipid and trivial. He came under the influence of Lessing to a remarkable degree, and if to that influence he owes the gain of an important truth, to it must be attributed also his acceptance of a most fatal error. That remarkable man, author, or, as it now appears, editor of the *Wolfenbüttel Fragments*, in consequence of that publication, had a warm controversy with the Lutheran pastor Göze, in which he forcibly showed, by historical arguments chiefly, that the principle of *the Bible and nothing but the Bible*, was illogical and false. M. Laemmer followed the course of the controversy, and found to his dismay that the arguments of Lessing had brought home to him the conviction that Lutheranism rested on a false basis. This was a great gain; but it was counter-balanced by a great loss. The ardour of his youthful admiration blinded him to the dangerous principles of indifferentism and doubt contained in his master's works, and particularly in his *Education of the World*. The third Fragment sets it forth as impossible, that all men should be brought to believe revelation on rational grounds. These principles, destructive of

* *Apologia*, page 63.

all faith and certainty in belief, were adopted by the young student, and warmly defended by him in a special dissertation.

Towards the end of his course he devoted himself to the study of Herder; and here again vague reading brought to him gain and loss, truth and falsehood together. He learned from this writer to believe in the mysterious action of Providence in the world; but the view he was led to form of the Divine plan was confined, superficial, and vague. He also gave much time to the reading of Schiller, in whose works he found an assault on the frigid deism then predominant in Germany. But, the deity which that poet brought so near to men was not the Blessed Trinity, but the gods of Olympus; and whilst his strains rebuked the philosophy which never rose above the laws of gravity, he himself did but serve the cause of epicureanism by his praises of the pleasures of the earth.

From Goethe M. Laemmer learned to appreciate, in some measure, the Sacraments of the Church, and to think kindly of the Church itself. But what solid advantage could he gain from the man who wrote to Lavater of the chief gospel miracles that "he held them for blasphemies against the great God and His revelation in nature"?

The reader will have observed that this course of reading made several important additions to M. Laemmer's religious views. And yet the books among which his reading lay were either not at all, or not directly religious. We are now to inquire how far his ideas were modified by any directly religious training. The answer to this question opens up such a view of the condition of Protestantism in the country of its birth, as well deserves our careful study. Let M. Laemmer tell us what fruits it has produced at Koenigsberg. First of all, in the various schools where he resided during his stay in that town, there was no common practice of religion: the religious exercises of the gymnasium were limited to the singing of a few stereotyped chants. The religious instruction of the students was attended to by an aged professor, who was one of the leaders of the Freemasons, and whose religion was the religion of pure reason. He was assisted in the religious training of the students by a younger man, whose doctrines were kindred with his own, and whose lectures, though erudite, were arid. Fortunately for himself, M. Laemmer had learned from his mother the habit of night and morning prayer. This habit he retained, although for want of fixed principles it became a work of mere routine. Such was the state of religion in the gymnasium. In the city itself things were still worse. From the orthodox Lutheranism of Superintendent Sartorius, down to the absolute Rationalism of Rupp, every intermediate stage of error had its exponents and followers

in the city of Kant. In the eyes of Sartorius, Catholicism, which he knew only from Luther's caricatures, stood on the same level with Rationalism; he assigned to the Confession of Augsburg almost the same authority which Catholics claim for tradition, and together with Baur, Nitsch, and Winer, made an unsuccessful attempt to refute Moehler's *Symbolism*. Rupp, on the other hand, denounced all symbols, even that of St. Athanasius, which he declared to be incompatible with Christian doctrine; his system was based on Indifferentism of the lowest kind, and conceded to women as well as to men the right of deliberating and of teaching in religious matters. And yet, these two men, so diametrically opposed to each other in doctrine, preached for a time in the same church and from the same pulpit. And, whilst Sartorius, who revered Luther as a man of God, preached to empty benches, Rupp found assembled around him a crowded audience, composed of the highest as well as the lowest in the land. The different churches at Koenigsberg had preachers of every shade of doctrine. During the course of his studies M. Laemmer made trial of them all, but found not satisfaction in any. At length, in the midst of this Babel, he became acquainted with the man who was destined to exercise a most salutary influence on his life. That man was Lehnerdt, Superintendent-General of the province of Saxony. Born in Brandenburg, and educated at Berlin, in the school of Schleiermacher and Hegel, he escaped the pernicious influence of his masters by a profound course of historical studies. On the one hand, he combated the rationalistic exegesis of Paulus, and on the other, devoted himself with all his might to the study of the Fathers. He was a man of great piety; and in preparing M. Laemmer for confirmation, spoke with such unction of God and the world, man and sin, Christ and salvation, that his words wrought in the young student's soul a blessed reaction. An intimate and affectionate relationship sprang up between the two, which was interrupted in the middle of 1851 by Lehnerdt's departure for Berlin, where he succeeded Neander as professor of history, but was resumed again at a later period in that city.

M. Laemmer passed from the gymnasium to the university of Koenigsberg at Easter, 1852. He remained there but one year, during which time he acted as secretary to Voigt, whose able *History of Gregory VII.* was the beginning of a new epoch for ecclesiastical history in Germany. One of the professors of philosophy was Rosenkranz, the pupil and biographer of Hegel. This able man was an eloquent partisan of Hegelianism, and by the poetic colouring he contrived to throw around its doctrines, exercised an extraordinary influence over the youth of the university. M. Laemmer tells us that during a fever which at this time

brought him to death's door, one of his keenest regrets was his inability to attend Rosenkranz's lectures. He made up for his absence from lecture by a careful study of his professor's writings, and completely adopted the views expressed therein. It was long before he was able to shake off the yoke of Hegelianism which he then assumed. In the university, Biblical literature was treated altogether from the rationalistic point of view. One of the fruits of this method is the isolated and independent study of various parts of Sacred Scripture. "It was reserved for Protestantism", says M. Laemmer, "to cultivate in minute detail what is called Biblical Theology, and to write volumes upon the doctrine of such and such an apostle in particular. . . . This anatomical process, this study of atoms, has led many to apply those fine theories to various periods of Church history, and, like certain heretics of the middle ages, to speak of the Christianity of St. Peter, and of the Christianity of St. Paul, not excluding by any means that of St. John" (pp. 47, 48).

At the Easter of 1853 M. Laemmer passed from the university of Koenigsberg to that of Leipsic, on a bursc founded in the old Catholic times by a Catholic priest of his native town. His departure from Koenigsberg marks the close of the first period of his university career, and it will be interesting to stop and take a comprehensive view of the phases of thought through which he passed during that time. As far as religious opinions are concerned, this first stage of his life may be subdivided into two periods: one of demolition, the other of reconstruction. In the former he lost his belief in Lutheranism and its central doctrine of the *Bible and nothing but the Bible*; that is to say, he lost hold of the only dogmatic principle he held. Being thus deprived of a fixed belief, he was more open to the action of Lessing's principles of universal tolerance, which amounted to the coldest indifferentism and doubt. These principles he made his own for a season. The spectacle of division and discord which was exhibited daily under his eyes at Koenigsberg, helped to complete the work of destruction. Even his very prayer became a dry form, lacking all influence for good. The period of reconstruction commenced with the friendship that bound him to Lehnerdt, by whose influence were sown in his mind the seeds of a reaction, which, by the play of intellectual as well as moral causes, was afterwards developed into the fulness of Catholic belief. The intellectual cause that led to this happy result was, as we said before, the spirit of historical inquiry; the moral cause, under God's grace, was the deep religious sentiment which formed part of his original character, and which, once aroused by Lehnerdt's words about justice and the judgment to come, never allowed any antagonism of feeling to stand long in the way of his

acceptance of the truth. Not that the action of these causes was at all times unimpeded. The Hegelianism which he imbibed from Rosenkranz for a long time seriously crippled his mind in its exertions after truth.

In these dispositions M. Laemmer came to the University of Leipsic.

Among the professors at Leipsic Winer was beyond doubt the most remarkable. His labours on the idioms of the New Testament Greek, his lexicological and bibliographical works, and even his reply to Moehler's *Symbolism*, with all their defects, give proof of solid study. But he permitted himself in his lectures to launch sarcasms against the rites of the Catholic Church. Indirectly he was the occasion of much good to M. Laemmer, who read Moehler's and other Catholics' works in order to test the statements advanced by Winer. It was Winer too who first suggested to him the idea of devoting himself to teaching in the university. Tischendorf, so famous for his studies on the Bible texts, and Wachsmuth, who has rendered immense services to truth by his Roman history, written in refutation of Niebuhr, were among the professors whose courses he followed at Leipsic. Two resolutions taken at this period by M. Laemmer reveal the gradual change which was taking place in his convictions, owing to the action of the causes mentioned above. First, he determined to assist no longer at the lectures of Theile, on account of his grossly rationalistic treatment of the doctrine of the Word in the Epistles of St. John. Theile died shortly after. "He was a man of rectitude", says M. Laemmer, "and conscientious: I cannot think of him without a feeling of deep sorrow. You might read on his brow the painful and fruitless efforts he had made to attain to the fulness of truth and to that peace which the world cannot give" (p. 65). Daily more and more disgusted with rationalism, and wearied with ineffectual efforts to reconcile the contradictions which everywhere appeared in theology, he now began to entertain serious thoughts of confining himself exclusively to philosophical studies. But these thoughts were put to flight on occasion of his first sermon, which he preached in a suburban village where one of his friends was pastor. The subject of the sermon was charity, as described by St. Paul; and its treatment had the effect of reviving in the preacher's heart his old love for religious questions. He was now approaching the crisis of his life. While he was bewildered by the endless variations of Protestantism, and endeavouring to form out of them a religious system such as would satisfy his reason and conscience, the first rays of the grace of faith began to dawn more nearly upon his soul. In what manner this came to pass we shall allow himself to tell:

"I said before that during my stay at Leipsic, the study of a question proposed for concursus exercised a powerful influence on my religious views, and that to it is to be attributed my first step towards Catholicism. The subject chosen for the concursus of 1854, by the Leipsic Faculty of Theology, was the exposition of the doctrine of Clement of Alexandria on the Word. This theme made upon me a most vivid impression. At once, and with great joy, I resolved to become a candidate. I will now state the motives of this resolve. The conflicting theological systems which I had observed, both in books and in oral instructions, occasioned me extreme torture. I was too independent to follow the example of so many others by attaching myself blindly to a party; I wished to examine for myself the successive phases undergone by the Protestant principle, and with full knowledge of the subject to make my own selection. All those systems, whether confessional or non-confessional, could not satisfy me long; on the other hand, the distraction caused by philological and philosophical studies could not give peace to my heart, which only in God could find an end to its unrest. *Inquietum est cor nostrum, donec requiescat in te*. I felt I must escape from the chaos of modern theology, and I most eagerly availed myself of this opportunity to draw from the spring of Christian antiquity. I procured a copy of Klotz's portable edition, and set myself to the study of my author. Pen in hand, I began my task by reading him through and through before I took any account of what others had written about him.

"A new world opened on my sight as I read the earliest master of the Alexandrian Catechetical School—the teacher of Origen. What treasures lie hid in these three works, the *Exhortatio ad Graecos*, the *Paedagogus*, and the *Stromata*! The *Exhortatio ad Graecos* is a masterpiece of Christian controversy against Paganism, considered in its popular mythology, its poetry, and its philosophy. The *Paedagogus*, written for catechumens, sets before them a magnificent portrait of the true and only Master—the eternal Word of the Father—who has created man to His own image; who alone can provide a fitting remedy for fallen and guilty humanity; who, though man had become of the earth, earthly, yet enables him to attain to his heavenly destiny; who, in fine, confides him to the maternal yet virginal love of the Church. Then came the eight books of the *Stromata*, an unpretending mosaic, in which the loftiest problems of philosophy and theology are treated with great learning and rare penetration. These three works were, without doubt, connected together in the author's mind. The idea of the Word is the central point of Clement's entire demonstration; and in that idea we must seek the essential unity of his system. It is the Word which tenderly invites man; which instructs him; which guides him to his end by leading him to see the things of God in their profundity; and thus the idea of the Word embraces in one same circle all philosophy, dogmatic as well as moral" (pp. 85, 88).

The monograph on Clement of Alexandria was prefaced by prolegomena, containing a sketch of Clement's life, an analysis of his doctrine, and an inquiry into the historical sources of his

doctrine on the Word. For this the author had to examine the relation in which Clement stood in philosophy and theology towards classical antiquity, Alexandrine Judaism, the Apostolic Fathers, and the first Christian apologists. The subject proper of the essay was divided into two parts: the first treated of the relations of the Word with God; the second considered the Word as the Revealer. The work was well received by the faculty of theology, and its author was declared the successful candidate, 31st of October, 1854. By the advice of Winer and others, and by the kindness of Tischendorf, it was published in March, 1855. Wacksmuth, dean of the faculty of philosophy, advised M. Laemmer to stand his examination for the doctorship in philosophy, and backed his advice by the offer of a bursé to enable him to meet the expenses. The young student obtained this degree after having presented a dissertation on the religious philosophy of Clement of Alexandria, and having passed a successful examination.

We have seen that M. Laemmer qualifies this episode in his studies as the first step he made towards Catholicity. It may be asked, what was the special fruit derived by him from these patristic studies? The answer is, that it enabled him to shake off the influence of the Tübingen theories, which had hitherto held sway over his mind. The whole work of that school simply amounts to an attempt to submit to the all-powerful action of critical caprice the canon of Scripture and the most remarkable works of Christian antiquity, and to affirm all their own theories as indisputable facts, while they treat as fables the most authentic facts of history. Now, the more clearly it is proved that the historical origin of Christianity is able to resist the crucial tests to which it has been submitted, the more shadowy and insubsistent do these capricious theories become. Hence, the study undertaken by M. Laemmer did in reality, by occupying him with the objective side of patristic teaching, most powerfully contribute to destroy in his mind the authority of Baur, Hilgenfeld, and the others of the Tübingen school.

Soon after the publication of his work, M. Laemmer was invited to the University of Berlin by his kind friend Lehnerdt, who had never lost sight of his promising pupil, and now wished him to prepare himself for a professor's chair by a solid course of theologico-historical studies. On arriving at Berlin the youthful doctor of philosophy was appointed to hold for two years the Evangelical Centenary Bursé, founded by the city of Berlin in commemoration of the three hundredth anniversary of the Reformation. After his conversion many persons demanded that he should make restitution to the bursé fund, which, according to them, he had employed against the intentions of the founders.

"But (asks Mr. Laemmer), for what reasons was I chosen in preference to the other candidates? I contented myself with presenting my memoir on the Alexandrine Clement's doctrine on the Word; the examiners of the Leipsic faculty of philosophy testified that I had successfully passed the examination: the faculty of theology of the same city said, amongst other flattering things, that I had applied myself to the studies of theology with equal ardour and success. As to the two memoirs presented for the concursus of 1853 and 1854, it was said that in them I had given proof of solid classical studies, of a remarkable knowledge of theology, of sound judgment, and penetrating mind, and that my work on the Word showed great aptitude for historical investigations. These were beyond doubt the reasons why the committee preferred me to the other candidates; and the sole condition imposed upon me—namely, that of becoming a licentiate, I complied with within the appointed time. Why then all this outcry? Why these demands for restitution, with which even a Hengstenberg has been associated? Herein consists the head and front of my offending, that the use of private judgment, or, to speak accurately, the secret inspirations of God's grace, led me to see the truth and to betake myself to the bosom of the true Church. If, instead, I had become an unbeliever, the slightest murmur of complaint would not have been heard; but when there is question of Catholicism, pietism the most honeyed often makes common cause with the grossest infidelity: the great point then is to form a compact body against the mighty foe" (p. 105, 106).

We cannot linger over the account given by M. Laemmer of the different tendencies he found in the theological faculty of Berlin, nor on the present state or future prospects of the Union.* But the name of Hengstenberg† is so well known to most Catholics that the description given of him by one who has known him so well, is sure to excite interest.

"The reputation which Hengstenberg had acquired by his numerous works brought him frequently before my mind. The impression he made on me when I saw him at Berlin, did not modify the notion I had long formed of him. It is well known that he passed through many phases of doctrine before he reached the point at which, for some years, he has remained stationary. He left the University full of the pietism of the day, and was immediately appointed professor at Berlin, where, as professor and author, he bent all his energies against the rationalistic criticism, the application of which to the Holy Scriptures had produced such disastrous consequences. It must be admitted that, in this respect, he has brought back to better ways a certain number of his contemporaries; that he has arrested the progress of extravagant criticism; that in his works on the Pentateuch, the Psalms, and the Messianic Prophecies, he has won for sound views the

* On the condition of the Protestant church in Germany, see Döllinger's "*The Church and the Churches*", page 267, M'Cabe's Translation, 1842.

† Father Perrone makes frequent reference to Hengstenberg's Biblical labours, especially in tract. *de Incarnatione*, part I.

-consideration long refused them. But it was impossible that his ablest scholars should not see the weak side of his hermeneutical and theological principles; hence, many of them have abandoned his method for one altogether different. His *Commentary on the Apocalypse* is assuredly his most characteristic work. To comprehend his stand-point in this work, we must remember that he composed it in 1848 and 1849. In it he frequently and unreservedly favours the chiliastic tendencies of Irving. . . . He has endeavoured to remove some of the Protestant prejudices against the Catholic Church, such as Luther's blasphemy of the Roman Antichrist. He admits (as Luther did, when under the influence of the Christian idea) that Catholicism is in possession of the word of God, the true sacraments, and the power of the keys. He is clearer and more straightforward than his predecessor Bengel in the *Gnomon Novi Testamenti*. But he halts in his march, laying himself open to the charge of Catholic tendencies, and could but be silent when reproached by Schenkel, who told him that Romanism was more honourable than the vacillating and intermediate position he had assumed. He resembles Stehl, Kliefoth, and others, who would wish to place in the same setting the jewels of Catholicism and those of Wittenberg; who rank together the theory *nothing but the Bible*, and the principle of authority; who are but half acquainted with Luther, and almost ignorant of Rome; who, in spite of their pretended adhesion to principle, would be disposed to all kinds of compromises; who lack the courage and the humility requisite to comprehend that the fragments of truth possessed by Luther have been borrowed from the immense and indivisible treasure of the Church. The Church has nothing to hope from men of this class; they lack a thorough and absolute thirst for truth; they are self-complacent; they imagine themselves to have received from heaven an extraordinary mission like the prophets; they assume the right to dictate to the infallible authority of the Church; to satisfy them, we must become syncretists, and ask them in what is it their pleasure that the Catholic Church should modify in its doctrines, its ceremonies, and its discipline; men of fine phrases, and not of action; more of show than of reality" (p. 117).

During his residence at Berlin, M. Laemmer entered upon a careful preparation for the degree of doctor of divinity. He devoted himself more and more to the study of the Fathers; the works of St. Hilary of Poitiers on the Trinity left him an humble and firm believer in that august mystery. In 1856 his mind received a fresh and more decided impulse in the direction of the Church. In that year the Berlin faculty of theology gave as the subject of the concursus, *Give an exposition (from the documents) of the Roman Catholic doctrine, contained in the memorial presented to Charles V. at the Diet of Augsburg, in as far as it appears to throw light on the true Evangelical doctrine set forth in the Augsburg Confession*. This subject was chosen for the concursus by Lehnerdt, who felt that Catholic

theology, from the beginning of the Reformation to the Council of Trent, was almost entirely unknown. M. Laemmer having resolved to become one of the competitors, at once set about the necessary study. He first examined the Protestant confessional books, in order to fix the points at issue between them and their adversaries. If he were to trust these authorities, nothing could be clearer than the stupid ignorance of the Catholics, and the wisdom of the Protestants. But the declamation with which this was urged appeared to him to be the language of passion. He determined to learn from their own writings the character of the Catholic theologians so soundly abused by their opponents. He first examined the *Official refutation of the Augsburg Confession*, the joint work of the flower of the Catholic theologians, Eck, Faber, Wimpina, etc.; next he came to the various works published by them, before and after 1530, against the various successive developements of Protestantism; then came the German theology of Berthold Chiemsie; the Confession of Cardinal Hosius; Erasmus; Tetzels; Henry VIII.; Fisher, Bishop of Rochester; Ambrosius Catharinus; the Sorbonne; Sadoletus; Contarini; the minutes of the conferences held at that epoch in Germany and Switzerland; the Pontifical instructions in Rainaldi and Leplat, and last, the acts of the Imperial Diet, as far as they touched on religious and ecclesiastical questions. In all, he had to study seventy Catholic works of the period.

"God knows," he tells us, "how I was moved as I read them, and how violent were the struggles in which I was engaged. I endeavoured to resist the force of the arguments before me, but I could not. I would not permit myself to call in question that great axiom of Protestants, that the Reformation was right and necessary. The humility required to correspond with the motions of grace was wanting to me; scientific pride still insisted on its pretended rights. I had only arrived so far as to understand that the opinions pronounced by the reformers on their adversaries were frequently partial, erroneous, and malevolent; that the intellectual power of these latter was not so contemptible as it had been represented; and finally, that their principles had been frequently travestied at the pleasure of the fathers of Protestantism" (p. 139).

Having completed his study of these sources, he arranged his materials in the following order: The first chapter treated of the Church, the Primacy, the Scripture, Tradition, the Councils; the second, of the state of innocence, of the fall, of original sin and its consequences; the third, of free-will and grace; the fourth, of justification, of the fulfilment of the law, and of the evangelical counsels; then came the sacraments *in genere et in specie*; finally, the saints and the worship due to them. The title of his manuscript was *De Theologia Romano-Catholica quae Reformatorum*

aetate viguit, ante-Tridentina. The work was successful, and received high praise from the faculty of theology. It was said, however, that the author was too impartial—*nimis justus*—towards Catholicism. This qualification was added at the request of Hengstenberg, who did not like too well the favourable notice given of Catholic writers. And yet notwithstanding all this, Dr. Laemmer was still far from being a Catholic. He himself tells us that at most he had arrived at the position held by Leo. On the 3rd of August, 1856, he received the prize, and had the satisfaction of learning at the same time that his memoir was accepted as the dissertation required for the license. In a few days he passed the *rigorosum*, and in the same month made his public disputation, taking for the theme of his introductory discourse St. Bernard's work, *De consideratione*. He received his license, and immediately left Berlin for the country to recruit his shattered health. In the country he preached frequently, wrote an analysis of G. Voigt's *Pius II. and his age*, and a dissertation on the doctrine of justification, held by the Catholic theologian, Contarini, in which he now admits he was mistaken as to his estimate of the sentiments of that divine. Returning to Berlin with renewed health, he was appointed to give religious instruction, and to teach Hebrew in the Frederic Gymnasium. It must have been a difficult task for one perplexed in mind as M. Laemmer was, to undertake the religious instruction of a body of young men at the very doors of the University of Berlin. Among his youthful hearers he found open infidelity, rationalism, the doctrines of Schleiermacher, Pietism, confessionalism, in one word, each class was a miniature copy of the Protestant world around. But he did not swerve from the path of duty. He boldly set before them, as the central truth of religion, the Man-God dying on the cross for the world. In vain did his hearers bring forward the pretended results of modern criticism, and natural explanations of supernatural facts; M. Laemmer insisted with energy upon the credibility and the inspiration of S. Scriptures, and on the miracles and prophecies narrated in them. He also made it his duty to lead his charge to love and practise prayer. In spite of their resistance he obliged even the higher classes to recite the Decalogue and the Apostles' Creed; and he was consoled by seeing his firmness rewarded by the happiest results. At Easter, 1857, he passed his examination for the doctor's degree, having chosen for the subject of his theme Pope Nicholas I. and the Court of Byzantium. Again he was successful: Lehnerdt, to whom he had dedicated his thesis, observed to him with great gentleness that he was not far from Hurter's idea of the Papacy. And in truth this last labour had brought him much nearer to the Church by reason of the brilliant light it cast on the cha-

racter and office of the Papacy in Christianity. In 1857 he found time to publish a new edition of St. Anselm's *Cur Deus homo*, and to write a paper on the conversion of Herman of Kappenburg. In June 1858 he revised for the press his treatise on the ante-Tridentine theology. In preparing the revision he made a study of modern Catholic works on history, dogma, moral and canon law. He became familiar with the Roman Breviary, to which his attention had been called by the attempt made by a Protestant minister to form a Lutheran Breviary. He also read and admired Cardinal Wiseman's *Fabiola*.

"I now understood the *Memorare* and the *Sub tuum*; I began to recite the *Ave Maria*, to salute together with the angel the Mother of my God, to seek her compassion, that she might obtain for me grace to be completely enlightened, and to enter into the Saviour's one fold. The sting of doubt tormented me unceasingly; on my knees, before my crucifix in my lonely chamber, I experienced the most painful struggles. As I had ever preserved such fragments of Christian truth as the Reformers had spared, and as for many long years I had occupied myself with the solution of the leading questions in philosophy and theology, it appeared to me very hard to submit my reason to the yoke of faith. But prayer removed all these obstacles, and when soon after I came to knock at the door of the Church, I found it easy to assent to all the truths that were proposed to my belief" (p. 163).

With many other Protestants, he assisted at the exercises of a mission given at Berlin by the Jesuit Fathers, and reaped therefrom much benefit. In July, 1858, he received permission from the minister of worship to explore the libraries of Germany and northern Italy, to collect such manuscripts of Eusebius as might be found, with a view to a new revision of the text of that historian. He visited Leipsic, Dresden, Vienna, Venice, Padua, Milan, and Munich. At Dresden, Wolfgang de Goethe took him to be a Catholic priest. At Venice he met with F. Ignazio Mozzoni, of the order of St. John of God, author of a remarkable history of the Church, and was edified by the piety and the literary activity of the Melchitansts. The intercourse he had with Catholic ecclesiastics, and the sight of Catholic ceremonies and rites, were of signal service to him by removing unfavourable impressions. Among other details he tells us:

"I shall never forget a certain Irish Dominican, the very type of a perfect religious, who aroused in me profound emotions by the account he gave me of the sad condition of his fellow-countrymen, crushed by English rule" (p. 191).

His scientific mission was finished at Munich, whither he re-

turned from his long journey still a Protestant. But the end was at hand, and we must allow him to describe it in his own words:

“After leaving Munich, I continued for some weeks to suffer great anguish of mind. At length the decisive hour came, and the sun of grace had completed the work of my enlightenment. I decided to become a Catholic on the 14th of October, 1858, the feast of St. Theresa, whose powerful intercession strengthened my weakness. I communicated my resolutions to the minister of worship and to the faculty of theology of Berlin, and I requested my bishop—the Bishop of Ermland—to receive me into the bosom of the Roman Catholic Church, in which, after long and painful struggles, I had at length recognized the depositary of the truth, and the legitimate spouse of the Son of God: thus would my heart be at peace. ‘Glory and praise’, said my letter, ‘to our Lord Jesus Christ, who has enabled me to surmount all obstacles, who has graciously heard my prayers, who has had pity on me, who has broken my chains, who has scattered the darkness that hung over me, who has shown me the path to the fold. Since conscientious investigations have proved to me that the so-called Reformation of the sixteenth century has but disfigured the type of the true Church of Jesus Christ, and that its principles, far from being salutary, are essentially destructive and the necessary cause of the effects which history has registered during three centuries—that the Protestant confessions and their apologists, instead of attacking the Church’s genuine teaching, do but distort it to insure an easy victory; since I am convinced that the Reformers had neither the duty nor the right to attempt a reform apart from and against the head of the Church and the episcopate; that the religious divisions of our age are caused by the refusal to submit to the Church and return to the centre whence we departed in the sixteenth century; since the historical development of the Church has been proved to me unbroken down to the present day; since I have learned to justify and love her doctrine, her morality, and her worship; from the day on which the grace of God has permitted me to be convinced of these truths, my return to the Catholic Church has become a matter of necessity, and it is only by a public confession of my faith that I can hope to regain tranquillity of conscience, that peace of the heart which the world cannot give, nor yet, in spite of all its fraud and anger, can ever take away’”.

It is needless to add that the Bishop of Ermland acceded to this touching request. On St. Catherine’s Day, during the jubilee of 1858, Dr. Laemmer made his profession of Catholic faith, and received the sacraments of baptism and the Eucharist. Towards the end of the same year he was admitted to the diocesan seminary of Ermland, where he received confirmation, tonsure, and holy orders. Soon after his ordination he was sent to Rome. Several valuable works on subjects of ecclesiastical history have

since appeared from him, and much is still expected at his hands.* In the bosom of the Catholic Church, his doubts dispelled, his heart at peace, well indeed may he love to repeat with joy and gratitude—*Misericordias Domini in aeternum cantabo!*—(Ps. xxxii., 21).

TWO ILLUSTRIOUS GRAVES.

We are happy to be the first to announce to the Irish public the discovery of the exact spot wherein the remains of our great Irish chieftain, Hugh O'Neill, repose, side by side with those of Archbishop Mathews.

This privilege we owe to the great kindness of Rev. Dr. Moran, the distinguished Vice-Rector of the Irish College of St. Agatha, Rome, who has permitted us to anticipate the publication of the second part of the first volume of his *History of the Catholic Archbishops of Dublin since the Reformation*, in which the event is described. Of the volume itself we shall soon have occasion to speak at some length. For the present it is enough to say, that like each of Dr. Moran's other works, it has the great merit of being a work for the times. His *Life of Archbishop Plunkett*, and his *History of the Irish Persecutions*, were valuable, no doubt, for the light they cast on an important epoch, and for the proof they afforded of our forefathers' constancy in the faith. Far more valuable, however, than these are Dr. Moran's *Essays on the Origin, Doctrines, and Antiquities of the Irish Church*, in which, with an extraordinary lucidity of reasoning and a singular amount of erudition, he answers all the arguments and refutes all the theories of modern Protestant writers and lecturers, who have undertaken the hopeless task of proving that the religion of the early church of our fathers was identical with

* The following are some of the works published by Dr. Laemmer since his conversion:

1. Εὐσεβίου τοῦ Παμφίλου Ἑκκλησιαστικῆς Ἱστορίας Βίβλοι Δέκα. Eusebi Pamphili Historiae Ecclesiasticae libri decem. Graecum textum collatis qui in Germania et Italiae bibliothecis asservantur Codicibus et adhibitis praestantissimis editionibus recensuit atque emendavit, latinam Henrici Valesii versionem passim correctam subjunxit, apparatus criticum apposuit, fontes annotavit, prolegomena et indices adjecit D. Hugo Laemmer, Presbyter Varmiensis. Fasc. I. Cum tabulis duabus Specimina Codicum septem continentibus. Scaphusiae sumtibus librariae Hurterianae. MDCCCLIX.

2. De codicibus Recensionibusque Historiae Ecclesiasticae Eusebii Caesariensis scripsit D. Hugo Laemmer, 1860.

3. Anecdota Baroniana, ex codd. MSS. collegit, selectaque specimina edidit D. Hugo Laemmer. Rome, 1860.

4. Monumenta Vaticana, historiam ecclesiasticam saeculi XVI. illustrantia. Ex tabulariis S. Sedis Apostolicae secretis excerpsit, digessit, recensuit, prolegomenisque et indicibus instruxit Hugo Laemmer. Una cum fragmentis Neapolitanis ac Florentinis, 8vo.

that which had its origin in the corruption and cruelty of Henry VIII. and his daughter Elizabeth, and which, as far as it has extended, was introduced into Ireland by fire and sword and the most cruel penal laws. Any one who reads Dr. Moran's essays will admit that not only Whiteside and Napier, who have ventured to lecture on the ancient doctrines of the Irish Church, with which they were altogether unacquainted, but also some learned antiquarians who have treated of the same subject, were quite astray in their views, and had no solid arguments on which to ground their opinions.

Our first extract is taken from the life of the venerable Archbishop, Dr. Matthews, who governed the see of Dublin in a most critical and disastrous period, from the 2nd May, 1611, to the 1st of September, 1623, when he died an exile in Rome. This extract is found at page 262, and gives an account of the persecutions to which Catholics were subjected in the reign of James I., who was supposed to be less hostile than his predecessor Elizabeth:

"The greater part of the treatise of Dr. Roothé, entitled *Analecta*, is taken up with details of the sufferings of our Church at this sad period. The chief facts, however, which he commemorates are: (1) that the fines levied in the county Cavan, in 1615, for the mere crime of not assisting at Protestant service, amounted to more than eight thousand pounds; (2) that when some of the poor Catholics of the county Meath, who were unwilling to pay this tax, fled from the cruel collectors of it into the caverns and mountain recesses, furious bloodhounds were often let loose in pursuit of them, followed by the sheriff and his posse of soldiers, equally furious and unrelenting; (3) that the Protestant authorities had constant recourse to ecclesiastical censures, in consequence of which, great numbers of Catholic merchants and artificers were thrown into prison, and reduced to extreme poverty and distress; (4) that those who happened to die whilst under the ban of these Protestant censures, were denied Christian burial, and thrown into graves dug in the highways, where, to increase the ignominy, stakes were driven through their bodies.*

"More interesting to the reader than all these narratives, will probably be the sketch of the sufferings of Ireland from the pen of the archbishop himself,—a sketch drawn up with special care by Dr.

* *Analect. præf.*; also part i. p. 39, et seqq. See also Curry's *Historical Memoirs*, p. 39, seqq. Some late Protestant writers have not hesitated to assert that the bloodhounds were unknown to the executors of English law. However, the testimony of Dr. Roothé, an eye-witness, who often shared the perils of his flock, is unimpeachable; and, moreover, in the present instance, we have his testimony confirmed by the charter of James I., published in *Proceedings of Royal Irish Academy*, authorizing Henry Tuttesham, in 1614, "to keep four men and twelve couple of hounds in every county of Ireland, for seven years". Although the permission was granted, in order to destroy the wolves which infested the country, we know from several authorities how such permissions were perverted, by the ingenuity of the persecutors, to compass the destruction of the Catholics. See *Proceedings of Royal Irish Academy*, vol. ii., p. 77.

Matthews, in 1623, and presented by him to the Sacred Congregation of Propaganda.* He thus writes :—

“Although from the very commencement of the schism we have been constantly in the battle-field, and, with the exception of the momentary repose enjoyed during the reign of Catholic Mary, have been unceasingly exposed to the attacks of our persecutors, yet so severe are their late assaults, that, in comparison, all their preceding efforts sink into insignificance. Of this persecution I myself have been a witness and a sharer, and I shall briefly commemorate a few of its chief heads.

“Some years ago the heretics strained every nerve to introduce into Ireland those laws which the English parliament enacted against the Catholics of England, and to resuscitate the penal code which had been surreptitiously passed at the beginning of Elizabeth’s reign. A parliament was summoned to attain these ends. The government again sought by every art and violence to secure the election of English or Scotch heretical soldiers. Lest our Catholics might prevail by their numbers, new English and Scotch colonies were planted, and endowed with the privilege of representation. Moreover, a number of titles were conferred on various heretics, whilst the remonstrances of the Catholics were unheeded. Nevertheless, no counsel can prevail against the Lord. All the heretical efforts were fruitless ; and so strenuously did the Catholics defend their sacred cause, that their adversaries did not dare even to propose the penal statutes. The heretics had then recourse to royal prerogative, that thus, without any form of law or justice, they might riot against the Catholics ; and so violent is the storm of persecution which they have thus excited, that it almost baffles description.

“1. All Catholics are removed from the administration of affairs, and even the smallest offices are given to heretics and schismatics, who may with impunity persecute the Catholics according to their fancies.

“2. No Catholic can hold property throughout the entire kingdom ; everything is seized on by heretical colonists, and the ejected Catholic proprietors cannot even live as servants on those lands of which they are the masters by hereditary right. For the heretics have learned by experience that there is no people in the world so attached to the faith of their fathers as are the Irish, in defence of which they often had recourse to arms, and risked their fortunes and lives. Seeing, therefore, that penal laws could not suffice to destroy their devotion to the Catholic religion, they had recourse to new arts, and by a disastrous counsel commenced to fill the country with English and Scotch colonies ; whilst at the present time, in consequence of the treaties entered into with the continental states, the Irish can hope for no assistance from other powers. Thus, then,

* This sketch is sec. 8 of the *Relatio* entitled “*Brevis informatio ad Illmos. D.D. Cardd. S. Congreg. Prop. Fidei, de statu Religionis in Regno Hiberniae, et praesente ejus necessitate, exhibita die 4 Febr. 1623*”. *Ex Archiv. S. Congregat.*

the natives, though unaccused of any crime, are, without colour of justice, without any feeling of humanity, without any fear of Him who will punish the oppressors, expelled from the homes of their fathers and from their hereditary estates. Sometimes they are driven to other parts of the kingdom, where small portions of land are assigned to them for their maintenance ; sometimes they are compelled to fly from the island, and seek support by entering the armies of the Continent. Heretics being thus introduced into the Catholic lands, a great part of the kingdom is polluted with their sacrilegious impieties ; and unless God may avert the dire calamity, the ancient faith will be banished from the whole island. As this evil is propagated by brute force, and as our people have neither skill nor power to cope with our enemies, we must wholly rely for its remedy on the mercy of God.

“3. Ministers and preachers were sought out everywhere in Scotland and England, and sent hither to pervert our Catholics.

“4. All benefices and other ecclesiastical property were, from the beginning, seized on by the heretics. In each diocese there is a pseudo-bishop, and in each parish a pseudo-minister.

“5. The Catholics are compelled to repair, for heretical worship, the churches and chapels which these iconoclasts themselves had destroyed.

“6. The pseudo-clergy not only seize on all the revenues, but exact payment for the sacraments of baptism and marriage, even when they are administered by the Catholic priests ; the sum thus exacted sometimes amounts to four guineas or more, according to the will of the Protestant ministers, who make no account of the poverty and misery of the people. In addition to these exactions, a salary was lately assigned to a certain heretic, to be levied on the births, marriages, and deaths of the Catholics.

“7. Four times in the year questors are appointed to explore the Catholics throughout the whole kingdom, and impose fines on all who absent themselves from the heretical sermons and communion. As this fine is not defined by law, the judges and questors display great earnestness and avarice in exacting it, through hatred of our holy religion.

“8. On each Sunday, each Catholic father of a family is obliged to pay a pecuniary fine for himself and for each Catholic member of his family. This fine is exacted without mercy even from the poorest labourers.

“9. The pseudo-bishops have introduced a new system of excommunicating, forsooth, the Catholics ; from which excommunication the Catholic cannot be freed, except by recognizing the spiritual authority of these bishops, and thus sacrificing their own faith. Those thus excommunicated are liable to arrest ; and should they die, are interred in unconsecrated ground.

“10. Those who assist at Mass, incur a penalty of one hundred marks.

“11. All our gentry and nobility are obliged to send their heirs to be educated and perverted in England.

“12. None of the nobility are now allowed to succeed to their paternal inheritance, without first taking the oath of royal supremacy: otherwise they and their posterity are deprived of their revenues, and thus the dreadful alternative is presented to them of perversion or poverty.

“13. It is interdicted to the Catholics to teach school either in public or in private; on the other hand, heretical masters are hired in every diocese, and paid from the revenue of some benefices, to pervert our youth and imbue them with heresy. In fact, the heretics have obstructed every avenue by which our youth could receive instruction in this kingdom; and by their severe penalties and rigorous searches, they seek to render it impossible for any Catholic teacher to remain in the country. Moreover, having created a university in the city of Dublin, the seat of the viceroy and the capital of the whole kingdom, they employ every artifice to attract our children to its schools. Indeed, they could not possibly devise any scheme more iniquitous than that of thus corrupting our youth.

“14. The Catholic cities are deprived of their ancient liberties, privileges, and rights, and are reduced to the rank of towns, unless they elect heretics as their mayors and aldermen, or, at least, select such persons as the heretics approve of, as lately happened to the city of Waterford, which holds the second place in the kingdom for its strength and opulence’”.

The second extract is the last appendix to the volume. It gives us the epitaphs of Hugh O'Neill and Dr. Matthews, which are now published for the first time.

Epitaph of the Most Rev. Eugene Matthews, Archbishop of Dublin.

“This volume was already in type, when we were fortunate enough to meet with the original epitaph which marked the last resting place of the illustrious Archbishop Matthews.

“Near the summit of the Janiculum, in the city of Rome, stands the well known church of San Pietro-in-Montorio. It contains many treasures of art, and its paintings recall the names of Raffaele, Michael Angelo, Pinturicchio, Vasari, and other great masters. More dear to the Christian pilgrim is the adjoining shrine, which guards the clay in which was set the cross of the Prince of the Apostles.

“It was in this church that the last princes of Tyrone and Tyrconnel were interred. In the second row of tombs with which the pavement of the church is lined, the Irish traveller will find without difficulty the epitaph of Hugh baron of Dungannon, who died in September, 1609, and of the two O'Donnells, who died in the autumn of 1608.* It is known that Hugh O'Neil, earl of Tyrone, was also interred here; but hitherto his tomb has been sought for in vain. The archives of the adjoining monastery, however, have at length come to

* These tombs were repaired about twenty years ago by the late Dominick O'Reilly Esq., of Kildangan, county Kildare, a sincere lover of his country and its antiquities.

our aid. The last great Irish chieftain expired in the Palazzo Salviati, on the 20th of July, 1616, and the register of San Pietro-in-Montorio marks the 24th of July, 1616, as the day on which his remains were, with princely pomp, laid within its vaults. This same register further tells us that his epitaph, now wholly obliterated, held *the first place in the third row* of tombs which mark the pavement of the church, and that it consisted of the simple record :

D. O. M.

HIC QUIESCUNT OSSA

HUGONIS PRINCIPIS O'NEILL.

“It was alongside the tomb of Hugh O'Neil that Eugene Matthews, archbishop of Dublin, reposed in death. His epitaph, says the register of the church, holds *the second place in the third row of tombs*. The slab which corresponds with this indication now only retains some faint traces of letters here and there, it being impossible to decipher even one word of its original inscription. Here again the church register comes to our aid; it tells us that the following was the inscription on Dr. Matthews' tomb :

D. O. M.

EUGENIO MATTHEI, ARCHIEPISCOPO DUBLINENSI,
DOCTRINÆ CLARITATE NATALIUM SPLENDORE,
FIDE IN DEUM PIETATE IN PATRIAM SINGULARI
QUI POSTQUAM SOLLICITI PASTORIS,
DIUTURNO AC DIFFICILI TEMPORE IN HIBERNIA,
NUMEROS OMNES ADIMPLESSET,
SUB GREGORIO XV., ROMAM VENIT,
UBI AB OPTIMO PONTIFICE BENIGNE HABITUS,
DUM PATRIÆ SUÆ NEGOTIA PROMOVERET,
EXTREMUM DIEM CLAUSIT KAL. SEPT. 1623.

“Thus, as Dr. Matthews was closely allied by blood with the families of Tyrone and Tyrconnel; as he in youth shared with them the perils of the Catholic camp; as, when bishop of Clogher, he enjoyed with them the hospitality of the great pontiff, Paul V., in the Salviati Palace, Rome; so was he destined to be united with them in death, and to repose with them beneath the shadow of St. Peter's dome, amidst the sanctuaries and shrines of the Eternal City. We cannot better conclude than with the words of the Four Masters, when registering the death of Hugh O'Neil: “Although he died far distant from Armagh, the burial place of his ancestors, it was a manifestation that God was pleased with his life; for the place in which God granted him to be buried was Rome, the capital of the Christians”.

LITURGICAL QUESTIONS.

In the last number of the *Record* we laid down some rules for the convenience and guidance of the clergy in determining what mass is to be said on the occasion of marriage. We did not, however, point out the cases in which the nuptial benediction cannot be given, and when the mass pro sponso et sponsa cannot be said. The Roman Ritual has the following words:—"Caveat etiam parochus ne quando conjuges in primis nuptiis benedictionem acceperint, eos in secundis benedicat, sive mulier sive etiam vir ad secundas nuptias transeat. Sed ubi ea viget consuetudo ut si mulier nemini unquam nupserit, etiamsi vir aliam uxorem habuerit, nuptiae benedicantur, ea servanda est. Sed viduae nuptias non benedicat, etiamsi ejus vir nunquam uxorem duxerit". It is clear from these words that the nuptial benediction is not to be given, nor is the mass pro sponso et sponsa, to be said, in case a widow is to be married.

This will appear still more evident from two decrees of the Sacred Congregation of Rites bearing on this subject:—

No. 4150.—Quaer. 4^o "Si mulier esset vidua debetne omitti missa pro sponso et sponsa et omittendae sunt benedictiones infra eam descriptae post orationem Dominicam et *Ite missa est*?

Ad. 4.—"Si mulier est vidua non solum debet omitti benedictio nuptiarum, sed etiam, missa propria pro sponso et sponsa. Die 3 Martii, 1761".

And again on the 31st of August, 1839, the following questions were answered:—

1. Quando nuptiae celebrantur tempore Adventus vel Quadragesimae debetne fieri commemoratio missae pro sponso et sponsa per Collectam Secretam, et Post communionem?

2. Licetne recitare supra sponsoes preces seu orationes in missali positas post orationem Dominicam et *Ite missa est*?

3. Quando praedictae orationes non sunt recitatae in missa nuptiarum, debentne recitari extra missam elapso tempore prohibito?

Quae singula dubia sedulo de more perpenderit Eminentissimi et Reverendissimi patres sacris tuendis Ritibus praepositi in ordinario Coetu ad Quirinale subsignata die coadunati, auditaque fidei relatione ab infrascripto secretario facta respondendum censuerunt: serventur Rubricae Missalis ac generalia memorata Decreta quibus edicitur ut quoniam temporibus ab Ecclesia vetitis, locum haberi nequit solemnisi benedictio nuptiarum, ita pariter inhibetur commemoratio pro sponso et sponsa in Missa occurrente neque orationes resumendae extra missam tempore prohibito jam elapso.

Atque ita rescripserunt, declararunt ac servandum omnino mandarunt. Die 31 Augusti, 1839.

We shall now proceed to answer other questions which were some time since sent to us by a much respected and zealous clergyman in connexion with the administration of marriage.

1. In what part of the church are the spouses to take their places? are they to stand or kneel during the ceremony?

2. Is the surname to be repeated in the ceremony?

3. Is the ring to be put from finger to finger or on the ring finger at once, as laid down in Roman Ritual?

4. How much of the *Ritus Pontificalis* of marriage ought a priest to adopt? for instance can he use a cope?

5. Is a lighted candle, and how many, to be used at the marriage ceremony, or in blessing holy water, etc.?

In answer to the first question, we beg to say that the Roman Ritual simply says: "*Matrimonium in Ecclesia maxime celebrari decet*". It was quite unnecessary to say more, inasmuch as the Ritual lays down that the spouses are to assist at mass and to approach Holy Communion. When these particulars are observed, the spouses should, of course, occupy a place near the altar, and even in case there should be no mass, it appears to us quite proper that they should contract marriage at the altar, while we cannot point out the precise place, as the Rubrics of the Ritual do not enter into further details. With regard to the kneeling, the Ritual says nothing: we think, however, that the practice of allowing them to stand while expressing their mutual consent, and kneeling down at the words *Ego conjungo vos, etc.*, may safely be followed. This practice is indicated in some Rituals: "*Ac primo sponsum interaget stantem ad dextram mulieris*", and in the Roman Pontifical, "*Muliere ad sinistram viri stante*". The Roman Ritual does not mention these details.

It is not at all necessary to repeat the surname in the ceremony. Baruffaldi, in his "*Commentaria ad Rituale Romanum*", has the following words: "*Post nomen non utique est necessarium addere cognomen gentilitium quia per verba illa hic praesentem satis indicatur quinam sit ille de quo agitur. Nihilominus ad abundantiam nonnulli solent addere quoque cognomen prosapiae et nomina parentum illorum qui contrahunt ad evitandum omnem errorem circa personam*". Baruffaldi, *de Matrimonio*, tit. xlii. The Roman Ritual certainly appears to state that the ring is to be placed on the ring finger at once, and so does the Pontifical; however, it is to be remembered that other Rituals do not contradict this, but they would appear rather to explain the manner of observing what is prescribed in the Roman Ritual by moving it from finger to finger, and reciting the words at the same time as pointed out in the Ritual. Our respected correspondent, when proposing these questions for the very laudable purpose of securing uniformity of practice

in so important a matter, must recollect the words of the Roman Ritual: "*Caeterum si quae provinciae aliis, ultra praedictas, laudabilibus consuetudinibus et caeremoniis in celebrando matrimonii sacramento utantur, eas sancta Tridentina synodus optat retineri*". On which words Baruffaldi, commenting, says: "*Cum Ecclesia Catholica delere introductas et per longa saecula approbatas caeremonias, impossibile iudicaverit, illas quodammodo retineri laudavit, optavitque dummodo sint vere laudabiles et merae consuetudines, non autem ritus sacramentales sacramentum deformantes*". Hence, we should not be surprised if in different countries and even in different districts a diversity of practice exist in regard to details, "*quae substantiam sacramenti non laedunt nec pietatem offendunt*". At the same time, however, it is but right that we should observe the rubrics of the Ritual, as, the more accurate we are in doing so, the greater will be the uniformity of practice, which is most desirable.

The principles which we have laid down will enable us to answer question 4. We should not consider the pastor deserving of censure for using a cope on a very solemn occasion, though undoubtedly there is no mention made of it in the Ritual, whereas it is prescribed in the Pontifical for a Bishop; and, as a direct answer, we should be disposed to state that a priest may adopt as much of the *Ritus Pontificalis* as is consistent with the due observance of the Ritual. The priest ought to be guided by the Ritual, while he leaves to the bishop the observance of the *Ritus Pontificalis* as laid down in the Roman Pontifical.

We now proceed to answer the fifth and last question. The Rubrics require lighted candles in the blessing of the ashes, palms, and candles; but in the blessings referred to in the proposed question, the use of candles is not prescribed, though we think it would be very becoming to have lighted candles at a marriage even when there is no mass.

Nothing, however, is better calculated to edify and to impress the faithful with a sense of the dignity and character of the great sacrament, as it is called by St. Paul, in Christ and in the Church, than the holy sacrifice of the Mass; and hence the Holy Catholic Church, anxious to invest it with all possible solemnity, exhorts the married couple to prepare for its reception by confession and communion, and has appointed a special mass for the purpose; and accordingly we find that here in Ireland, even in the times of persecution, the nuptial benediction and mass were prescribed by Dr. Matthews, Archbishop of Dublin, and his suffragans, in a provincial synod at Kilkenny, in the year 1614. "*Si quando contigerit, parochum aliquos matrimonialiter conjungere, non habitâ tunc opportunitate impertiendi illis nuptialem benedictionem, quae infra missarum solemnities dari solet, moneat*"

verbis gravibus contrahentes, ne ante hujusmodi a se ipso, et non alios, acerdote, acceptam benedictionem, in eadem domo cohabitent, et multo minùs, matrimonium consummare praesumant. Similiter sponso de futuro moneat, ut a nimia familiaritate caveant, et ne se ullatenus carnaliter cognoscant, donec matrimonium de praesenti contraxerint, et benedictionem nuptialem (prout dictum est) obtinuerint"—(*Vide Dr. Moran's History of the Archbishops of Dublin*, vol. i. p. 453, which contains all the statutes of that synod). With the same view we thought it well to publish some of the decrees having reference to the nuptial mass, by which it is easily seen how the dignity of this sacrament has been upheld by the Church, while the system introduced by governments in other countries would have the effect of degrading it to the level of a mere civil contract, and depriving it of the blessing and sanction of heaven. If we shall have succeeded in an humble way in showing the dignity of the marriage contract by the wise rules and discipline established by the Catholic Church, we will have performed a work agreeable, we are sure, to the readers of the *Record*, and attained at least one of the objects aimed at by its conductors.

CORRESPONDENCE.

[The Editors are not responsible for the statements made by correspondents.]

To the Editors of the Record.

REVEREND GENTLEMEN,

Since you have been kind enough to set aside a portion of the *Record* for the insertion of correspondence upon theological and liturgical subjects, I trust that you will allow me to offer a few remarks upon a letter which has appeared in the number* for the present month, regarding the method of applying for dispensations *in gradu inaequali consanguinitatis*. Your correspondent justly considers that the question is of great importance, and hence it may be well to call attention to some inaccuracies which, if uncorrected, would neutralize the good effects of his "hint to fellow-labourers in the vineyard".

1. The question of which Gury treats at page 594, is the necessity of mentioning the *gradus propior*, and not the *gradus remotior*, as stated in your correspondent's letter.

* See *Record*, vol. i. part ii. pages 389, 390.

2. According to the opinion now almost universally received, this necessity does not exist—so far as the *validity* of the dispensation is concerned—except when the gradus propior is the gradus *primus*, which should be always mentioned, whether it concurs with the second, third, or fourth; and your correspondent is quite correct in stating that a misapprehension of the meaning of a constitution of Benedict XIV. has led St. Liguori to adopt an opinion completely at variance with this. But it is manifest that the Saint's mistake has not been "inserted in the very latest editions of the works on moral theology most in use at present—such as those of Gury and Scavini"; for, while St. Liguori *extends* the necessity to all those cases in which the first or second degree concurs with another more remote (*Theol. Mor.*, lib., n. 1136), Gury falls into the opposite extreme by maintaining that in consanguinitate inaequali, even the *first* degree need not be mentioned, except when it concurs with the *second* (Gury, *Theol. Moralis*, 13th ed., p. 594, n. 867, *not*. 876.)

3. Scavini certainly copied in the earliest editions of his work the opinion of St. Liguori; but the mistake has been long since corrected. In the Paris Edition of 1855, he says: "Declaravit Benedictus XIV., Brevi *Etsi*, conjugium . . . illicitum esse sed non invalidum modo propinquitas non sit *primi* gradus consanguinitatis vel affinitatis, scilicet mixti cum caeteris *usque ad quartum gradum*"—t. 4, p. 503. I have examined several editions which were published since the one from which I have quoted, and in all these the same view is laid down.

4. Your correspondent states that the opinion of Gury was adopted by Scavini. I think this statement is hardly correct. Most certainly it is not correct with reference to any of the editions of Scavini's works which are commonly used in Ireland.

5. In a late edition of Gury's work, which, I suppose, has not yet fallen under the notice of your correspondent, the error in n. 867 is corrected by the following note: "Invalidatur in genere, dispensatio *si reticetur primus gradus* . . . pro foro interno, expressio propioris gradus non requiritur nisi sit *primus*". *Editio tertia Germanica* n. 867, p. 465.

6. Cardinal Gousset undoubtedly followed the view of St. Liguori; but the reference to his work should be t. 2, n. 865, *not* n. 1136.

7. In conclusion, I may remark that the theory suggested by your correspondent as a possible explanation of St. Liguori's mistake, does not appear to be admissible. The constitution *Etsi Matr.* had reference indeed to a case in which two impediments existed; and the Pope declared that the marriage was invalid, because no mention had been made of the *double* impediment in the petition for the dispensation. He explained, however, at

some length that the invalidity was caused by this defect alone, and that no difficulty would have arisen in case there had been but one impediment—relationship in the third and fourth degrees, although the dispensation had been granted for the fourth without any mention of the third.

Amongst other reasons for this decision, he speaks of the common consent of theologians, who agree that in the case of a relationship in the *third* and *fourth* degrees, it is not necessary to mention the *gradus propinquior* when seeking the dispensation.

There can be no doubt that it was this passage which induced St. Liguori to conclude that if the *gradus propinquior* were the *first* or *second*, it should be expressed in the petition.

He could hardly have committed such a mistake as to suppose that *duplex impedimentum*, meant an impediment of consanguinity in the *second degree*. It is evident that he did not fall into this error, for immediately afterwards, when discussing the question regarding a *duplex impedimentum* (n. 1138), he adopts the opinion of Benedict XIV. on this subject, quoting the same constitution, *Etsi*, in support of his view.

I remain, Reverend Gentlemen, respectfully yours,

DUBLINENSIS.

May 7th, 1865.

DOCUMENTS.

DECREE OF THE SACRED CONGREGATION OF PROPAGANDA.

I.

DECRETUM.

S. Congregationis de Propaganda Fide habitae die 12 Aprilis, 1802.

Quum nomine Archiepiscoporum, Episcoporum, et Vicariorum Apostolicorum M. Britanniae S. Congregationi de Propaganda Fide proposita fuerint tria quaesita, nempe :

I. An Episcopi, Archiepiscopi, et Vicarii Apostolici M. Britanniae, qui facultatem habent a S. Sede Apostolica dispensandi cum Catholicis in nonnullis impedimentis matrimonialibus, iis facultatibus valide et licite uti possint in matrimoniis mixtis, nempe dispensandi cum parte Catholica, quae parti acatholicae nubere velit.

II. An Episcopi Hiberniae, qui ex jurejurando in consecratione praestito debent SS. Apostolorum limina singulis decenniis visitare, et status propriae Dioecesis relationem presentare, initium decennii sumere debeant a die propriae consecrationis, an primum decennium

numerare a data* constitutionis s. Memoriae Sixti V. quae incipit, "*Romanus Pontifex*" et sic deinceps.

III. An dispensatio a SS. liminum visitatione, a Summo Pontifice Pio VI., die 7 Maji 1798 Episcopis et Archiepiscopis Hiberniae impertita cum clausula "*quamdiu praesentes rerum circumstantiae perduraverint*", ad praesens cessaverit.

Eminentissimi Patres, referente R. D. P. Dominico Coppola, Archiepiscopo Myrensi secretario respondendum esse censuerunt.

Ad I. Negative; et supplicandum esse Sanctissimo pro sanatione in radice omnium matrimoniorum, quae cum hujusmodi dispensationibus ad haec usque tempora contracta sunt: Iisque dandam esse instructionem anni 1774 ad Episcopum Culmensensem transmissam.

Ad II. Incipiendum esse primum decennium a die constitutionis summi Pontificis Sixti V. quae incipit "*Romanus Pontifex*". Si vero Episcopi circa ultimum decennii annum consecrati visitationem explere ac relationem status suae Dioecesis transmittere nequeant, ab Apostolica S. Sede prorogationem expostulent.

Ad III. Praedictam dispensationem cessasse. Datum Romae ex Aedibus dictae S. Congregationis die 20 Octobris 1802.

S. CARDINALIS BORGIA, Praefectus.

DOMINICUS, Archiepiscopus Myrensis, Secretarius.

Loco ✠ SIGILLI.

(*Copia vera, Richardus Armacanus*).

II.

TWO DECREES OF THE PROPAGANDA, CONFERRING THE PARISH OF COOLOCK AND THE PREBEND OF WICKLOW ON THE LATE MOST REV. DR. MURRAY, ARCHBISHOP OF DUBLIN.

We publish those decrees to preserve them from the fate of many other important documents. Being connected with the history of one of the most illustrious prelates of the diocese of Dublin, they possess a peculiar value and interest. The benefices referred to had devolved to the Holy See, because Dr. Ryan, the previous incumbent, had been promoted to the episcopal rank.

DECRETUM

Sacrae Congregationis de Propaganda Fide.

Quum per promotionem R. D. Patritii Ryan ad officium Coadjutoris in Ecclesia Fernensi in Hibernia apud Sedem Apostolicam vacaverit Parochialis Ecclesia de Coolock, Dioecesis Dublinensis cum adnexis, quam dictus Patritius in titulum obtinebat, Sacra Congregatio ex potestate sibi facta a Sanctissimo Domino Nostro Pio Divina Providentia P.P. VII. Lutetiae Parisiorum, Parochialem Ec-

* The date of the publication of the constitution "*Romanus Pontifex*" is 20th December, 1585.

clesiam praefatam cum ei adnexis benignè contulit Reverendo Domino Danieli Murray, Presbytero probitate doctrina, ac zelo a R. P. D. Archiepiscopo Dublinensi commendato.

Datum Romae ex Aedibus dictae Sacrae Congregationis die 26 Januarii 1805.

A. CARD. DUGNANI Pro-Praef.

Dominicus Archiepiscopus MYREN. Secretarius.

DECRETUM

Sacrae Congregationis de Propaganda Fide.

Die 11 Martii 1805.

Quum per promotionem R. D. Patritii Ryan ad officium Coadjutoris Ecclesiae Fernensis in Hibernia vacaverit et adhuc vacet Canonicatus, sive Praebenda de Wicklow, quam dictus Patritius obtinebat in Majori Ecclesia Dublinensi, Sacra Congregatio, utendo facultatibus sibi tributis a Sanctissimo Domino Nostro Pio, Divinâ Providentia P.P. VII. durante ejus absentia ab Urbe, dictum Canonicatum, sive Praebendam de Wicklow cum omnibus juribus, et pertinentiis suis benignè contulit R. D. Danieli Murray Presbytero Saeculari viro doctrina, ac Religionis zelo, caeterisque virtutibus a R. P. D. Archiepiscopo Dublinensi specialiter commendato.

A. CARD. DUGNANI Pro-Praef.

Dominicus Archiepiscopus MYREN. Secretarius.

III.

LETTER OF THE IRISH BISHOPS TO THE PROPAGANDA, 1801.

Dublino 19 Novembre 1801.

I Metropolitani e Vescovi d'Irlanda sotto descritti amministratori del Collegio di S. Patrizio adunati qui, letto il grazioso biglietto di Monsignore Segretario di Propaganda indirizzato al Padre M. Concanen sotto il dì 7* Agosto prossimo passato, lo pregano d'umiliare loro profondissimo divoto rispetto e venerazione alla Santità di Nostro Signore, a cui professano la più viva riconoscenza per la paterna sua sollicitudine ed attenzione ai loro interessi e doveri.

Quanto al consaputo piano ideato dal Governo Britannico in supposto vantaggio della Ecclesiastica Gerarchia in Irlanda, Monsignore Segretario è già informato dei loro Sentimenti dal dettagliato riscontro che ne diede L'Arcivescovo di Dublino all'Emo Signor Cardinale Borgia, Pre-Prefetto allora della S. Congregazione: Dichiarano ora che non adotteranno verun piano che non sia conforme alle massime inalterabili della nostra santa Religione ed ai diritti della S. Sede Apostolica, tenendo per nullo ed invalido qualunque piano Ecclesiastico che non sia dalla medesima autorizzato e confermato. Desiderano ardentemente che il plausibile sistema da loro finora osservato sia seguitato, ed asterranno scrupolosamente d'aver in mira qualunque

* For letter see *Irish Ecclesiastical Record*, vol. i. part ii. page 54.

loro proprio temporale vantaggio trattando col Governo Britannico, a cui professano la piu disinteressata ubbedienza e gratitudine.

Presentemente non si parla dell' ideato progetto, nè si parlerà prima della pubblicazione del nuovo Concordato tra la S. Sede ed il Governo Francese, a norma del quale in alcuni supposti articoli si regolerà come se dice, anche questo Governo.

Intanto bramano vivissimamente i Metropolitani e Vescovi d'Irlanda dalla paterna sollicitudine e saviezza del Santo Padre quei maggiori lumi che stimerà opportuni per schiarire questo scabroso affare e regolare la loro condotta nel maneggiarlo nelle critiche circostanze in cui si ritrovano per l' infelicità dei tempi presenti.

L' Arcivescovo di Dublino lo Scrivente nell' eseguire i voleri dei Metropolitani e Vescovi sotto descritti comunicando questi loro sentimenti, si rassegna colla piu verace e distinta Stima, etc.

I VESCOVO ACCENNATI SONO.

RICARDO, Arc. Armacano.

ODOARDO, Archivescovo Tuamense.

TOMMAS, Arc. Casseliense.

PATRIZIO GIUSEPPE, Vescovo Mildenense.

GIACOMO, Vescovo Fernense.

EDMONDO, Vescovo Elfinense.

GIOVANNI, Vescovo Ardaghdense.

F. GIO. TOM. ARCHO. Dubliniense.

A. Monsignore Segretario di Propaganda.

IV.

ADDRESS OF THE IRISH BISHOPS TO POPE PIUS VII. IN 1814, WITH THE PONTIFF'S REPLY.

In order to preserve the following valuable documents, we insert them in our pages. The first is an address of all the Irish bishops to Pius VII. on his return from captivity in 1814; the second is the Pope's reply.

I.

Spes denique revixit Christianis, et reparata est incolumitas Ecclesiae Catholicae, Salvo TE, qui CHRISTUM non magis auctoritate quam patientia repraesentas, atque divinitus ex iis ereptor miseriis, quibus et vestrae Sedis Majestas et tuarum virtutum afflicta indignissime tenebatur, Sancte et Gloriosissime Pontifex Domine PIE SEPTIME Vir Dei. Quod ut evenisse singulis nationibus gratum est, quaecumque ad evertendam dominationem taedio servitutis exarserant; ut bonis jucundum omnibus; Catholicis vero exoptatum atque ingentis desiderii ac voti fuit: ita nobis, Beatissime PATER, qui primi omnium, vastata Re Publica Christianorum, ita doluimus, ut vel Populi illius Romani tui fletibus non minor de TE responderet gemitus noster; quique praenuntiavimus haud diuturnam futuram istam tantam crudelitatem; qui demum solemnem obtestationem interdiximus, ne quis, TE oppresso, praerogativam Sacrosanctae Potestatis

interciperet, non solum communis attulit fructum laetitiae, sed et victoriae jam nostrae laudem aliquam conjunctam atque cohaerentem admirabilibus triumphis TUIS. Itaque quorum fides tibi, B. P. in luctuosissimo rerum tempore invicta constitit, jam licebit caritatem et gaudia nostra ambiciosius in publica felicitate profiteri. DEXTERA tua DOMINE magnificata est in virtute: DEXTERA tua DOMINE percussit inimicum. Et in multitudine gloriae tuae deposuisti adversarios tuos: Flavit Spiritus Tuus et operuit eos mare.

Proximum est post tuam venerationem, B. P. ut amplissimum Senatus Tui Ordinem faustis acclamationibus prosequamur. Sed vero an ulla oratio nostra, aut ulla omnio laus par sit tam divinae constantiae declarandae? Qui cum a Tuo sinu avulsi in alios alii carceres et diversae exsilia includerentur, adeo non potentiae, non injuriis, non contumeliis submiserunt animum, ut praeclata jam apud omnes nominetur magnitudo animi illorum, fides, gravitas, pietas, innocentia. Immensa nempe laus, quam de ruina honorum suorum tanquam ex incendio ereptam, firmam sibi comparaverunt ad memoriam saeculorum omnium.

Nunc liceat apud TE, B. P. gratulari venerabilibus collegis nostris Episcopis Italicis, qui et confessionis titulo, et fidei erga TUAM SANCTITATEM splendidissimo crimine aerumnas, squalorem, minas cum vi et exsilio perpassi jam recreantur. Nec praetereundus Clerus ille vester Urbicus et Romanus fortis et sanctus, quos aut in insulam deportatos aut in Rhaetiam abstractos tyranni impotens furor persecutus est. Fruentur hi reduces tua BEATISSIME PATER, reducis eximia clementia. Fama certe illustri suo ipsi merito perfruentur. Scilicet multiplici experimento compertum est virtutem CHRISTI non posse obsolescere in Ecclesia Catholica: eundemque in TE tuisque vigere spiritum etiam nunc contemptorem mortis, qui et olim in sanctis Martyribus triumphaverit: ubi spiritus CHRISTI sit, ibi et libertatem esse consciam immortalitatis.

Attollat jam ipsa Urbs, Sanctorum hospita, religionis arx, depressum a gladiatorio servitio caput, seseque impune meminerit illam esse, quo ara foederis Christiani perpetua constituta sit: ubi Apostoli aeternum sedeant jura dicturi populis. Exsultent Martyrum cineres, et Apostolorum monumenta laentur; vestraque, socii conditores non interiturae sub CHRISTO civitatis, PETRE ac PAULE, ad istam laetitiam ossa commoveantur, restituto PIO SEPTIMO vestris et suis sedibus.

Gratuletur etiam sibi felix BRITANNIA, quamvis a Fide nostra dissentiens, tropaeis onusta et rea voti tamen, quippe cui id firmum immotumque omni tempore insederit, ut obstaret grassanti impotentiae, debellaret tyrannos, pacem repraesentaret orbi terrarum. Enimvero haec princeps desperanti jam de vita saeculo et imperatrix signum extulit libertatis atque concordiae. Haec eadem Duces maximos aerarii infiniti prodiga et sanguinis suorum, exercitusque invictos, quaquaversum misit; etiam legiones fortissimas Catholicorum nostrorum: quorum in Aegypto, Italia, Lusitania, Hispania, Galliaque ipsa facta commemorabuntur. Huic igitur imperio tantam haberi oportet a Catholicis gratiam quanta ab hominibus ipsis

debeatur liberatoribus humani generis; eamque TE, B. P. gratiam pro omnibus unum optime et nobilissime relaturum confidimus.

Postremum sancta genua cupidissime osculati, tuamque pro nobis et pro gregibus nostris Apostolicam Benedictionem flagitantes optamus, ut IS, TE Petri successorem, qui mirabiliter eripuit de manu Herodis, DEUS at DOMINUS noster JESUS CHRISTUS, diu prosperet, ac firmet solium tuum in pace.

Ex Regio Catholicorum Collegio Manutiano,

Ad diem v Kal. Jun. MDCCCXIV.

SUBSCRIPTIONES EPISCOPORUM.

II.

PIVS P.P. VII.

Venerabiles Fratres Salutem, et Apostolicam Benedictionem. Quantopere Litteris vestris V. Kal. Junias ad Nos datis delectati simus, satis explicare, Venerabiles Fratres, non possumus, eximiis adeo amoris erga Nos, et apostolicam sedem sensibus refertae sunt. Persuados itaque Vos esse volumus officium, quo pro felici calamitatum nostrarum exitu nuper perfuncti estis, omni ex parte gratissimum Nobis accidisse. Sed et Venerabiles Fratres S. R. E. Cardinales, Italiae Episcopi, Clerusque Urbis universus ingentes perpetuo gratias vobis habituri sunt, quod ipsorum omnium fortitudinem, constantiam, fidem omni laudum genere prosecuti sitis. Etsi vero illius, quae Nos et totam Ecclesiam dirissime affligebat calamitatis cessatio dexteræ Excelsi adscribenda omnino sit: inter naturales tamen tam subitae, tamque admirandae rerum conversionis causas, principem facile locum BRITANNIA obtinet, quae thesauris, exercitibus, classibus suis, junctisque foederatorum Principum armis impia Tyranni Europam latissime vastantis consilia dispersit, viresque contrivit. Utinam DEUS OPTIMUS MAXIMUS ea nationi tam praeclare de orbe universo merita beneficia retribuat, quibus veram, solidam, absolutamque numeris omnibus felicitatem consequatur. Quamvis autem Catholici vestrae curae commissi suis erga Potestatem, cui subjacent, officiis plane respondeant, nec bene, ut dicitur, currenti stimulos addere necesse sit: Vos tamen, Venerabiles Fratres, hortari eos, ut facitis, indesinenter pergetis, ne quid unquam committant, de quo merito reprehendi ab eadem Potestate possint. Cum omnes pastoralis officii partes tanto cum zelo, et animarum profectu impleatis, huic etiam Vos accurate satisfacturos non dubitamus. Paternae interim, praecipuaeque nostrae ergo vos charitatis pignus, Apostolicam Benedictionem Vobis, gregibusque vestris peramanter imper inur, Datum Romae apud S. Mariam Majorem sub Annulo Piscatoris die XXVII. Julii, MDCCCXIV. Pontificatus Nostri Anno Decimo Quinto.

Dominicus Testa.

Venerabilibus Fratribus Archiepiscopis et Episcopis Hiberniae.

NOTICES OF BOOKS.

I.

The Culdees of the British Isles, as they appear in History, with an Appendix of Evidences. By William Reeves, D.D. Gill, Dublin, 1864, pp. v.—163.

In treating of the life of St. Columba, some years ago, Dr. Reeves expressed his hope that he should have an early opportunity of dealing with the Culdee question in a special dissertation. Much to the satisfaction of all lovers of Irish sacred antiquities, among whom Dr. Reeves' reputation is deservedly great, this hope was realised towards the close of 1860, when the author read before the Royal Irish Academy two papers on the Culdees. These papers form the matter of the work under notice; and we propose to give an account of it to our readers as much as possible in the author's own words.

Before entering upon his subject, Dr. Reeves sets forth the object he has in view, and the method by aid of which he proposes to attain it. Persuaded that indulgence in speculation has brought great detriment to the cause of Irish history and antiquities, he puts forward in these pages "not so much his own views on the subject, as a comprehensive statement of trustworthy materials upon which to form a sound and philosophical opinion". With this object in view, but one method was open to him, namely, to collect and arrange all the scattered evidence upon the subject which his thorough and varied acquaintance with Irish, Scotch, and English materials of history, both published and unpublished, enabled him to accumulate. This he has done with fulness and precision, and having completed his task, he leaves it to the impartial reader to combine the details placed before him, and draw his conclusions for himself. Of this impartiality the author believes that he sets an example in his own proper person; whatever his private sentiments may be on the points at issue, he professes to hold them back. Not that he is cold or indifferent to his subject, for he declares that there is "one weakness, if it be a weakness, to which he must plead guilty, and that is, earnestness in the cause of Ireland's ancient dignity". By that earnestness we are all gainers, and the labours it has dictated to the author will always hold a high place in Irish literature.

The work consists of four parts, with a valuable appendix. The first part contains preliminary observations, and is divided into two sections—one on the origin of the name Céle-dé, or

Culdee, the other being devoted to an analysis of that name. Part II. is entitled "*The Céle-dé in Ireland*", and consists of ten sections, respectively treating of strangers in Ireland called Céle-dé, of the Céle-dé of Tallaght, of Armagh, of Clonmacnoise, of Clondalkin, of Monaincha, of Devenish, of Clones, of Pubble, and of Scattery Island. Part III. is headed "*The Céle-dé or Kelidei of Scotland*", and has fourteen sections, the first being occupied with general remarks, the others with the Kelidei of St. Andrew's, of Dunkeld, of Brechin, of Rosemarkie, of Dunblane, of Dornoch, of Lismore, of Hy, of Lochleven, of Abernethy, of Monymusk, of Muthill, and of Monifreth. Part IV., on the *Colidei of England and Wales*, has two sections—one on the Colidei of York, the other on the Colidei of Bardsey. The appendix consists of evidences from authorities referred to in the essay, and constitutes a valuable collection of documents, the importance of some of which extends far beyond the question which they are here intended to illustrate.

In laying before our readers the substance of the contents of Part I., we shall take the liberty of inverting the author's order of arrangement, and commence by the analysis of the word. The name Céle-dé is composed of the two words *céle* and *dé*. The word *céle* is of frequent occurrence in the early Irish manuscripts, and is the usual gloss on the words *socius*, *maritus*, where they occur in the Wurtzburg copy of St. Paul's Epistles and the St. Gall Priscian. From this it passes into the pronominal sense of *alius*, *alter*, and the adverbial of *seorsum*. More rarely it has the sense of *servus*, and in O'Davoren's Glossary is explained by *gilla* = "a servant"; and with this interpretation it is found in modern Irish and Gaelic dictionaries. The other component, *dé*, is the genitive of *Dia*, "God", and is found as a kind of religious intensive in combination with certain monastic terms, as *anchorita Dei*, *monialis Dei*.

Thus Céle-dé may mean "spouse of God", or "friend of God", or "servant of God". Dr. Reeves prefers the last-mentioned interpretation, for the following reasons. The devotion and self-denial peculiar to the monastic life procured for those who followed it the special designation of *servi Dei*, which in time acquired a technical application, so that *servus Dei* and *monachus* became convertible terms, *ancilla Dei* signified a nun, and *servire Deo* a monastic life. In this sense, as Dr. Reeves shows by numerous quotations, it runs through the works of the Latin fathers, the acts of councils, and the biographies of saints. The writings of St. Gregory the Great (called in Ireland Bel-oir, the golden-mouthed) recommended this meaning especially to Ireland, where that father was in the highest repute. "Familiarised, therefore, to the expression *servus Dei*, it is only reasonable to sup-

pose that the Irish would adopt it in their discourse, and find a conventional equivalent for it in the language of their country. To this origin we may safely refer the creation of the Celtic compound *célé-Dé*, which in its employment possessed all the latitude of its model, and in the lapse of ages underwent all the modifications or limitations of meaning which the changes of time and circumstances or local usage produced in the class to whom the epithet was applied" (pag. 2). Of this there are many examples: thus—1, the Four Masters, in the Irish Annals of 1595, apply the term to the Dominican Friars of Sligo; 2, the Book of Fenagh uses it of St. John the Evangelist; 3, in the Book of Leinster and the Book of Lismore, St. Moling, Abbot and Bishop of Ferns (ob. 697), classes himself among the *céle-n-Dé*, and implies that his associates were the miserable, that is, the sick and lepers; 4, In Scotland, whither the term entered with the Scotie immigrants, we find in the middle of the thirteenth century certain ecclesiastics entitled *Keledei sive Canonici*. Hence Dr. Reeves is of opinion that the term *Céle-dé* was not a distinctive name borne uniformly by any one order, but a term of most various application—now borne by hermits, now by conventuals; now regulars, now seculars; now those bound by poverty, now those free to hold property. Even when they became relaxed and corrupt, they retained their ancient name. Speaking of the Kelidei of St. Andrew's in Scotland, Dr. Reeves believes that the estate of matrimony was no disqualification for the office of a Kelideus; while Van Hecke, the Bollandist (*Acta SS. Octobr.*, tom. viii. p. 166, b), from the same passage of the *Historia* draws the very opposite conclusion. When at last *Céle-dé* does become a distinctive term, it is only so as contrasting the old-fashioned Scotie monks with the children of mediaeval institutions.

The name *Céle-dé* is taken by Toland, O'Reilly, and O'Curry, to mean "spouse of God", and to contain an allusion to the celibacy, the seclusion, and the devotion of the ancient monks of Ireland. But Dr. Reeves thinks that there is an incongruity in the expression "spouse of God", and the nature of the compound does not require such an interpretation. No doubt *sponsa Dei* does occur in ecclesiastical language for *monialis*, but he has not been able to discover an instance where *sponsus Dei* has been used as an equivalent for *monachus*.

The York Chartulary, Giraldus Cambrensis, and the Armagh records, make *Céle-dé* = *colideus* and *coelicula*, as if *céle* was equivalent to the Latin *colo*. Thus *Céle-dé* would be the same as the Latin word *Deicola*. The English name *Culdee* grew out of the form *Culdeus*, first introduced by Hector Boece, and sanctioned by the practice of George Buchanan.

One of the earliest examples on record of the use of the term *Céle-dé* occurs in the *Life of St. Fíndan*, published by Goldastus (*Rer. Alamannicar. Scriptores*, vol. i. p. 318). This saint flourished in the year 800, and his life was compiled not long after.

In the first section of Part II. it is shown that the *Céle-dé* were not supposed by the Irish to be peculiar to this country. In section the second the community at Tallaght is noticed as presenting to us, if we may credit certain Irish records, the term *Céle-dé* in a definite sense, and in local connexion with a religious institution. In the rule composed by Maelruain the members of that community are styled *Céle-n-Dé*, either in the sense of an order strictly so-called, or more likely in the sense of "ascetics", or "clerics of stricter observance". As to the rule of St. Carthach of Lismore (printed from O'Curry's MSS., pag. 112, 172, *Irish Ecclesiastical Record*, vol. i. part 1), Dr Reeves observes that "if it be a genuine composition, or even a modernized copy, it will follow that the *Céle-dé* were a separate class previously to the year 636, when St. Carthach died, and that they were distinct from the order called monks"—(pag. 8). Now of the whole family of monastic rules to which St. Carthach's belongs, O'Curry writes that "of the authenticity of these pieces there can be no reasonable doubt; the language, the style, and the matter are quite in accordance with the times of the authors".*

In Armagh, the Colidei were officiating attendants at the altar and choir, before 1126, when the introduction of the canons regular diminished their influence and importance. They were, however, continued in their endowments and religious functions, but in a less prominent position. Their head became precentor, and the brethren performed the duties of vicars in the choir. At Clonmacnoise they were connected with an hospital; at Clondalkin, Monahincha, Devenish, Clones, Pubble, and Scattery, they had establishments more or less important.

From Ireland the Colidei passed into Scotland, the primitive history of the Church of which is essentially Irish in its character. The Keledei of Scotland appear for the first time in the history of St. Kentigern, or Munghu, as compiled by Jocelin at the close of the twelfth century from much earlier authorities. They were understood by the Scotch, in the twelfth century, to have been "a religious order of clerks, who lived in societies, under a superior, within a common enclosure, but in detached cells, associated in a sort of collegiate rather than coenobitical brotherhood—solitaries in their domestic habits, though united in the common observances, both religious and secular, of a strict so-

* Lect. xviii., pag. 373-4, vol. i.

dality. Such was the nucleus of the great city of Glasgow". Pinkerton says of them: "The Culdees were surely only Irish clergy. In the gradual corruption of the monastic order they married, and left their Culdeeships to their children". But he is mistaken in deriving their origin from St. Columba; no doubt they were found in lapse of time in churches which that saint or his disciples founded, but in Dr. Reeves' opinion their name was in no way distinctive. Irish annals have only one mention of Céli-dé as existing in Hy, and that example is of so late a period as 1164. F. Van Hecke, the Bollandist, says: "Ceterum et nos quoque ejus sumus opinionis ut nullam inter Columbranos monachos et Culdees cognatsinem intercessiore credemus"—(*Act. SS.*, Octob., tom. viii. p. 166 a).

It would far exceed our limits to follow Dr. Reeves in treating of the Scotch Kelidean houses.

In York, at the dissolution of monasteries, there existed an hospital called St. Leonard's, the chartulary of which tells us that in 836 King Athelstan found in St. Peter's Church, York, men of holy life, called *Kolidei*, who maintained out of scanty resources a number of poor men. The king, in return for their prayers, and to enable them to do good, granted to them a thrave of corn from every plough-land in the diocese of York, a donation which existed until a late period under the name of Peter-corn. The community founded an hospital which was afterwards called St. Leonard's. "The presence of this community in York is a curious vestige of Irish influence, discernible amidst long continued Saxon usage, which, as we learn from Bede, was, in ecclesiastical polity, antagonistic to the Scotie system".

In Wales, the Isle of Bardsey, off Carnarvon, alone offers an example of Céli-dé. Giraldus Cambrensis describes them in his *Itinerarium Cambriae*, 2, 6, p. 865.

The practical value of Dr. Reeves' work is much increased by an excellent index.

II.

Joseph Carriere, late Superior-General of the Sulpicians, and Vicar-General of Paris; St. Sulpice and the Church of France in his time. By T. J. O'Mahony, D.D., D.C.L. Dublin: Mullany, 1865, pp. 193.

THE IRISH ECCLESIASTICAL RECORD.

JULY, 1865.

JUDGE KEOGH AND CATHOLIC DOCTRINES.

We have read the address of Mr. Justice Keogh* with feelings of surprise and sorrow. It is un-Catholic in its language, it is un-Catholic in its spirit, it is un-Catholic in its principles. If it had come from a member of a hostile sect, we could well afford to let it pass unnoticed; to let it live its short life, and die a natural death. But when the calumnies, the sneers, the sarcasms of our enemies are turned against us by one who is enrolled under the banner of Catholic faith, we can no longer remain silent in safety. The weapons which are powerless in the hands of a declared enemy, are dangerous indeed when they are wielded by a traitor in the camp.

Mr. Justice Keogh is no ordinary man. His mind is adorned with talents well fitted to amuse, to delight, to instruct an audience. In his short but brilliant career as an orator and a statesman, he won for himself a great name at the bar and in the senate. And now he is lifted up above his fellows, and placed in a position of high trust and extensive influence. When such a man comes forward, with forethought and preparation, as one of the instructors of the age, he is a conspicuous object of interest and attraction. He is looked upon, by those who are not acquainted with his antecedents, as the exponent of Catholic views, the representative of Catholic intelligence and education. We are therefore compelled, in self-defence, to declare that the opinions he has expressed are not the opinions of the Catholic Church, and the language he has thought fit to use cannot be regarded, by the Catholic people of Ireland, but as offensive and insulting.

His lecture contains little originality of thought or novelty of

* *Milton's Prose: A Lecture delivered in the Museum of Irish Industry, St. Stephen's Green, by the Right Hon. Judge Keogh: The Irish Times, June 1, 1865.*

argument. It does but reflect the spirit of the age in which we live. The opinions and the views which it sets forth have long been familiar to our ears: they pervade the shallow current literature of England, of Germany, of Italy, of France. Intellectual freedom, unbounded, unrestrained; freedom of thought in the search after truth, without any regard to authority; freedom of speech in the circulation of every view and opinion; freedom to pull down old theories, freedom to build up new theories; freedom to roam at large without any guide over the vast fields of speculation, adopting that which private judgment commends, rejecting that which human reason disapproves; these are the popular dogmas of the present day; and these are the topics which Mr. Justice Keogh proposes to illustrate and to enforce by the life and writings of our great English poet.

Now, we are not the enemies of freedom. The Catholic Church is not the enemy of freedom. But we should expect that one who comes forward to enlighten the world on this important subject, would tell us *how far* human reason is to be left without restraint in the search after truth. It is easy to talk of intolerance, persecution, narrow-minded bigotry; but these words have no meaning unless we first clearly understand what that freedom is—in thought, in word, in action—which is the natural right of all men; which it is intolerance to deny, which it is tyranny to extinguish. First of all, if the fact of a Divine Revelation be once admitted, it is clear that human reason is not exempt from *all restraint*: it must be controlled at least by the Word of God. We are surely bound to believe what God has taught: and when reason would lead us to conclusions contrary to His teaching, as may sometimes happen, we are bound to check our reason and to abandon those conclusions. For, reason *may* be deceived, but God can *not*. This is what we understand by the words of St. Paul when he speaks of “bringing into captivity every understanding unto the obedience of Christ”—II. *Cor.*, x. 5.

With this preliminary remark we shall now submit to our readers the opinions of Mr. Justice Keogh:—

“Could words of mine prevail to induce you to devote a small portion of your leisure hours, stolen though it be from the pleasure paths of sensational or periodical literature, to those great productions of John Milton, in which the staunchest friend of freedom and of truth that ever lived has made the most successful war against tyranny and falsehood—in which he has proclaimed in tones not unworthy of the Apostle of the Gentiles,* that education really free

* We print the words of the judge as we find them, though it seems irreverential, not to say worse, to compare a regicide, and a man who denied the divinity of Christ, to the apostle of the nations. Though Milton was gifted with the highest natural powers, yet, not having the qualities of a true Christian, he was only like sounding brass or a tinkling cymbal.

is the only source of political and individual liberty, the only true safeguard of states and bulwark of their renown—in which he has for ever ‘justified the ways of God to man’, by asserting the right of all men to exercise unrestrained their intellectual faculties upon all the gifts of God—to determine for themselves what is truth and what is falsehood—to circulate their thoughts from one to another, from land to land, from tribe to tribe, from nation to nation, free as ‘the winds that from four quarters blow’—to raise their thoughts and to pour forth their words above the level of vulgar superstition, unrestricted by any illiberal or illiterate licenser—then you will find that he has risen, as mortal man never did before, to the height of greatest argument, and proclaimed in language which is affecting the fate of millions, even at this hour, on the banks of the Mississippi, and in the remote forests of the far west, that He who has made ‘of one blood all nations of men to dwell on all the face of the earth, willeth not that men shall any longer hold in bondage as a property the bodies or the souls of men, but that all alike shall have, unobstructed by any ordinance, a free book, a free press, a free conscience’. If any words of mine shall tempt you to approach these considerations, to ponder upon them as they are to be found in the tractates of Milton, in a tranquil, in a large and comprehensive spirit, and when you have done so, to make their fit application not only at home but abroad, not only abroad but at home, then we shall not have met in vain in this assembly”.

We do not propose to offer any remarks on the subject of political liberty. But the principles here enunciated are of universal application. Milton waged the “successful war” of freedom not less in matters of religion than in matters of state. And Mr. Justice Keogh adopts his principles without any limitation. He asserts with Milton “the right of all men to exercise *unrestrained their intellectual faculties upon all the gifts of God*—to determine for themselves what is truth and what is falsehood”. If we take these words literally as they stand, they are inconsistent not with the Catholic religion only, but with every system of Christianity that has ever existed. Luther, the great champion of intellectual freedom, though he shook off the yoke of church authority, set up in its stead the authority of the Bible. Even he was willing to admit that the wanderings of the human mind should be restricted by the teaching of the Word of God. It is clearly contrary to the common principles of Christianity to assert that in metaphysics, in ethics, in psychology, in any human science, the mind is at liberty to embrace opinions incompatible with the truths which God has revealed. And if it be not at liberty to do so, then it is not “unrestrained”.

It may be said, however, that the author of this address does not really intend to assert what his words seem to convey. How then are we to guess at his meaning? He insists upon

"the right of all men to exercise *unrestrained* their intellectual faculties" in the pursuit of truth. If he does not mean this, what *does* he mean? If he does not wish to exclude *all restraint* on the "intellectual faculties" of men, what restraint is he willing to admit? Upon this point there seem to be just two opinions between which he has to choose: the one is the common doctrine of all Catholics; the other is the fundamental principle of the Protestant Church. Let us pause for a moment to examine these two systems.

According to Catholic faith, our Divine Lord has established in His Church an infallible tribunal, to pronounce, in matters of religion, what is true and what is false. Hence, it is never lawful, whether there be question of religious belief or of human science, to adopt opinions at variance with the teaching of this infallible tribunal. Here indeed is a check upon intellectual freedom, but a check which must, of necessity, be admitted by all who belong to the Catholic Church. And surely it is no great sacrifice to submit our finite understanding, so frail and erring, to the authority of God's Word, explained by a tribunal which He has Himself established, and to which He has promised His never-failing help.

Protestants, on the other hand, maintain the right of each one to interpret for himself, according to the best of his private judgment, the Revelation which God has given to man. The liberty of the human mind is therefore unfettered by any human authority. In this all sects are agreed. Some, indeed, believe that the Church has authority to teach, and some reject this opinion; but all maintain that there is no obligation in conscience to accept her teaching. She has not the gift of infallibility. Just as individuals may fall into error, so too may the Church herself fall into error. Her teaching may be true, or it may be false; each one is to judge for himself. The only check upon the freedom of thought is the Divine Message sent to us from on High, and recorded in the pages of Holy Writ.

We maintain, of course, that the Catholic system which we have just explained is true, and the Protestant system false. If we were engaged in controversy with a Protestant, it would be our duty at once to establish and to defend our doctrine; to demonstrate that the Church of Christ is infallible, and that the right of private judgment is contrary alike to the teaching of Scripture and to the dictates of common sense. But in the case before us, there is no call for proof: Mr. Justice Keogh is a Catholic. It remains then only to examine if the language of his address is not calculated to convey an opinion quite inconsistent with the faith which he professes.

The question we wish to raise is simply this: "Does the ad-

dress before us admit that the human mind in the pursuit of truth should be restrained by the authoritative definitions of the Catholic Church, or does it rather exclude this restraint?" Now, in the first place, it is to be remembered that this restriction of intellectual freedom is denied by all Protestants in this country, and maintained by all Catholics. When a lecturer, then, addressing a mixed audience, in a written discourse, tells them that "all men have a right to exercise their intellectual faculties *unrestrained*", do not the circumstances of the case fix upon his words a Protestant signification? Will not his hearers naturally say that he has chosen the Protestant side of the controversy, and not the Catholic? Again, according to the Protestant doctrine, each one is at liberty to construct a system of religious belief for himself: according to the Catholic doctrine, every one should accept the tenets of his faith on the authority of the Church. Now we are told in the address, that all men have "*a right to determine for themselves* what is truth and what is falsehood". Has this phraseology a Catholic or a Protestant complexion? Lastly, the lecturer exhorts his hearers to go themselves to the pages of Milton, there to learn the doctrine of intellectual freedom. It will, therefore, naturally be supposed, that the doctrine is defended by the lecturer in the same sense in which it is defended by the poet. Now Milton denied again and again, not in his writings only, but also by his acts, that the Church has any right to interfere with the speculations of the human mind. It is evident, therefore, that the language of Mr. Justice Keogh, whether considered in itself, or understood by the light of the context, is incompatible with the principles of the Catholic Religion.

Freedom of thought is not enough: freedom of speech is also an essential dogma of the new philosophy. We are assured that all men have a right "to circulate their thoughts from one to another, from land to land, from tribe to tribe, from nation to nation, free as 'the winds that from four quarters blow'; to raise their thoughts, and to pour forth their words above the level of vulgar superstition, unrestricted by any illiberal or illiterate licenser". Accordingly, amongst the various prose works of Milton, there is one which our lecturer selects for especial commendation. It is entitled: *Areopagitica, a Speech for the Liberty of Unlicensed Printing*. This little tract is distinguished, no doubt, for its learning, wit, and eloquence; but these high qualities are devoted to the defence of opinions which we cannot accept. The book and its principles are thus introduced to his audience by Mr. Justice Keogh:

"If all the works he produced were cancelled and forgotten . . . yet give one in hand, the treatise for the liberty of unlicensed prin-

ting, the *Areopagitica*, and I would boldly maintain, not only that he had satisfied every call which his country could make on the most devoted of her sons, but that he had vindicated their rights and sustained his own reputation in the greatest pen writing in the English language. He wished, as he tells us in this treatise, to deliver the press from the restraints with which it was incumbered, that the power of determining what ought to be published and what suppressed, might no longer be entrusted to captious lawyers or knavish priests, or even grave chancellors and venerable chief justices. . . . I shall give you, even at the risk of trying your patience, some extracts from this treatise; but first let me tell you, that it establishes in the clearest way, not only that Milton was the fast friend of toleration, but that the charges of being an enemy of all order and of all monarchy, so industriously made against him, are without foundation. . . . And then he gives expression to this noble sentiment, fit to be engraven in letters of gold. Let statesmen hear it, and tyrants, civil and ecclesiastical, dwell upon it: 'Although I dispraise not the defence of just immunities, yet love my peace better, if that were all, give me the liberty to know, to utter, and to argue freely, according to conscience, above all liberties'. I cannot bring myself to hurry over this noble tract. I have read it over again and again; I read it years and years ago, and often since, and now again, for the purpose of addressing you; and the oftener I read it, the more I take it to my heart. If such be its effect upon me, as I fondly hope it may be upon many of you", etc.

Notwithstanding this ardent and enthusiastic declaration, we yet think it would be unfair to impute to the learned lecturer every casual expression or even every deliberate opinion set forth in the speech he so much admires. It is, however, clear that he adopts as his own at least the main features of the doctrine enunciated, and the general character of the argument by which it is defended. This doctrine may be explained in two words: unbounded liberty, on the one hand, to publish and to circulate all manner of opinions; unbounded liberty, on the other, to read all manner of books. The State, it is contended, has no right to forbid, or to repress, those publications which are dangerous to the welfare of society; neither has the Church a right to forbid or to repress those publications which are hostile to the spiritual interests of the faithful. These views we believe to be false and pernicious both as regards the power of the State and the power of the Church. It is, however, under the latter aspect alone that we propose to consider the subject.

The pastors of the Church have received a divine command to guard the integrity of faith and to watch over the purity of morals. Therefore have they also received from God that authority which is necessary for the due fulfilment of this high charge. And such is the authority to prohibit and, as far as

may be, to repress those publications of which the only tendency is to introduce error and to disseminate vice. For it is impossible to preserve truth incorrupt in a community, if error may be circulated without restriction, dressed up in the delusive garb of sophistry; it is impossible to preserve morals pure, if vice may be freely exhibited in the most seductive and alluring forms. A great writer and a wise philosopher, Samuel Johnson, even though a Protestant, had the vigour of mind to seize this important principle, which he has expressed with a singular felicity of diction and an epigrammatic power peculiarly his own: "If every murmurer at government", he says, "may diffuse discontent, there can be no peace; and if every sceptic in theology may teach his follies, there can be no religion".*

We confess indeed that this is a question full of difficulty to members of the Protestant Church. They believe that each one has a right to judge for himself what is true and what is false: and it is not easy to see how this right can be exercised, unless each one be free to examine every form of belief, every variety of error. But we are at a loss to understand how a Catholic should go astray on a subject so plain. From the earliest ages the Catholic Church has ever claimed and exercised the right to condemn and prohibit those books which are contrary to faith and dangerous to morals. Now it would be an error in doctrine to suppose that the Catholic Church could claim such a right if she had not received it from her Divine Founder.

If we pass from the doctrine of Milton to his arguments, we shall have much greater reason to wonder how it should have come to pass that we are asked, by a Catholic lecturer, to accept his views. He does not defend the circulation of bad books as a necessary evil, which it is inexpedient or impossible to check. On the contrary, he maintains it is a positive good, which ought to be encouraged. According to his notion, the promiscuous reading of bad books is the furnace in which our love for truth and virtue is to be tried. There can be no merit in truth, he argues, for him who is not acquainted with error; there can be no merit in virtue for him who is not familiar with vice. These are sentiments so utterly repugnant to the common instincts of our nature, that we could not believe they came from our illustrious poet, if his own words did not bear witness against him:—

"As, therefore, the state of man now is, what wisdom can there be to choose, what continence to forbear, without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and un-

* *Works of Samuel Johnson*: Dublin, 1793, vol. v., p. 72.

breathed, that never sallies out and seeks her adversary, but slinks out of the race, where that immortal garland is to be run for notwithstanding dust and heat. Assuredly we bring not innocence into the world; we bring impurity much rather: that which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure. . . . Since therefore the knowledge and survey of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely and with less danger scout into the regions of sin and falsity, than by reading all manner of tractates, and hearing all manner of reason? And this is the benefit which may be had of books promiscuously read".*

We shall offer no commentary on this passage. Principles like these carry with them their own condemnation. And yet such are the principles advanced in a tract, which has made so favourable an impression on Mr. Justice Keogh, that the *oftener he reads it, the more he takes it to his heart*, and which he *fondly hopes* may make a like impression on the minds of his audience.

When we are assured by Mr. Justice Keogh that Milton was "the fast friend of toleration", we can scarcely believe that he is serious. Lest, however, our readers should be led astray, we shall briefly tell them what Milton *really thought* and *said* on the subject of religious toleration. Towards the close of his life, he wrote a very important treatise† in which he discusses the question, and explains his views with his usual clearness and force. He maintains in this treatise that all religious sects are to be tolerated, with *one exception*; and that exception is the *Roman Catholic Church*. Lutherans, Calvinists, Anabaptists, Socinians, Arminians, in a word, *all Protestants*, whatever their religious opinions may be, should have liberty to preach, to discuss, to worship, unmolested: but Catholics must not be tolerated; they must not be permitted to defend their doctrines; they must not be permitted to worship either in public or in private.‡ This, he contends, is one of the *best means to prevent the growth of Popery*.§ Here is the champion of intellectual liberty that Mr.

* The *Works of John Milton*. London: Bickers and Bush, 1863: vol. iv. pp. 411, 412.

† It is entitled *A Treatise of True Religion, Heresy, Schism, Toleration, and the best means to prevent the growth of Popery*.

‡ "As for tolerating the exercise of their [the Catholic] religion, I answer, that toleration is either public or private; and the exercise of their religion, as far as it is idolatrous, can be tolerated neither way; *not publicly*, without grievous and insufferable scandal given to all conscientious beholders; *not privately*, without great offence to God, declared against all kind of idolatry, though secret"—*Milton's Works*, already quoted, vol. v. p. 413.

§ See Bayle; *Dictionnaire Historique et Critique*: art. Milton, note o; also *Johnson's Works*, vol. v. pp. 95, 96.

Justice Keogh would hold up to the admiration of his audience! Here is "the fast friend of toleration", "the staunchest friend of freedom and truth that ever lived", the man who "has made the most successful war against tyranny and falsehood"! We must charitably suppose that the learned lecturer has formed his opinion of Milton without reading his works.

We are told by the biographers of Milton that his father, who was the son of a zealous Roman Catholic, abandoned the religion of his ancestors, and was on that account deprived of his inheritance. The act of apostasy is one that the Catholic Church can never contemplate without the deepest sorrow and abhorrence. According to the principles of our faith, he who separates himself from the one True Church transgresses the command of God and forfeits his claim to everlasting happiness. Yet, it would seem, Mr. Justice Keogh finds in this act nothing to deplore, but much to admire. Speaking of the poet, he says:—

"He was in early youth instructed by a father who had sacrificed for conscience' sake a fair inheritance, with all scriptural lore, of which he drank with a thirst which was never satisfied".

If we understand these words aright, our author regards with complacency the conduct of one who renounced the true faith, to embrace a religion which, in the eyes of all Catholics, is false and heretical. To his mind the act of apostasy is *a sacrifice for conscience' sake*. This is liberality of sentiment indeed! But it is a liberality of sentiment which we cannot reconcile with the maxims of sacred Scripture. Not so did the great apostle speak of those who had "made shipwreck concerning the faith". "Of whom", he said, "is Hymenaeus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme"—I. *Tim.*, i. 19. 20. And again: "And their speech spreadeth like a canker; of whom is Hymenaeus and Philetus, who have erred from the truth, saying that the resurrection is past already"—II. *Tim.*, ii. 17, 18.

Our readers, perhaps, will not be unwilling to know what was the effect of this training on the religious principles of Milton. His rich and vigorous mind was, indeed, a fertile soil. The seed which was sown in the spring time of youth, did not fail to grow up into a luxuriant tree, and to bring forth fruit in due season, according to its kind. In the maturity of life he constructed a system of theology which he professed to derive from Scripture alone. It is recorded by his own pen in his treatise *De Doctrina Christiana*, which, having been lost for a hundred and fifty years, has come to light within the present century. The peculiar tenets which he sets forth in this remarkable book may be briefly told. He defends the lawfulness of polygamy and divorce; he

maintains that matter exists from eternity; he denies the doctrine of the Trinity; the Son is inferior to the Father, and produced in time; the Holy Ghost is inferior to the Father and the Son. An able writer has described "the result of the whole work" as "a system of theology not merely in discordance with the Church of England, but with every sect by which we are divided; an incoherent and conflicting theory, which combines Arianism, Anabaptism, Latitudinarianism, Quakerism, and we know not what to add, on account of his opinions on polygamy, but Mahometanism".* These results are the ripe fruit of that early instruction in "all Scriptural lore" which Milton received, and for which Mr. Justice Keogh would seek our sympathy and approval.

After what we have seen, we cannot be surprised that our learned lecturer should point the finger of scorn and ridicule at the Roman Inquisition. Speaking of Milton's travels in Italy, he says: "There it was his fortune to visit Gallileo, confined in the prison of the Inquisition for thinking in astronomy otherwise than the Franciscan and Dominican believers". We do not propose here to defend the Inquisition: neither shall we attempt to disprove the charge, which Mr. Justice Keogh would fain convey, that the Catholic Church is the enemy of scientific truth. We shall wait for an adversary who deals in arguments and not in sneers. We cannot, however, forbear to notice a gross inaccuracy in the statement of fact. It is asserted that it was the fortune of Milton "to visit Gallileo *confined in the prison of the Inquisition*". This assertion is simply false. Milton's visit must have occurred about the year 1638, and it is well known to all who are acquainted with the subject, that Gallileo was then living at home in his own house at Arcetri, quietly pursuing his astronomical studies. In point of law, indeed, he was still technically a prisoner of the Inquisition, but this is widely different from being *confined in the prison of the Inquisition*. It is only fair to observe that the words of Milton himself, from whom the lecturer has taken his statement, are, on this point, strictly correct. "There it was that I found and visited the famous Gallileo, grown old, *a prisoner to the Inquisition*, for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought".† Our lecturer, therefore, in borrowing the language of the poet, has not only contrived to introduce an error, but he has taken care that this error shall be on the side most unfavourable to the Catholic Church.

We shall not trouble the reader with our own views or arguments on the hackneyed controversy of Gallileo's persecution. We shall be content to contrast the opinion of Mr. Justice Keogh with that of a learned and able Protestant writer, who has devoted

* *Quarterly Review*, October, 1825, p. 446.

† Milton's Works, Bickers and Bush; vol. iv. p. 428.

much study to the life and times of the great astronomer, and who is himself honourably distinguished in kindred fields of science. Sir David Brewster, with all his strong anti-Catholic prejudices, distinctly maintains that the trials of Gallileo, such as they were, are not to be ascribed to his opinions in matters of astronomy, but rather to his "personal imprudence" and to his "irreligious sentiments".* The character of the persecution which he had to endure at the hands of the Catholic Church may be gathered from the testimony of the same eminent writer. In the year 1623, long after he had been tried before the tribunal of the Inquisition, having occasion to come to Rome, he met with a noble and generous reception from the Father of the faithful. "The kindness of his Holiness", says Sir David Brewster, "was of the most marked description. He not only loaded Gallileo with presents, and promised him a pension for his son Vincenzo, but wrote a letter to Ferdinand II., who had just succeeded Cosmo as Grand Duke of Tuscany, recommending Gallileo to his particular patronage".† And again he says:

"Thus honoured by the head of the Church, and befriended by its dignitaries, Gallileo must have felt himself secure against the indignities of its lesser functionaries But Gallileo was bound to the Romish hierarchy by even stronger ties. His son and himself were pensioners of the Church; and having accepted of its alms, they owed it at least a decent and respectful allegiance. The pension thus given by Urban was not a remuneration which sovereigns sometimes award to the services of their subjects. Gallileo was a foreigner at Rome. The sovereign of the Papal state owed him no obligation; and hence we must regard the pension of Gallileo as a *donation from the Roman Pontiff to science itself*, and as a declaration to the Christian world that *religion was not jealous of philosophy*, and that the Church of Rome was willing to *respect and foster even the genius of its enemies*".‡

There are many other blots in the address of Mr. Justice Keogh, which a severe critic would not pass by without censure. He would ask, perhaps, how comes it that the lecturer takes his Scriptural quotations from the Protestant and not from the Catholic Bible? Is it that the Protestant Bible is the only one with which he is familiar? Can it be that the Protestant Bible is the source from which he derives his views in philosophy and in theology? We fully recognize the literary merits of the English Authorized Version; but there can be no doubt that the religious prejudices of its authors have led them into many serious errors. At all events it is not usual for a Catholic to quote from its pages

* See the *Edinburgh Encyclopædia*, articles "Copernicus", and "Gallileo".

† See *The Martyrs of Science*, by Sir David Brewster; or the *Edinburgh Review*, July, 1844, p. 173.

‡ See *Martyrs of Science*; or the *Edinburgh Review*, July, 1844, p. 174.

without some apology or some explanation. Again, why does he tell his audience that the names of Spenser, of Shakespeare, of Scott, are to be found on the *Index Expurgatorius*? Did he consult the *Index* himself and find these names upon it? It cannot be: they are not there. Was he induced to make the assertion on the authority of some trustworthy witness? We can scarcely believe it was so: no writer who cares for his reputation would commit himself to a statement so easily disproved. Was it, then, that he wished to cast unfounded aspersions on the Catholic Church, and to bring her institutions into discredit with all who cherish the names of those illustrious writers? Once more: Mr. Justice Keogh, forgetting, for the moment, his country as well as his religion, introduces to the favourable notice of his audience "our glorious deliverer, William III."! What a startling phrase to hear from the lips of an Irishman and a Catholic! William III. possessed many eminent qualities: he was a brave soldier and an able statesman. But in the annals of Ireland his name must be for ever associated with persecution and with perfidy.*

* It is singular that the sufferings of Irish Catholics should meet with more sympathy from an English Protestant clergyman than from an Irish Catholic lecturer. The relations between our country and "our glorious deliverer" are thus described by the Rev. Sidney Smith:—

"The war carried on in Ireland against King William cannot deserve the name of a rebellion: it was a struggle for their lawful prince, whom they had sworn to maintain, and whose zeal for the Catholic religion, whatever effect it might have produced in England, could not by them be considered as a crime. This war was terminated by the surrender of Limerick, upon conditions by which the Catholics hoped, and very rationally hoped, to secure to themselves the free enjoyment of their religion in future, and an exemption from all those civil penalties and incapacities which the reigning creed is so fond of heaping upon its subjugated rivals.

"By the various articles of this treaty, they are to enjoy such privileges in the exercise of their religion as they did enjoy in the time of Charles II.; and the king promises, upon the meeting of parliament, 'to endeavour to procure for them such *further security* in that particular as may preserve them *from any disturbance* on account of their said religion'. They are to be restored to their estates, privileges, and immunities, as they enjoyed them in the time of Charles II. The gentlemen are to be allowed to carry arms; and no other oath is to be tendered to the Catholics who submit to King William than the oath of allegiance. These and other articles *King William ratifies for himself, his heirs and successors, as far as in him lies, and confirms the same, and every other clause and matter therein contained.*

"These articles were signed by the English general on the 3rd of October, 1691; and diffused comfort, confidence, and tranquillity among the Catholics. On the 22nd of October, the English parliament excluded Catholics from the Irish Houses of Lords and Commons, by compelling them to take the oaths of supremacy before admission.

"In 1695, the Catholics *were deprived of all means of educating their children, at home or abroad, and of the privilege of being guardians to their own or to other persons' children.* Then all the Catholics were disarmed, and then *all the priests banished.* After this (probably by way of joke) an act was passed to *confirm the Treaty of Limerick*,—the great and glorious King William totally forgetting the contract he had entered into, of recommending the religious liberties of Catholics to the attention of Parliament"—*The Works of the Reverend Sidney Smith.* London: Longman and Co., 1854, pp. 272, 273.

Our limited space is now drawing to a close; and, in good truth, we are weary of passing censure. It is time that we lift up our eyes from the right honourable lecturer to fix them for a few moments on the more noble and majestic proportions of the great poet himself. When we contemplate that venerable figure, as it stands forth to view on the canvas of history, if we speak in the language of censure, it must be blended with the language of genuine love and veneration. His errors we cannot defend; his faults we do not wish to extenuate; we are obliged to protest against his principles, and those who eulogise them. But amidst the varied fortunes of his chequered career he displayed many great qualities, which cannot fail to win the admiration of every generous heart.

Of his public conduct as a statesman we cannot indeed speak with approval. It seems to us that all the arguments advanced in his defence carry with them also his condemnation. He sided with the parliament against the king, because, it is said, he wished to uphold the constitution of his country; and yet he defended the trial and execution of the king, which were conducted in defiance of that same constitution. He abandoned his lawful sovereign to support the fortunes of Cromwell, because he believed that Charles was a despot; and yet he clung to the cause of Cromwell when Cromwell was not only a despot but an usurper. If the constitution was to be upheld, then the execution of the king was indefensible. If a tyrant should forfeit the allegiance of his subjects, then Cromwell had no claim to be obeyed. Yet however much he erred, it must be ever borne in mind that those who took a part in the turbulent events of the great rebellion, had not the same opportunities to form a calm and impartial judgment which we now possess. Men distinguished by great vigour of mind and great public spirit, were to be found on opposite sides in the senate and in the camp. None could have told, when the breach first appeared between Charles and his parliament, that it would lead to civil war and end in the crime of regicide. It was necessary to make a choice; and the choice once made, it required more than ordinary virtue, more than ordinary courage, to recede; virtue and courage with which Milton was not endowed.

Those, however, who would form a just estimate of Milton's character must seek him far away from the din of war and the strife of parties. He had borne a conspicuous part in a memorable political struggle; his fame had been carried abroad to distant lands; and yet he retires without regret from public life, to commune with his own mind in the obscurity of an humble lodging. The world admires the magnanimity of the old Roman who, having saved his country from destruction, returned again

to his plough and to the simple pleasures of his rustic home. But there is far more to admire in the closing period of Milton's career. The hour of his prosperity had passed away; the vigour of youth was gone. Disappointed in his hopes, neglected by an age unworthy of his genius, poor, and blind, and old, his splendid mind rose superior to all these calamities, which would have crushed a less noble spirit. As if now, at length, released from the captivity of earthly bonds, he soars aloft to higher thoughts, and pours forth from an overflowing soul the lofty strains of his unrivalled poem, the glory of English literature, the wonder and delight of every succeeding age. Not often does the history of the world present to us a spectacle so sublime.

Yet how little does genius avail in the one great and important affair of religion, unless guided and controlled by that infallible authority which God has established in His Church! The great doctrinal errors of Milton cannot be imputed to any want of intellectual power; for, in the natural gifts of intellect, he was eminently conspicuous. Much rather must they be ascribed to the erroneous system he employed in the search of Revealed truth. Starting from false principles, the more boldly he advanced, the more deeply did he plunge into error. In common with other Protestants, he accepted the doctrine of private judgment; but he was distinguished from others by the logical consistency and inflexible resolution with which he ever clung to this fundamental principle. Having been taught not to subject his reason to the authority of a Church which claimed to be infallible, he refused to submit to the teaching of a Church which had renounced that claim. His errors were more extravagant than those of other Protestant writers, only because he was more fearless in his speculations, more consistent in his principles, more honest in his speech. Others are often saved from error because they hesitate to follow the light of reason, when reason would lead them too far from the beaten track of received opinions. But such timidity and inconsistency were little in harmony with the spirit of Milton. He had learned in early youth, as a first principle, that, in the matter of religion, Scripture should be his only authority, reason his only guide; and in after life he was ever prepared to follow that guide whithersoever it might conduct.

The religious career of Milton appears to us, therefore, in a remarkable manner, at once to illustrate and to disprove the Protestant *Rule of Faith*. In him it was fairly tried, and it was found wanting. It would be difficult, we believe, to select from the whole range of Protestant writers any one who possessed in a higher degree, those qualities which are

favourable to the exercise of private judgment. His distinguished biographer, Mr. Mitford, who was himself a Protestant clergyman, has spoken on this subject with great candour and ability. Referring to the treatise *De Doctrina Christiana*, he says:—

“It is acknowledged by all that it is written with a calm and conscientious desire for truth, like that of a man who had forgotten or dismissed the favourite animosities of his youth, and who had retired within himself, in the dignity of age, to employ the unimpaired energies of his intellect on the most important and awful subject of inquiry. The haughtiness of his temper, the defiance of his manner, his severe and stoical pride, are no longer seen. He approaches the book of God with an humble and reverential feeling, and with such a disposition of piety, united to so powerful an intellect, and such immense stores of learning, who would not have expected to have seen the ‘star-bright form’ of truth appear from out the cloud; but wherever we look, the pride of man’s heart is lowered, and the weakness of humanity displayed. With all his great qualifications for the removal of error and the discovery of truth, *he failed*”.*

He not only failed, but he seems to have been a perfect type of that unsteadiness in error which St. Paul describes in his Epistle to the Ephesians: he was as a little child “tossed to and fro, and carried about with every wind of doctrine”. He wandered, we are told, “from Puritanism to Calvinism; from Calvinism to an esteem for Arminius, and finally, from an accordance with the Independents and Anabaptists to a dereliction of every denomination of Protestants”.† When this was the fate of his gigantic intellect, how can humbler minds hope to attain success if they employ the same means?

It seems to us, therefore, that we can find some excuse for the errors of Milton in the false principles which he had imbibed in his youth. And, with all his faults, we cannot but revere the magnanimity of his spirit, the splendour of his genius. But we have no sympathy with those who, having the rich inheritance of an infallible authority for their guide in matters of religion, would yet claim for themselves the right to launch forth into the boundless sea of thought without restriction or restraint; who blindly embrace the conclusions of Milton, while they reject his premises; and who imitate him in his wanderings, while they cannot imitate that nobility of sentiment and that loftiness of eloquence which shed a lustre even around his errors.

* *The Life of Milton*. By the Rev. John Mitford: prefixed to his Works. London: Bickers and Bush. Vol. i. p. cxlvi.

† *Ib.*, p. cxliii.

THE SEE OF KILLALOE IN THE SIXTEENTH CENTURY.

In the year 1463, *Matthew* or *Mahoun O'Griffa* was appointed by Pope Pius II., Bishop of Killaloe. He had hitherto held the canonry and prebend of Teampul-monin, in the diocese of Limerick, the annual revenue of which amounted to twenty marks, and the *Monumenta Vaticana* preserve an interesting fragment, which records the appointment of Donald Magillapadrig as his successor in that dignity: "Confertur ipsi canonicatus et prebenda de Tampilmonin in Ecclesia Limericensi quorum fructus viginti marcharum sterlingorum non excedunt et quos Mattheus electus Laonensis tempore suae promotionis obtinebat" (17 Decemb., 1463, pag. 455).

Dr. O'Griffa died in 1482, and was succeeded the same year by Terence O'Brien, who ruled the see for forty-three years, and, as Ware informs us, "was a prelate of great account among his people for his liberality and hospitality".

Richard Hogan, a Franciscan, was chosen his successor in 1525, and after an episcopate of fourteen years, was translated to Clonmacnoise by Pope Paul III., on 16th June, 1539. He, however, enjoyed this new dignity only for a little while, as, a few days after his translation, he was summoned to his eternal reward.

It is remarkable that the episcopate of his successor in the see of Killaloe was equally short; for, *Tirlogh*, in Latin *Theodoricus O'Brien*, appointed its bishop in June, 1539, died before December the same year. Both sees being thus vacant at the same time, *Dr. Florence O'Gerawan*, i.e. Kirwan, was appointed bishop of Clonmacnoise and Killaloe on 15th December, 1539, the union of these sees being at the same time limited to the lifetime of this bishop. The following is the consistorial entry:—

"Anno 1539, 15 Decembris: Sua Sanctitas providit Ecclesiis Claonensi et Laonensi in Hibernia vacantibus per obitum Richardi et Theodorici de persona fratris Florentii Igernam (sic) ord. Fratrum Min. cum dispensatione ex defectu natalium et unione duarum Ecclesiarum ad vitam dicti Florentii".

We have already had occasion to speak of this bishop when treating of the see of Clonmacnoise (*Record*, part i., pag. 157); his episcopate was marked by many signal events, and his zeal in the defence of the Catholic faith merited for him the hatred of the enemies of our holy Church. He died in 1554, and had for his successor Terence O'Brien, who received his appointment in the beginning of Queen Mary's reign, and con-

tinued to administer the see till his death, which is registered by the *Four Masters* in 1569.

Malachy O'Molony was next proclaimed in consistory on 10th January, 1571. He suffered much from the agents of the Protestant establishment: "*Plurima ab haereticis mala et nonnunquam carceris acrumnas passus est*" (Mooney, *MS. Hist. Francis.*); and on 22nd of August, 1576, his translation to Kilmacduagh was solemnly promulgated in the Roman court.

His successor, *Cornelius O'Melrian*, O.S.F., was appointed the same month, viz., 26th August, 1576, and for forty-one years, till his death in 1617, he continued bishop of this ancient see. This prelate played an important part in the last great struggle of the Desmond chieftains; and we have intentionally passed rapidly over the preceding bishops, that space might remain for dwelling on the unpublished documents connected with his history. At the time of his appointment to the see of Killaloe, James Fitzmaurice was actively engaged on the Continent in enlisting the aid of the Catholic powers in favour of the Irish confederates. Before setting sail from Lisbon on 30th October, 1577, this chieftain wrote to Gaspar de Quiroza, Archbishop of Toledo, acquainting him with the disaster which had befallen our Bishop Cornelius, who, a little while before, having sailed from Rochelle for the Irish coast, was captured by pirates, and being despoiled of all he possessed, was obliged to return to the Continent. Fitzmaurice adds:—

"He (Dr. O'Melrian) is most devoted to us, and we confide to him all the secrets which are to be communicated to you connected with the succour which is to be sent to us; it would be most useful that he should accompany the expedition of troops, to instruct them as to the place for landing, as well as to conduct them to our quarters".

The letter terminates with the sweet old Irish invocation "*spes nostra Jesus et Maria*".

When at length a considerable body of Spanish troops set sail for Ireland, under the command of the unfortunate colonel St. José, the bishop of Killaloe accompanied them, but soon quitted their ranks to join the Irish camp and assist the native Desmond princes by his sacred ministry and counsel. In 1582 he was instructed by the Earl of Desmond to proceed to Spain and Rome, and negotiate whatever measures might tend to the succour of Ireland. The following letters addressed by this Irish chieftain to the reigning pontiff Gregory XIII., will be read with interest by all who are acquainted with that sad period of our history; they are extracted from the Vatican archives:

"SANCTISSIME PATER,

"In vinea Domini exercituum laboramus expugnando luteranam istam Angliæ Reginam; toto enim hoc triennio elapso, prout

jam bellum gerimus, in armis sumus. Nostrum omnemque statum omniaque nostra exposuimus periculo evidentissimo semper perdendi, bellumque istud in Hibernia propter causas subsequentes his tribus annis elapsis in manus libentissime assumpsimus, nimirum quod sanctae matris Ecclesiae causa erat, ac quod Vestra Sanctitas jussit, atque hortabatur ut rem inciperemus. Mihi meisque omnibus minime peperci, oppida, villas et pagos, arces et castra cum fratribus nostris Joanne et Jacobo de Geraldinis ac sexdecim aliis ex nostra domo, in hoc bello perdidimus: nihilominus quamdiu vita comes fuerit istud bellum prosequemur contra Angliae maledictam Reginam donec S. Sanctitas ac sua majestas Catholica nos juverit ut possimus haereticos propellere ex Hibernia totumque Regnum subjicere legibus sanctae matris Ecclesiae. Et quia hactenus praestolationem istius subsidii experimur, harum latorem Episcopum Laonensem nostro et omnium nobilium hujus causae consensu ambasciatorem et sollicitatorem universi negotii ad Suam Sanctitatem et ad S. majestatem Catholicam mittimus cui V. Sanctitas omnem fidem dabit, illumque ita auscultet non secus quam nos si praesentes fuissemus auscultaret, rogantes obnixae V. Sanctitatem (cui pedes humili animo exosculamur) ut nostram inquietudinem et longam perturbationem animadvertat auxiliumque cum hoc nostro ambasciatore mittatur quo poterimus confringere audaciam adversariorum Christi Ecclesiae. Expediret denique ut V. Sanctitas auctoritatem nuncii in negotiis ecclesiasticis mitteret ad Laonensem Episcopum et potissimum ut ipsi liceat pontificalia officia exercere ubicumque se invenerit cum licentia ordinarii; vir enim spectatae vitae et virtutis magnaeque spei apud omnes est, huicque causae addictissimus, ac fidelissimus.

“Datum in Castris Catholicorum in Hibernia,
die 1 Septembris, 1582.

“Sanctitatis Vae. addictissimus servus,

“GEROL DESMOND”.

Two months later the second letter was addressed to the same great pontiff:

“SANCTISSIME PATER,

“Accepimus a presbytero Hiberno Sanctitatis vestrae litteras per Cardinalem Comensem datas Romae 6^{to} Augusti, quibus nobis patuit Sanctitatis Vestrae propensissimus animus, curaque vigilantissima nedum erga nos sed etiam erga salutem totius Regni Hiberniae, adeo ut ad ejus voluntatem in hoc nihil addi potest, quam pollicetur nos reipsa experturos supernâ clementia opitulante. Quod vero commissum erat latori qui tulerit litteras ut spem nobis augeat ac ut in negotio hoc sancto persistamus pedefixo, suo muneri in hoc satisfecit. Intelligat V. Sanctitas quod quamquam nos omnia pene temporalia in hoc bello, fidei defensionis causa, amisimus, et quod multo vehementius nos angit in conflictibus contra Anglos Ecclesiae feroces hostes nostrum consobrinum D. Jacobum Geraldinum cum nostris postremo fratribus D. Joanne et Jacobo

ac nonnullis aliis ex nostra domo qui successive in hoc bello occubere, nihilominus tamen in hac Dei et Sanctitatis Vestrae causa immobilis permaneo, superni Dei optimi maximi ac Sanctitatis vestrae praestolaturus auxilium quo possem severos Ecclesiae hostes propellere ex Regno, illiusque integrum statum legibus sanctae matris Ecclesiae subjicere; proinde V. Sanctitas quemadmodum in ea omnem spem habemus non differat nos juvare et quod reliquum erit cum Rege Catholico ferventissime et quam citissime agere ut auxilium jam nobis mittatur plenum et sufficiens quo finem huic rei intentae imponamus.

“Ad sollicitandum istud negotium, mense Septembri praeterito misimus nostrum ambasciatorem Epum. Laonensem ad S. Vestram et ad Regem Catholicum quem plurimi faciat V. Sanctitas omnem fidem illi praeendo in omnibus rebus attinentibus ad nos et ad universum statum illius belli; post cujus discessum ducentos Anglos in uno conflictu interfecimus, ea enim quae Deus operatus est per nos contra Anglos ante ejus discessum, autumo illum S. Sanctitati aperuisse: expediret denique omnino ut cum hoc subsidio postulato veniat aliquis Nuncii auctoritatem habens inter nos, qui iudicio omnium censendus esset Laonensis, ad quem S. Sanctitas dignetur etiam harum responsum dirigere ut via sibi cognita nos mox certiores reddat. Vivat V. Sanctitas nobis in multos annos.

“Ex Castris Catholicorum in Hibernia,
die 6^{to} Novembris, 1582.

“GEROL DESMOND”.

A third letter, dated 18th June in the following year, repeats the same sentiments of devoted attachment to the Holy See, and petitions that the lands of the deceased James Geraldine should be granted to his son, Gerald. It thus concludes:

“Litteras vero super praedictas terras confectas, V. Sanctitas dignetur mittere per Nuntium Apostolicum Hispaniarum ad nostrum Ambasciatorem Cornelium Episcopum Laonensem cui cupimus ut V. Sanctitas fidem in omnibus adhibeat, eumque fretum auctoritate Nuntii cum subsidio mittendo ad nos dignetur mittere, quia aliis palmam praeripit, quibus hoc esset concedendum. Valeat ac vivat V. Sanctitas in Nestoreos annos.

“Ex Castris Catholicorum in Hybernia, 18 Junii.

“Stis. Vae. servus addictissimus prout opera ipsa comprobant contra adversarios hostesque ecclesiae.

“DESMOND”.

In the Vatican archives is also preserved a series of letters of our bishop Cornelius, addressed to Rome in the years 1582, 1583, and 1584. They are all connected with the diplomatic mission which he received from the Geraldine princes, and some of them throw considerable light on the contemporary civil and ecclesiastical history of our island.

Before, however, we present them to the reader, we deem it

necessary to remark that the relations of our bishops and of the Holy See with the native princes during the wars of Elizabeth's reign have often been misconstrued, in the writings of those who were led away by the frenzy of political agitation. The Irish chieftains had at this period the title and privileges of independent princes; and as such they were entitled to defend with the sword those religious and civil rights which the government of Elizabeth attempted to destroy. Hence, their struggle merited the sympathy of the Holy See and the blessing of our martyr-clergy. But far more distant than heaven is from earth were the chivalry of James Fitzmaurice and the heroism of Hugh O'Neill from that accursed Fenian blight which, alas! has now-a-days fallen upon some of our benighted and deluded countrymen!

We give these letters in chronological order, and in their original language, that thus our readers may be the better able to appreciate the sentiments of this distinguished bishop of Killaloe.

1. The first letter is dated Lisbon, 22nd September, 1582, and was addressed to his Eminence Cardinal de Como:—

“ILLUSTRISSIME DOMINE,

“Litteras comitis Desmoniae Generalis Catholicorum in Hibernia cum nostris litteris mittimus ad suam Sanctitatem: ex quibus sua Dignatio Illustrissima plenius intelligat negotium, operamque det, quaeso, ut huic sanctissimae caussae jam tandem subveniatur: alioquin actum erit de comite Desmoniae caeterisque Catholicis qui arma elevarunt fidei defensionis causâ, patriaque illa Hibernia impiâ potestate reginae maledictae Angliae omnino subjiçiat. Sua Dignatis Illustrissima dignetur responsum illarum litterarum suae Sanctitatis per Nuntium Apostolicum Hispaniarum ad nos mittere. Caeterum talis clausula habetur in mea Bulla quod extra meum episcopatum etiam cum licentia ordinarii non possem exercere pontificalia. Proinde rogo suam Dominationem Illmam. ut dignetur alloqui ea de re Suam Sanctitatem, mihiq; hinc oris oraculo vel in scriptis impetrare ut possim cum licentia ordinarii exercere pontificalia, multum enim hoc proderit. Valeat sua dominatio Illustrissima in Christo Jesu.

“Ex Ulissipona 22 mensis Sept., 1582.

“Illustrissimae Dominationis vestrae,

“addictissimus servus,

“CORNELIUS LAONENSIS Episcopus”.

2. The second letter is addressed to Pope Gregory XIII., from Madrid, the 4th December, 1582:

“BEATISSIME PATER,

“Cum primum appuleram Ulissiponam ex Hibernia, scripsi Suae Sanctitati omnem statum totius istius negotii Hiberniae litterasque

comitis Desmoniae Generalis Catholicorum per Nuntium Apostolicum Hispaniarum suae Sanctitati misi. Tandem usque modo omni diligentia egi cum rege Catholico, ut negotio subveniret: hanc resolutionem jam recepi, usque quod sua Majestas sit parata ut subveniat ac quod in Lusitania habet milites paratos ad expeditionem istius negotii, et quod istud cum sit negotium sanctae matris Ecclesiae et fidei restituendae in Hibernia, necesse esse, ut Vestra Sanctitas juvet atque subveniat, et istud subsidium quod exigitur est pecuniarum ut praedictis militibus stipendia solvantur. Tandem jussum est ut ego conferrem me Madritium ut cum Nuntio Apostolico et Cardinali Granvelano agerem ut ipsi cum Sua Sanctitate solertes agant, ut Sua Sanctitas ordinet quibus mediis et quo ordine hoc fiat: quare cum istud negotium sit positum in sinu Sanctitatis Vestrae, atque ab ipso omnino emanat, rogo atque obtestor S. Sanctitatem ut dignetur subvenire, ordinemque praescribere, ut pecuniae in subsidium et ad expeditionem istius negotii dentur ut militibus stipendia solvantur, digneturque cum sua Majestate agere ut videlicet sine dilatione incipiat vel cum ipsa postulat, ut non differatur, alioquin actum erit de statu totius regni Hiberniae et scintilla fidei quae illic adhuc remanet omnino extinguetur, illudque Regnum quod semper in gremio sanctae matris Ecclesiae quievit et floruit omnino subjicietur impiae potestati Reginae maledictae Angliae. Comes enim Desmoniae postquam perdidit in hoc bello suos fratres germanos cum nonnullis nobilibus ex sua domo, ingenue fatetur se non posse amplius sustinere istud bellum sine subsidio sibi pollicito: est igitur illi cito subveniendum antequam viribus omnino enervetur. Vestra Sanctitas recordetur hanc causam esse suam, fidei et sanctae matris ecclesiae, et Hibernorum qui semper vere filii Sedis Apostolicae sunt, et potissimum comitis Desmoniae qui omnia sua omnemque suum statum periculo semper perdendi exposuit fidei defensionis causâ. Valeat et vivat Sanctitas Vestra in Nestoreos annos.

"Madritii, quarto die mensis Decembris 1582.

"Sanctitatis V. humilis filius et

"addictissimus servus,

"CORNELIUS LAONENSIS Episcopus".

3. The letter to the Holy Father was accompanied by another short letter addressed to the *Cardinalis Comensis* as follows:

"ILLUSTRISIME DOMINE,

"In litteris Suae Sanctitatis poteris videre responsum regis Catholici: respondet enim se habere milites in Lusitania ad expeditionem nostri negotii Hiberniae, sed necesse esse ut Sua Sanctitas subministret pecunias ut parti militum stipendia solvantur. Proinde cum regis ordine veni Ulissipona Madritium ut satagerem cum Nuntio Apostolico et Cardinali Granvelano, et hoc Suae Sanctitati detegatur ut cum ejus ordine et subsidio res incipiatur; demonstrat enim rex nobis se promptissimum esse ut jam subveniat. Cum igitur istud negotium omnino emanet a sollicitatione Dominationis suae Illmae. tum cum Sua Sanctitate, tum etiam cum Rege Catholico, rogo

atque obtestor suam Dominationem Illmam. ut omni diligentia agat, ut non differatur istud subsidium mittere ad illos nobiles qui toto hoc triennio elapso istud exspectant quique omnia sua fidei defensionis causa perdidierunt. . . .

“Ex Madritio 4 Decemb., 1582.

“Illustrissimae ac Reverendissimae Dominationis Vestrae,
“CORNELIUS LAONENSIS Episcopus”.

4. On the 26th of May, the following year, the next letter was addressed from Madrid to the same cardinal:

“ILLUSTRISIME AC REVERENDISIME DOMINE,

“Accepi suae Dominationis Illustrissimae litteras datas Romae die 4 Januarii quibus hactenus distuli respondere donec ultimam resolutionem a sua Majestate Catholica reciperem, quam suae Dominationi Illustrissimae significare censui ut eam detegat Suae Sanctitati. Quae quidem est haec, nempe quod sua Majestas sit impedita donec videat exitum classis euntis in insulas Tertiae, et ea ratione ducatur ut me detineret quia comes Desmoniae scripsit ad suam Majestatem quod si in meo adventu (in quem tum ipse tum caeteri nobiles tantum confiderunt) istud negotium Hiberniae non haberet prosperum successum, statim sisteret gradum gerendi bellum, inducias foedusque componeret cum regina maledicta Angliae. Jam vero ad nutriendum interim bellum in Hibernia, sua Majestas Catholica praestitit nobis magnam summam pecuniarum, armorum et victualium cum quibus ego hinc proficiscor ad portum maris ut illa necessaria sine dilatione et cum omni diligentia illinc transmittam ad comitem Desmoniae. Restat jam ut Sua Sanctitas persaepe commendet istud negotium Hiberniae suae Majestati Catholicae ut finito negotio praedictae insulae statim negotium nostrum incipiat.

“Caeterum secretarius suae Majestatis Catholicae rogat me ut exerceam Pontificalia in quodam episcopatu hic cum certa pensione donec sua Majestas parata erit ad mittendam classem in Hiberniam gratumque hoc esse, minusque fastidiosum regi affirmat qui tantis oneribus sumptibusque premitur. Jam in superioribus litteris petii facultatem exercendi pontificalia et de hoc jam recepi responsum Suae Sanctitatis per suam Dominationem Illustrissimam videlicet Suam Sanctitatem dixisse hoc adversari decretis concilii Tridentini et propterea nullatenus posse concedi. Intelligat Sua Sanctitas hanc clausulam non esse positam in mea Bulla propter meam culpam, neque etiam esse positam in Bullis Episcoporum Hibernorum post me creatorum qui nihil perpessi sunt in hoc bello Hibernico, quemadmodum ego perpessus sum nullaue praeclara facinora ediderant quemadmodum longe lateque constat me edidisse, nobilesque Hibernos esse valde offensos quando dicebam, in campo me non posse exercere pontificalia extra meum episcopatum etiam cum licentia ordinariorum loci. Proinde sua Dominatio Illustrissima rogabit Suam Sanctitatem ut dignetur in praemium laborum susceptorum et suscipiendorum in hoc bello Hibernico mihi vivae vocis oraculo vel in scriptis concedere facultatem exercendi pontificalia, et hic interim

quoad rex me detineat, cum licentia ordinariorum, vel, sede vacante, jussu regis et in Hibernia eodem modo et ubi non sunt Episcopi Catholici, jussu comitis Desmoniae generalis Catholicorum possem similiter exercere pontificalia, servatis servandis a jure et a sacro concilio Tridentino, contra quod aliquid moliri illicitum esse semper duxi. Quare obtestor suam Dominationem Illustrissimam ut statim et sine dilatione dignetur de hoc agere cum Sua Sanctitate, hancque licentiam mihi mittere per Nuncium Apostolicum Hispaniarum, hocque intelligat non minus gratum esse regi quam comiti Desmoniae, aliisque nobilibus ejus partem tuentibus in Hibernia. Christus Jesus suam Dominationem Illustrissimam perquam diutissime nobis sospitem conservet.

“Madritii, die 26 Maii, 1583.

“Illustrissimae Dominationis Suae,

“addictissimus servus,

“CORNELIUS LAONENSIS Episcopus”.

5. Six weeks later, the Bishop of Killaloe again writes to the Cardinal de Como, acquainting him with the measures taken by the Spanish monarch:

“ILLUSTRISSE AC REVERENDISSE DOMINE,

“Quamquam ternas ante has de eadem scripsi tibi litteras superioribus diebus, tamen ne forte ad ejus manus minime devenerint, censui rursus has tibi scribere litteras ut intelligat regem Catholicum mihi respondisse impossibile esse jam classem mitti in Hiberniam antequam sua Majestas intelligat exitum classis quae jam proficiscitur ad insulas Tertiae contra Dominum Antonium. Interim tamen ut bellum facilius sustentetur, in Hibernia praestitit mihi subsidium pecuniarum, armorum et victualium transmittendum mox in Hiberniam ad comitem Desmoniae; quorum omnium causa et ex mandato regio in hoc portu permaneo, donec praedicta omnia mittam ad Hiberniam quod spero fiet propediem cum nihil aliud praestolatur nisi ventus prosperus. Interea Rex Catholicus jussit ut pensio mihi assignaretur qua honeste potuissem me sustentare super Episcopatu Tigitanensi, interimque classis praeparabitur, cujus proprius pastor oblitus sui status se junxit Domino Antonio contra Regem Catholicum. . . .

“Ex portu de Seetufill, 5 Julii, 1583”.

6. The next letter is dated from Lisbon, the 1st August, 1583, and is addressed to the Holy Father Gregory XIII.:

“SANCTISSE PATER,

“Comes Desmoniae generalis Catholicorum ferventer scripsit ad me superioribus diebus ut cum Sua Sanctitate agerem ut dignaretur per Bullam authenticam vel per Breve Apostolicum concedere terras possessionesque illorum qui interfecerunt Dominum Jacobum Geraldinum generalem vestrae Sanctitatis in Hibernia, Geraldo Geraldino filio praedicti D. Jacobi ut ipsi Geraldini vehementius habeant ansam inserviendi Sedi Apostolicae atque Suae Sanctitati, ac ut adver-

sarii hoc concedendo terreantur ne Sedem Apostolicam impugnent neve istius Sedis Sanctissimae sint adversarii inter nos qui Anglis faveant atque opitulentur posthac quemadmodum hactenus. Quocirca nonnihil conducet negotio atque ad augmentationem fidei in Hibernia ut Sua Sanctitas consideret servitium Geraldinorum et potissimum Jacobi Gerald generalis Vestrae Sanctitatis et istius postremo comitis Desmoniae qui totis viribus impugnat maledictam reginam ejusque fautores quique progressus felices ipsam impugnando hactenus habuit. Proinde in praemium horum omnium Vestra Sanctitas dignetur concedere litteras atque possessiones istorum qui interfecerunt D. Jacobum Geraldinum, Domino Geraldo Geraldino filio praedicti D. Jacobi Generalis Vestrae Sanctitatis prout comes Desmoniae Suae Sanctitati fusissime scripsit: quod si fecerit Sua Sanctitas rem gratissimam comiti factura sit coeterosque pene nobiles Hibernos concitabit ut sibi Sedique Apostolicae inserviant, domumque Geraldinorum semper sibi addictissimam et promptissimam experietur. Christus Jesus Suam Sanctitatem nobis sospitem conservet in multos annos.

“Ex Ulissipona, 1 Augusti, 1583.

“Sanctitatis Vestrae,

“filius atque addictissimus servus,

“CORNELIUS LAONENSIS Episcopus”.

7. The seventh letter is addressed from Lisbon on 26th Nov. 1583, to Cardinal de Como:

“Persaepe hactenus egi litteris cum Sua Sanctitate atque praesentia et verbo cum sua Majestate Catholica ut omnia tandem dignentur subvenire Regno Hiberniae misere hactenus desolato. Sed cum jam tempus adest subveniendi, censui rogare suam Dominationem Illustrissimam ut dignetur agere cum Sua Sanctitate, ut cum Rege Catholico agat, ut haec classis quae revertitur ex insula Tertiae transmittatur ad Hiberniam, qua transmissa Hibernia legibus sanctae matris ecclesiae atque Anglia propediem subjicietur. Denique haec erit proximior via qua sua Majestas habebit Flandriam quietam sibi-que subjectam. . . .

“Valeat Dominus meus Illustrissimus, in Christo Jesu.

“Ex Ulissipona, 26 Novemb., 1583.

“Dominationis Suae Illustrissimae,

“addictissimus servus,

“CORNELIUS LAONENSIS Episcopus”.

8. Three months later another letter was addressed to the same cardinal, conveying the sad intelligence of the assassination of the Earl of Desmond:

“ILLUSTRISIME DOMINE,

“Suam Dominationem Illustrissimam certiore reddere censui de hoc negotio Hiberniae ut Suam Sanctitatem dignetur de illo informare. Imprimis intelligat Illustrissimus Dominus, Geraldum Comitem Desmoniae generalem Catholicorum qui erat caput istius

belli Hibernici occubuisse nuperrime et traditorie in bello, ejusque caput post ejus mortem a nefariis Anglis erat abscissum et transmissum ex Hibernia ad maledictam Angliae nominatam reginam. Tristissima ac longe moestissima nova nobis sunt ista ac prorsus de reductione Hiberniae ad fidem principia desperandi, nisi S. Sanctitas mox manus adjutrices porrigat, tum subveniendo militibus aut pecuniis, tum etiam scribendo quam effectuosissime ad suam Majestatem Catholicam, ut non differat jam mittere classem ad Hiberniam, qua transmissa universa Hibernia legibus sanctae matris Ecclesiae subjiçietur eritque etiam principium et solidum fundamentum reductionis Angliae ad fidem: quod si hoc non fiet mox antequam Regina maledicta iniquis suis legibus subjiçiat sibi regnum cum non sit aliquis principalis qui resistat, actum erit de toto negotio et scintilla fidei quae huc usque illic viguit omnino extinguetur, eritque Hibernia non secus quam Anglia referta iniquis legibus maledictae Reginae. . . .

“Ex Ulissipona, 13 Februarii, 1584.

“Illustrissimae Dominationis Vestrae,

“addictissimus servus,

“CORNELIUS LAONENSIS Episcopus”.

IX. On the 7th of September, 1584, our Bishop again writes to His Eminence:—

“ILLUSTRISSIMAE DOMINE,

“Hactenus praestolabar cupidissimo animo profectionem classis Suae Sanctitatis ac majestatis Catholicae in Hiberniam quod cum mihi in mandatis a magnatibus Hiberniae et potissimum a Comite Desmoniae incumberebat, ut hoc sollicitarem, officio non defui hactenus ut probe novit Sua Dominatio Illustrissima. Jam vero cum praedictus comes Desmoniae generalis Catholicorum sit interfectus in bello neminemque alium moliri bellum in Hibernia post ejus mortem, quinimo omnes obtemperant Reginae, comperio negotium esse tepidum frigidumque, ac proinde censui oratum iri suam Dominem. Illustrissimam ut dignetur alloqui Suam Sanctitatem, erga meam penuriam et necessitatem rerum necessariarum, ob id quod nihil ex propriis redditibus recipio, et cum Sua Sanctitate satagere ut aliquid mihi quolibet mense vel annue subministretur per collectorem Apostolicum commorantem Ulissiponae, ubi cupio commorari prope nova Hiberniae, donec eo classis mittatur aut Regina moriatur, quia sine una aut altera nequeo adire Hiberniam. . . .

“Ulissiponae, 7 Septembris, 1584.

“Sua Dominatio Illustrissima dignetur favere Roberto Laseo Cancellario Limericensi qui nedum est vir probus ac generosus sed etiam quam multa perdidit in bello praeterito Hibernico cum Comite Desmoniae.

“Illustrissimae ac Reverendissimae Dom. V.

“addictissimus servus,

“CORNELIUS LAONENSIS Episcopus”.

X. Another letter was addressed to the Pope on the same day:

“BEATISSIME PATER,

“Postquam in campo Catholicorum cum comite Desmoniae, caeterisque nobilibus Regni Hiberniae solus episcopus tribus annis manseram labores improbos sustinens praedicando, admonendo et imperando quae expediebant saluti hominum progressuique belli contra rabidissimos ferocesque ecclesiae hostes Anglos, nihilque interim recipiens ex proprio Episcopatu, cujus redditus percipiuntur a quodam haeretico nominato Episcopo qui illic residet ex parte Reginae maledictae Angliae, me tandem contuli ad has partes jussu comitis Desmoniae Generalis Catholicorum caeterorumque nobilium sibi adhaerentium ut officio Ambasciatoris fungerer, nedum cum Sua Sanctitate sed etiam cum sua Majestate Catholica ut dignaretur sibi mittere classem vel saltem mediocre subsidium quo bellum feliciter incoepum ad optatum finem deduceret, quemadmodum ipse comes suis literis adhuc vivens persaepe detexit Suae Sanctitati. Ego hactenus saepissime egi cum sua Majestate sed subsidium illud exiguum quod extorsi a sua Majestate adeo dilatum erat ut comes Desmoniae viam universae carnis ingrederetur in bello, antequam navicula illa cum armis illis et pecuniis Hiberniam appulerat, unde rediit cum eodem subsidio ad ministros suae Majestatis Ullissiponam. Porro post mortem praedicti comitis Desmoniae nullus est in Hibernia qui agit bellum contra Reginam neque autumo fore postquam viderant comitem Desmoniae se suumque statum exspectando subsidium tanto tempore, ne se suumque statum similiter, deperdant quin potius tota Hibernia obtemperet Reginae. Proinde opus non erit posthac subsidio mediocri sed classi: quod Sua Sanctitas dignetur agere cum sua Majestate. Quod si transmittatur, statim universa Hibernia atque postmodum Anglia legibus sanctae matris ecclesiae subjicietur; brevior, aptiorque haec via quoque erit ut Rex Catholicus habeat Flandriam quietam sibi subjectam.

“Ullissiponae, 7 Sept., 1584.

“Sanctitatis V. filius,

“atque addictissimus servus,

“CORNELIUS LAONENSIS Episcopus”.

XI. The last and most important of Dr. O'Melrian's letters is dated the 29th October, 1584. It is addressed to Cardinal de Como, and besides many particulars connected with the Archbishops of Cashel and Tuam, and the Bishops of Emly, Ferns, Ossory, Ross, and Limerick, we also gather from it that our bishop, before his promotion to Killaloe, had held some other see, probably that of Kilmacduagh:

“ILLUSTRISIME DOMINE,

“Decem sunt anni elapsi ex quo Sua Sanctitas me creavit Episcopum: tamen postquam me contuli ad Hiberniam nullum ingressum habui ad meum Episcopatum qui occupatus a quodam Pseudo-Episcopo Reginae qui dumtaxat colligit redditus, minime gerens curam animarum, totoque hoc tempore neque ingressum unius diei in Episcopatum, neque obolum ex meis redditibus potui habere

neque spero me habiturum nisi post mortem Reginae, aut nisi classis a S. Sanctitate et Majestate Catholica mittatur cum qua eo irem. Itaque hactenus cum Comite Desmoniae caeterisque nobilibus sibi adhaerentibus mansi in Hibernia in castris Catholicorum, me praebens ut decuit praeclarum exemplar omnium virtutum improbos labores et inedia sustinens, praedicando, exhortando, admonendo, severitatem aliquoties cum lenitate adhibendo in corrigendis vitiis, et persuadendo semper quae expediebant saluti hominum progressuique belli contra rabidissimos atque feroces Ecclesiae hostes Anglos. Placuit tandem comiti Desmoniae generali Catholicorum, caeterisque proceribus me mittere huc, fretum auctoritate Ambasciatoris ut cum Sua Sanctitate atque Majestate Catholica agerem de classe vel subsidio mittendo ad Hiberniam quod cum omni diligentia cum Sua Sanctitate litteris egi ut probe novit sua Dominatio Illma. ; verbo voce et praesentia egi cum sua Majestate Catholica vixque extorsi naviculam unam cum armis et pecuniis, quae antequam appulerat Hiberniam, repererat comitem Desmoniae interfectum esse in bello, caeterosque suos dilapsos esse adeo ut mentio belli minime habebatur: tunc rursum idem subsidium rediit huc, quod ego integrum restitui ministris suae Majestatis Catholicae. Jam nihilominus solerter ago cum sua Majestate ut dignetur classem vel saltem subsidium mediocriter mittere ad Hiberniam cum Domino Mauritio Geraldino consobrino comitis Desmoniae qui his diebus causâ implorandi subsidium tum a S. Sanctitate tum a Rege Catholico evolavit ex Hibernia huc. Vehementer etiam rogo suam Dominationem Illustrissimam ut dignetur agere cum Sua Sanctitate ut hinc subveniat ac ut S. Sanctitas mox dignetur ea de re agere cum sua Majestate; quia iste est vir strenuus, nobilis et expertissimus in rebus bellicis, qui in bello hoc praeterito comitis Desmoniae nonnullas victorias principales habuit contra Anglos: Sua enim Sanctitas plurimum tenetur Geraldinis qui se suumque statum exposuerunt periculo semper perdendi in servitio Suae Sanctitatis. Caeterum sua Dominatio Illustrissima intelligat me hic Ulissiponae morari prope nova Hiberniae et sollicitando continue cum sua Majestate ut mittat subsidium alicujus momenti vel classem ad Hiberniam

“Creatio Episcoporum jam, nisi mittatur classis nedum est inutilis sed nociva quia hoc tempore aegre possant creari atque prodesse in Hibernia vel in Anglia (praeter partes Ultoniae in Hibernia) quia utrobique non habent nisi latere et incedere vestitu saeculari vel militari strictis cinctisve gladiis et pugionibus sine tonsura aut corona, sine habitu clericali sine redditibus et obedientia a suis: et ita adhuc si convincantur episcopos esse poena capitis vel perpetui carceris plectentur et eorum parentes vel consanguinei apud quos versabantur secreta, omnia bona sua et terras per edictum Reginae fisco perdent.

“Archiepiscopus Cashellensis gloriosissime et constantissime martyrium perpassus est Dublinae, qui quamvis acerrimis poenis agitabatur nullo pacto poterat duci, ut iniquis legibus Reginae obtemperaret; qui ex primo die quo se contulit ad Hiberniam in habitu saeculari (aliter enim non potuit) versabatur, donec erat comprehensus ut

explorator, qui quidem cum erat percontatus si erat Ecclesiasticus necne, fassus est se Archiepiscopum esse et in fide constantissime et gloriosissime mortuus est. Sed, quod doleo, jam non publice sed secreto et sine plebe martyrio coronantur, quem ad modum iste archiepiscopus a tribus dumtaxat militibus erat suspensus ne alios incitaret aut inflammaret ad Christianam religionem.

"Episcopus vero Imolacensis constans in fide carceribus Dublinæ detinetur cui jam preparant ocreas plumbeas ut adhibito igne (quem ad modum fecerunt prius Archiepiscopo) in tormentis fidem denegat. Episcopus vero Fernensis, prius consentiens Anglis, poenitentia ductus ultro se obtulit pro fide qui jam teterrimis carceribus sine foramine lucis detinetur. Archiepiscopus Tuamensis non aliter erat in Hibernia quam in habitu saeculari, qui postquam rediit ad Hispaniam, diem clausit extremum. Thomas vero Ossoriensis Episcopus mansit in Hibernia aliquot mensibus in habitu saeculari, tandem contulit se ex Hibernia ad Hispaniam. Episcopus Limericensis et Episcopus Rossensis postquam venerant Roma in curia Regis Hispaniarum degunt.

Videat Dominus meus Illustrissimus quod horum Episcoporum creatio magis obest quam prodest, quamvis illic affirmarunt se posse prodesse; proinde alii non sunt audiendi qui petunt promoveri ad Episcopatus, quum obesse potius possunt quam prodesse. Valeat Dominus meus Illustrissimus in Christo Jesu.

"Ulissiponae, 29 Oct. 1584.

"Illustrissimæ ac Reverendissimæ Dominationis V.

"addictissimus servus,

"CORNELIUS LAONENSIS Episcopus".

This is the last letter we have met with from the illustrious Bishop of Killaloe, Dr. O'Melrian. His episcopate continued till 1617; yet the only event recorded concerning him during this long interval is his having examined the work of Stanihurst, *De Moribus et Rebus Hiberniæ*, and on the margin opposite each error his solemn condemnation was found marked with the simple formula: *mentitur* (*Hist. Cath.*, pag. 121).

As regards the bishops of the Establishment, that of *James Cury*n, or *Corrin*, seems to have been the first appointment made by King Henry VIII. Some call him Bishop of Killaloe as early as 1529, during the episcopate of Dr. Hogan; others date his appointment from 15 $\frac{39}{40}$. At all events it is probable he is the bishop that is referred to in the letter of Dr. Browne to Lord Cromwell on 16th February, 15 $\frac{39}{40}$, when he complains that the Lord Deputy in *O'Brien's country* "deposed a bishop who was promoted by the king's highness, . . . and he that the Lord Deputy hath now promoted to the same is a Gray Friar (Dr. O'Kirwan), one of the holy confessors of the late Garrantys, even as rank a traitor as ever they were" (*State Papers*, iii. 123). Dr. Corrin resigned the see in 1546, and Cornelius O'Dea was appointed by the king in July, the same year, and,

as Ware tells us, he held the see about nine years. The next crown nominee was Moriartach O'Brien. Though appointed by Queen Elizabeth in 1570, he was for a long time content with the enjoyment of the temporalities of the see, and it was only in 1577 that he received episcopal consecration. John Rider, the next Protestant bishop, was appointed in 1612: he is chiefly remarkable for a Latin dictionary which he compiled, and in which he was accused of taking both the substance and words from the Lexicon of Thomas Thomatius.

THE SACRAMENT OF PENANCE IN THE EARLY IRISH CHURCH.

THE name *Soul's-friend* (in Irish, *anmcaire*) was a characteristic title used in the old Irish language to designate those who are now called *confessors*, whose mission it is to receive the confessions of the faithful and to heal by the sacrament of penance the spiritual wounds inflicted on the soul after baptism. "Sure we are", writes Usher, "that it was the custom of the faithful in our ancient Church, to confess their sins to the priests, that they might be made partakers of the benefit of the keys for the quieting of their troubled consciences" — *Discourse on the Religion, etc.*, p. 46.

Our old commentator, Claudius, more than once repeats this doctrine, and teaches that the power of forgiving sins was granted by the divine Redeemer to His apostles and their successors in the priesthood: "The power of loosing and binding", he says, "was granted to all the apostles by our Saviour, when, appearing to them after His resurrection, He breathed upon them, and said: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained. Even to the present day this duty devolves upon the Church in its bishops and priests, and having examined each sinner's cause, they absolve those whom they find humble and truly penitent, from the fear of eternal death, but such as they find to persist in their sins, these are bound down unto never-ending torments" — *In Matth. Codex Vatican.*, fol. 149, b.

Elsewhere, expounding the history of the man who was sick with the palsy, he remarks: "The scribes say truly that none can forgive sins save God alone, who also it is that forgives through those to whom he has given the power of forgiving". And again, "St. John teaches us, in regard to the remission of sins, that our Saviour after His resurrection promised to His disci-

ples that those shall be bound whom they shall bind, and those shall be loosened whom they shall loosen"—*In Matth. ibid.*, fol. 81, and *Usher*, loc. cit., pag. 48.

The old penitential canons of our Church will serve as a practical commentary on these texts of Claudius. Thus, in the synod held by our apostle, together with Auxilius and Iserninus, about the year 450, we find the canon:

"A Christian who has committed murder, or fornication, or gone to a soothsayer after the manner of the gentiles, for every such crime shall do a year of penance: when his year of penance is accomplished he shall come with witnesses, and afterwards he shall be absolved by the priest".*

St. Finnian too prescribes:

"Si quis rixam faciat de clericis aut ministris Dei, hebdomadam dierum poeniteat cum pane et aqua et petat veniam a Deo suo et proximo suo, plena confessione et humilitate et sic potest Deo reconciliari et proximo suo".†

The synodical canons *de Arreis*, in one decree declare as the substitute for the penance of a year:

"Tres dies cum mortuo sancto in sepulchro, sine cibo et potu et sine somno sed cum vestimento circa se, et cantatione psalmorum et oratione horarum per confessionem et votum sacerdoti".

And in another case they enact a similar penance:

"post confessionem peccatorum coram sacerdote et plebe post votum".‡

The penitential of St. Cummian commands him who had innocently told an untruth "to confess his fault to the person whom he deceived and to the priest".§ Again, youths before their twentieth year committing certain sins, were ordered for the first offence "having confessed, to do penance for twenty days before they should approach the holy Communion".||

St. Columbanus is even more minute in treating of this sacrament. Thus, in canon the fourteenth, he lays down the penance for the sin of adultery, and adds that this penance being performed by the sinner "culpa illius per sacerdotem abstergetur". Should his sin be a sin of desire, "Confiteatur culpam suam sacerdoti et ita quadraginta diebus in pane et aqua poeniteat".¶ Special diligence, too, was to be observed when preparing to ap-

* *Ap. Usher, loc. cit.*, p. 47: *Villaneuva Synod. S. Patricii*, p. 3.

† *Poenitentiale*, can. 5.

‡ *De Arreis*, § 3 and § 4.

§ *Poenitent.*, v. 12.

|| *Ibid.*, ii. 16.

¶ *Poenitentiale*, can. 14 and can. 23.

proach the Holy Eucharist, and not only the heinous crimes, but even the venial faults were to be confessed. "Confessiones autem dari diligentius praecepitur, maxime de commotionibus animi, antequam ad missam eatur, ne forte quis accedat indignus ad altare, id est si cor mundum non habuerit".*

In the ancient collection of canons made for the use of our Irish Church about the year 700, there is one book (the 48th) entitled *de Poenitentia*. The thirty-three chapters into which it is divided are for the most part moral or disciplinary: as, for instance, the twenty-fifth chapter, which enjoins that all penitents should receive *imposition of hands* from the priests during Lent, moreover, should carry the dead to the place of sepulture, and there inter them, and, in fine, should present themselves kneeling at all the functions of the Church from Easter to Pentecost. There are, however, some incidental passages which beautifully illustrate the idea entertained by our fathers of the necessity and advantages of sacramental confession. Thus in the third chapter the words of St. Augustine are adopted:

"Why will the sinner seek to conceal what he committed in the presence of God? Why will he blush to confess those sins with which he did not blush to stain his own soul? Therefore, let him defray by confession what he has contracted by sinning; let him by satisfaction wash away the stains which defile his soul; let him by vigilance supply for his former neglect; let him for the future be a follower of Christ by virtuous deeds, as hitherto he had followed Satan by his sins; and he may rest assured that God will not punish him for those crimes which he has confessed".

Subsequently it adopts the well-known passage from the Homilies of St. Gregory the Great:

"As the physician cannot apply his remedy unless he knows in what the malady of his patient consists, so cannot sins be healed without confession; for, with our heart we believe unto justice, but with our lips confession is made unto salvation. He who conceals his sins cannot be directed; but he who confesses them and relinquishes them all, will obtain mercy"—*Collect. Hib. Canonum*, xlviii. 3.

In the other fragments which are still preserved of our early literature, we find many passages connected with the same great sacrament. Thus St. Mochta, in his *Apologia*, amongst the other articles of faith, professes: "*Poenitentiam peccatorum plenissima fide suscipimus ac veluti secundam gratiam suspicamur*" (see *Essays on the Early Irish Church*, pag. 302); that is to say, it is the only plank that remains to him after shipwreck.

* *Poenitentiale*, can. 30.

Amongst the Irish MSS. preserved in the public library of Basle, in Switzerland, there is one (Ff. iii. 15) which presents a curious form of prayer to be observed by our clergy when administering the sacrament of penance. We give it in full in its original language; the reader will remark that it omits the form of absolution, for which it refers to *the sacramentary*, and the words which we here enclose within parentheses are written as rubric in the original manuscript:

"Incipit ordo ad poenitentiam dandam.

"Credis in Patrem et Filium et Spiritum Sanctum? *Respondet:* Credo.

"Credis, quod istae tres personae, quo modo diximus, Pater et Filius et Spiritus Sanctus, tres sunt, et unus Deus est? *Respondet:* Credo.

"Credis, quod in ista ipsa carne in qua nunc es, habes resurgere in die iudicii et recipere sive bonum sive malum quod egisti? *Respondet:* Credo.

"Vis dimittere illis quicumque in te peccaverint, Domino dicente, si non remiseritis hominibus peccata eorum, nec Pater vester coelestis dimittet vobis peccata vestra? *Respondet:* Dimitto.

"(Et require diligenter; si est incestuosus, si non vult ipsa incesta dimittere, non potes ei dare poenitentiam: et si vult ipsa incesta dimittere, *fac eum confiteri omnia peccata sua*, et ad ultimum dicere.)

"Multa sunt peccata mea, in factis in verbis et in cogitationibus". (Tunc da illi poenitentiam et dic istas orationes super eum.)

"Oremus. Praeveniat hunc famulum tuum *IV. Domine*, misericordia tua, et omnes iniquitates ejus celeri indulgentia debeat. Per, etc.

"Oremus. Exaudi, Domine, preces nostras et confitentium tibi parce peccatis ut quos conscientiae reatus accusat, indulgentia tuae pietatis absolvat.

"(Et caeteras, si tempus habueris sicut in sacramentario continentur. Si tibi non vacat, istae sufficiant. Et si homo ingeniosus est, da ei consilium ut veniat tempore statuto ad te aut ad alium sacerdotem in coena Domini et *reconcilietur sicut in sacramentario continetur*. Quicquid manens in corpore consecutus non fuerit hoc est *reconciliatione*, exutus carne consequi non poterit. Si vero minus intelligens fuerit, quidquid ipse non intelligit in uno statu reconciliare potes eum ita dicendo:)

"Oremus. Praesta, quaesumus Domine, dignum poenitentiae fructum huic famulo ut ecclesiae tuae sanctae a cujus integritate deviarat peccando, admissorum veniam consequendo reddatur innocens. Per Dominum.

"(Si infirmus est homo, statim reconciliare eum debes.)"

Thus terminates this curious fragment of the ritual observances of our early Church. Another Irish manuscript of the same library in Basle contains a long penitential prayer, the language of which has a striking resemblance with the prayers of St. Colgu

and Aileran, already published in the early numbers of the *Record*. It thus begins:

“De conscientiae reatu ante Altare,
 “Domine Deus omnipotens, ego humiliter te adorò,
 “Tu es Rex Regum et Dominus Dominantium,
 “Tu es arbiter omnis sæculi,
 “Tu es redemptor animarum,
 “Tu es liberator credentium,
 “Tu es spēs laborantium,
 “Tu es paraclitus dolentium,
 “Tu es via errantium,
 “Tu es magister gentium,
 “Tu es creator omnium,
 “Tu es amator omnis boni,
 “Tu es princeps omnium virtutum,
 “Tu es amator virginum,
 “Tu es fons sapientium,
 “Tu es fides credentium,
 “Tu es lux lucis,
 “Tu es fons sanctitatis,
 “Tu es gloria Dei Patris in excelsis,
 “Tu sedes ad dexteram Dei Patris,
 “In alto throno regnans in sæcula.
 “Ego te peto ut des mihi remissionem omnium peccatorum meorum,
 Deus meus Jesu Christe.

“Tu es qui neminem vis perire sed omnes vis salvos fieri et ad agnitionem veritatis venire.

“Tu es qui ore tuo sancto et casto dixisti: in quacumque die conversus fuerit peccator, vita vivet et non morietur.

“Ego revertor ad Te.

“Ideo confiteor tibi Domine Deus meus, qui solus sine peccato es: et obsecro te, Jesu Christe, Deus misericordiarum per passionem et per effusionem sanguinis tui, atque per signum ligni salutiferi crucis tuæ ut concedas mihi remissionem omnium peccatorum meorum, non secundum meum meritum, sed secundum magnam misericordiam tuam”.

The “Rule for the Celi-De”, composed by St. Maelruan about the year 780, reckons “*the divulging of confession*, so as to say, this is what the man did”, as so heinous a crime “that it is not penanced in the land of Erin.”* It also contains several regulations connected with the sacrament of penance. Thus, on the eve of the chief festivals, all feasting is prohibited, “because of going under the hand to-morrow”. To which words Dr. Reeves adds the following note: “The priest raises his hand in the absolution, whence the modern expression *going under the hand of the priest* denotes going to confession” (pag. 202). Subsequently the Rule enacts:

* Curry MSS. § 60; and Dr. Reeves on *The Culdees*, pag. 209.

"When they do not go to hand (*i.e.* to confession) on Sunday, they go on the Thursday after; it would be too long to wait till the Sunday following for the person who habitually goes to hand every Sunday, because these two days are always special with them at Mass.

"It is not necessary to delay minute confessions of thoughts and idle notions, and abuse and anger, till Sunday, but to confess them immediately as they occur.

"He who makes his confession to a *soul-friend*, if he performs the penance according to his directions, need not confess them to another *soul-friend*, but only what has subsequently occurred. Frequent confession is not profitable when the transgressions are frequent too".

Some instructions are also given for the guidance of the confessor:

"Difficult, indeed, is the duty of the *soul-friend*, because if he gives the proper remedy, it is oftener violated than observed; but if the *soul-friend* does not give it, its liability falls upon himself; because several are satisfied with making the confession without doing the penance; but it is better to proclaim their welfare to them, though they do not respond to the penance enjoined by the confessor. Another *soul-friend* may be gone to, if necessary, after the permission of the first *soul-friend*.

"It is right to refuse the confession of a person who does not perform penance according to the *soul-friend*, unless there happens to be a *soul-friend* near, whom he considers more learned in rules, in the ways of the Scripture, and in the practices of the saints. Let him heed what he receives from the learned *soul-friend* whom he first met, to whomsoever he may reveal his confession each time, and let penance be enjoined him according to the rules of frequent confession".

In fine, it is also decreed that the bishop "who confers noble orders upon any one who is not able to instruct in religion and reading, and *soul-friendship*, and who has not a knowledge of laws and rules, and of the proper remedy for all sins in general, is an enemy to God and man; for that bishop has offered an insult to Christ and His Church, and hence shall do penance for six years, and he shall pay seven *cumhals* in gold as a penalty to God".*

The Rule of St. Carthage (who was familiarly called *Mochuda*) has already been published in full in the December and January numbers of the *Record*. Frequent mention is made in it of the holy sacrament of penance, and as St. Carthage died before the year 640, we are thus enabled to trace back the Catholic tenets of our fathers even to the beginning of the seventh

* Reeves, loc. cit., pag. 202, seqq. The *cumhal* in the Latin documents is expressed by *ancilla*. Its literal meaning is *bondmaid*, whose equivalent was reckoned at three cows. See O'Donovan, *Book of Rights*, page 139.

century. At page 116, among *the duties of a priest* is commemorated:

“If you go to give communion
At the awful point of death,
You must receive confession
Without shame, without reserve.
Let him receive your sacrament
If his body bewails.
The penitence is not worthy
Which turns not from evil. . . .
If you be anybody's soul-friend,
His soul thou shalt not sell;
Thou shalt not be a blind man leading the blind;
Thou shalt not allow him to fall into neglect;
Let them give thee their confession
Candidly and devoutly”.

Whilst confession was thus enjoined on the faithful, it was not less necessary for the religious themselves:

“When you come unto the mass—
It is a noble office—
Let there be penitence of heart, shedding of tears,
And throwing up of the hands, . . .
With confession of vices,
When you come to receive”.

And again, when laying down special rules for monks, St. Carthage commands them to exercise modesty and meekness:

“With inculcation of every truth;
With denunciation of every wickedness;
With perfect frequent confessions,
Under the directions of a holy abbot”.*

The testimony of these religious rules is of great importance: they not only convey to us the teaching of individuals remarkable for their piety and learning, but they moreover record for our instruction those disciplinary enactments which received the solemn sanction of the greatest saints of our ancient Church, and which guided in the paths of perfection thousands of our countrymen whose virtues and miracles won for our island a wide-spread fame for sanctity throughout the sixth and succeeding centuries.

We may now refer to facts connected with these sainted fathers of our Church which throw much light on the practice of confession, from the earliest period of faith in our island. Thus, of St. Adamnan we read that, being troubled about some sin of his early youth “he resorted to a priest from whom he hoped to learn the way of salvation, and confessing his fault

* Page 173.

prayed for such counsel as might enable him to flee from the avenging anger of God".*

In the life of St. Columba, too, it is recorded that one day an Irishman from Connaught, by name Ildran, landed on the beach of Iona and proceeded to the guest-house of the monastery. On the following morning he made known to the saint the object of his journey, viz.: to do penance for his sins, and "at the same hour he confessed all his sins and promised to fulfil the laws of penance".† On another occasion St. Columba was visited by a person named Fiachna, who, being touched with remorse for some crime, fell at the saint's feet and "confessed his sins before all that were there present". whereupon the holy man weeping embraced him, and said, "Arise, my son, and be comforted; thy sins are forgiven thee, for, as it is written, the contrite and humble heart God doth not despise".‡

In the case of a chieftain named Suibhne, it is mentioned that, though truly penitent, he was ordered by St. Pulcherius to confess his sins.§ We find also St. Maidoc of Ferns earnestly soliciting to have a wise confessor divinely destined for his guidance. St. Molua of Clonfert-molua was the person chosen by him, and hence, amongst other titles given to this last-named saint, is "Father of the Confession of Maidoc".|| Again, in the life of St. Finbar it is mentioned that a young man from Leinster went to Iona to be guided by Columba: being obliged soon after to return to his native country, he thus affectionately addressed the holy abbot: "O sancte Dei! quomodo in patria mea vivam et tibi confitear peccata mea?"¶

In the *Martyrology of Donegal*, St. Meallán of Loch Oirbsen, in Connaught, is styled the *Anmehara* of St. Fursé, who since the middle of the seventh century is venerated as patron of Peronne in France (pag. 40, I.A.S., 1865). In the *Felire* of Aenghus, St. Donnan of Eigg is also said to have gone to St. Columcille "to make him his soul's friend" (Reeves' *Columba*, p. 305). This title of *Anmehara* is given to the divine Redeemer himself by St. Aileran, in the beautiful prayer printed in the *Record*;

* "Accedens ad sacerdotem a quo sibi sperabat iter salutis posse demonstrari confessus est reatum suum", etc.—Bede, *H. Eccl.*, iv. 25.

† "Eadem hora omnia confessus peccata leges poenitentiae flexis genibus se impleretur promisit"—*Vita S. Columb.*, ii. 39, edit. I. A. S., p. 157.

‡ *Ibid.*, p. 59. See also lib. i. cap. 17, p. 46.

§ *Vita S. Pulcher. alias Mochoemogue*, who lived in the seventh century, cap. xix., ap. Colgan, p. 592: "Videns eum vir Dei visitatum verâ poenitentia, ait ei: confitere peccata tua et esto de caetero fidelis in omnibus".

|| See *Martyrol. of Donegal* p. 211, and *Vita S. Maidoc*, cap. xx., and liv. ap. Colgan, p. 208, seqq. St. Dubthach of Armagh is also famous in our annals as being the "chief confessor of Ireland and Albany" (Colgan, *Tr. Thaum.*, p. 298); and St. Gormgal of Ardoileau is similarly eulogised by the Four Masters, ad. an. 1017. *Conf. Colgan*, Act. SS., p. 141.

¶ *Vita*, cap. 22, *Tr. Colgan*, p. 353; Reeves' *Columba*, p. 213, note k.

pag. 64, and, as we have already said, was the name given by the faithful in our early Church to those who in the Latin records are styled *Confessarii*, or *Patres Confessionis*. The *Book of Fenagh* in one of its most ancient records states, that "Columba pius venit ad S. Kilianum et ei confessus est peccata sua" (I. A. S. *Miscellany*, vol. i., pag. 118). Of St. Finbarr it is also recorded that, on the death of his spiritual director, he went to St. Olan to make him *patrem confessionis suae*, or at least to be directed by him as to the person whom he should select; and the legend adds that St. Olan replied: "Christ Himself will be your confessor, and He will receive your hand"; meaning, probably, that the hour of his death was come, for the next fact mentioned in St. Finbarr's life is his happy passage to eternity (*Life of St. Finbarr*, edited by R. Caulfield. London, 1864, pag. 21).

Probus, in the life of our great Apostle (chap. 20), mentions that one of the chief petitions which he made to God, during the time of his penitential retirement on Croaghpatrick, was: "Ut unusquisque homo fidelis Hibernorum per poenitentiam et confessionem Deo satisfaciens licet in extremo vitae suae spatio, ab ipso clementer suscipiatur". It was to become sharer of this great privilege that St. Cormac, Bishop and King of Cashel, having foretold his death, summoned to him St. Macsuach, Abbot of Castledermot, to whom he made his confession, and received from his hands the holy sacrament of the Eucharist. (I. A. S. 1860. *Annals*, pag. 203).

The confession even of venial faults was especially dwelt upon by St. Molua. One of his religious was negligent on this head, and St. Molua took occasion to correct him by his own example. As they were journeying together on a certain day, St. Molua said to him: "Peccavi vere hodie quia confessionem alicui seniori non feci de his quae egi hodie: me igitur hic sustine modicum donec vadam illuc et confitear". The religious was struck with terror, and asked "would it not suffice to confess these sins to God alone?" but the saint replied that unless we confess even our venial transgressions, we can only obtain pardon for them by severe penitential deeds here and hereafter, and added the well-known illustration: "Sicut pavimentum domus scopâ quotidie tergitur, ita anima quotidianâ confessione". The ancient life concludes: "Hoc audiens monachus a suo sancto Abbate, promisit confiteri sua offendicula; et confitebatur fideliter, et sanatus est ille frater a sua praeterita audacia" (*Vita ex Vet. Cod. Armac.*, edited by Fleming, cap. 32.)

There is only one document to which the enemies of our holy faith can appeal as evidencing a disregard for the sacrament of penance in our early Church: it is a letter of Alcuin, addressed, in the text of Canisius, *dilectissimis viris fratribus et patribus*

in provincia Scotorum, in which he mentions the rumour which had reached him, that the laity had refused "confessionem sacerdotibus dare". Here (writes Dean Murray) is a clear rejection of Popery. However, antiquarians have long since decided that this text has no reference to sacramental confession (see Lanigan, iv. 67): and as the good Protestant dean had given his citation from Usher, he should have added that in Usher's opinion the title of this letter of Alcuin was erroneous, and that it was addressed to some faithful quite distinct from our old Celtic forefathers. This opinion no longer admits of any doubt. Canisius himself remarked "that in the MS. from which he published this letter, it was addressed *de dilectissimis, etc. in provincia Gothorum*", and he merely substituted the word *Scotorum*, as a conjecture, not knowing that there were any people in the days of Alcuin who still retained the name of *Gothic*. Later discoveries, however, have proved that the very province of Languedoc, in which territory Alcuin lived for a long time, was designated by this name. The learned Quercetanus discovered a letter of Alcuin himself (ep. 99), addressed to the faithful "*in diversis Gothiæ partibus*"; and Baluzius, in his *Miscellanea* (i. 377), published another letter of the same Alcuin, "*iis qui sunt in Gothiæ partibus*". The errors of Felix Urgellitanus, which are here referred to, fix more and more the district to which this letter was addressed; for whilst they had begun to creep in amongst the faithful of France, they were wholly unheard of in the Island of Saints.

RICHARD FITZ-RALPH, ARCHBISHOP OF ARMAGH.

"Many a mile have I gone, and many did I walk,
But never saw a holier man than Richard of Dundalk".

*Old Couplet.**

§ I. INTRODUCTION.

In all the habits of social life many of the early English settlers in Ireland soon became more Irish than the Irish themselves. In the vigorous tenacity of their attachment to the Catholic religion some of these families have ever remained as Irish as the Irish themselves. Having made our people their people, they became sharers in our grace of faith, so as to keep ever since our God their God. To the Talbots and the Plunkets we owe two

* This couplet is quoted by Prince in his *Worthies of Devon* from Paul Harris, c. 5, p. 88, who thus introduces it, "of whose (Fitz-Ralph's) sanctity the common people of Ireland by ancient tradition were wont to chaunt this distich". In the loose papers prefixed to the *Martyrology of Donegal*, the verses are quoted from Henry Harris in *Apolu*. This false reference has led Dr. Todd into a slight mistake, vide *Martyr. of Donegal*, App. to Int. p. xlii.

great archbishops, whose figures stand out prominently even among the illustrious band of prelates who fought the good fight in the days of the persecutors. And as our Church reckons Anglo-Irish bishops among her martyrs, so among her doctors who guarded and enriched the sacred deposit of faith we may count Anglo-Irish prelates equally illustrious: and of these the subject of the present notice offers a distinguished example. A variety of great qualities, rarely united in one individual, gives a singular attractiveness to the history of Richard Fitz-Ralph, Archbishop of Armagh. Extraordinary holiness of life—of which proof remains not only in the popular couplet at the head of this paper, and in the appellation of St. Richard of Dundalk, by which he was known for centuries, but in the stronger evidence of a Pontifical commission issued by Boniface IX. to examine into his miracles with a view to his canonization;—rare intellectual power exhibited in every branch of theology—erudition both various and profound—eloquence of a high order, to which his sermons still extant bear testimony; all these are qualities which, especially when exercised under the trying vicissitudes of a great controversy within the Church, could not fail to constitute a remarkable career. Of this career we now propose to lay before our readers an outline as perfect as the materials within our reach will allow us to sketch. We do so with the hope that others, in whom better skill is backed by richer materials, may be led to supplement from their store our slender contribution to the history of an illustrious successor of St. Patrick.

§ II. THE FITZ-RALPH FAMILY: RICHARD'S PARENTAGE.

Ralph, founder of the Fitz-Ralph family, held forty-nine lordships in England in the reign of William the Conqueror. From this stem various branches issued, and several families of Fitz-Ralphs were to be found in the twelfth and thirteenth centuries. To which of these Richard belongs is a matter of uncertainty. Prince, in his anxiety to enrol him among the worthies of Devonshire, refers him to the Fitz-Ralphs of Widecomb in the Moor, who, about the time of Edward I., changed their names and residence, henceforth calling themselves Stillingford, from their new abode near Exeter. But this is mere guess work. It is far more probable, in our opinion, that he belonged to the Derbyshire Fitz-Ralphs, of which family the Frechevilles and Musards of Staveley* became in after times the representatives. Our reasons are these. Ralph (Musard) Baron Staveley, a direct descendant of Ralph, the founder of the family, had a daughter Margaret, who, on his death, became co-heir with her brother

* *Collectanea Topographica et Genealogica*, vol. iv. London, 1847. Pedigree of the Frechevilles and Musards.

Nicholas and her sister Isabella. Margaret married an Irishman, named in the pedigree Joannes de Hibernia, and died in the year 1308. Three children were born of this marriage—John de Hibernia, Ralph, and Alicia. Thus, we actually have the heir of the Fitz-Ralphs born of an Irish father. As his mother's heir John de Hibernia was owner of the third part of the manor of Staveley, and this property he gave and granted to Ralph de Frecheville. The evidence taken at an inquisition held at Staveley, in 1316, asserts that the said John "had no other lands in England". This would lead us to conjecture that he had lands in Ireland, and after this time the pedigree no longer adds the words *de Hibernia* to any of the Fitz-Ralphs. Now, it is certain that Richard must have been born about this time; and although the precise year of his birth is not known, the date of his promotion to Armagh would allow him to have been the son of this John, or of his brother Ralph. But, setting conjecture aside, one thing is proved beyond a doubt, viz., that about the time of Richard's birth the Fitz-Ralphs of Staveley had a close connection with Ireland.

§ III. HIS BIRTHPLACE.

An almost universal tradition fixes his birthplace at Dundalk. According to Wadding, the tradition was, that his parents came to Dundalk from the well known territory in the north of Ireland, called *Ruta*, or the Route. Wood states that almost all writers — *auctores pene omnes*—make him an Irishman. This tradition is also clearly expressed in the appellation of Richard of Dundalk, by which he was universally known. It was the custom of the age to designate men by the name of their native place. Of this we have an excellent example in the name of John Baconthorpius, or of Baconthorpe, who, as we shall see, was Fitz-Ralph's professor at Oxford. Cotton, in his *Fasti*, tells us that "it has been contended, with some appearance of truth, that this prelate was born in England". He here alludes to the opinion maintained by Rev. John Prince,* who considers it probable that our prelate was born in Devonshire, adding, "some tell us, that he was an Irishman, and born in the town of Dundalk in that kingdom, and hence called by the name of Richard of Dundalk. Whereas, it is possible he might be so denominated, not from his birth, but from his long residence, or his doing some eminent exploit there, or from some other like occasion there. Others say he was an Englishman, which is not improbable, for these reasons: that he had his education at Oxford; that he was chosen commissary of that university; that he was made archdeacon of Lichfield; and that he was encouraged against the friars by English bishops".

* *Danmonii Orientales Illustres, or the Worthies of Devon.*

These are the only arguments alleged to prove that Archbishop Fitz-Ralph was born in England. They are of no weight whatever when compared with the mass of testimony on the other side. 1.—The name of Richard of Dundalk could not have arisen from the primate's long residence in that town, for he resided in his diocese only for about nine years, and certainly did not spend all his time in Dundalk. 2.—Nor is it told in history that he performed any eminent exploit here. 3.—It does not make against the Irish origin of Archbishop Fitz-Ralph that he had his education at Oxford. It is well known that at the beginning of the fourteenth century there were very many Irishmen at Oxford. Bale gives the names of several most distinguished Irishmen who flourished there at that period—in 1310, Malachias Minorita; in 1320, David O'Buge of Kildare; in 1330, Gilbert Urgalius, who, *consueto Hibernorum hominum more*, went to Oxford after completing his rudimentary studies. Besides, among the *nations* whose contests in the thirteenth and fourteenth centuries so often made Oxford anything but a quiet abode of learning, the Irish had their place and generally went with the Southernmen. And the Archbishop himself, in his discourse at Avignon, relates how he had sent to Oxford four priests of the diocese of Armagh. 4.—That the appointment of Richard as chancellor or vice-chancellor of Oxford does not necessarily suppose him to have been an Englishman, will appear from what we have to say farther on concerning this office. 5.—Nor was it strange that an Irish ecclesiastic should hold benefices in England. Clement VI., in 1351, granted to John de Briane, Dean of St. Patrick's at Dublin, who held at the same time the parish of Hatfield in Lincoln, permission to retain his benefices during his five years' course at a University.*

Summing up the evidence, we have, on the one hand, the almost universal tradition that our prelate was born in Dundalk; we have an established connexion between the Derbyshire Fitz-Ralphs and Ireland about the time of his birth. On the other hand, against his Irish origin, we have no argument stronger than mere probabilities, which, when examined, are found to have no substance. We conclude, therefore, that Richard Fitz-Ralph was born in Dundalk. This conclusion receives some confirmation from a narrative in Fox,† where we are told that a copy of the entire Bible, translated into Irish by Archbishop Fitz-Ralph, was found, many years after his death, in the walls of his cathedral. Now, if this story be true, and it is indirectly confirmed by Usher, it is plain that the Archbishop must have been born in Ireland. It is hard to believe that nine years,

* Theiner, *Monumenta*, p. 296-594.

† *Martyrol. Angl.*, tom. i. p. 296.

broken as they were by provincial visitations and other labours, would have been sufficient to make an English prelate master of a language so difficult as the Irish, and that to the degree of perfection requisite for a translation of the sacred text.

§ IV.—HIS STUDIES AND UNIVERSITY CAREER.

Richard Fitz-Ralph went to Oxford, and was entered of Balliol College (then recently founded), where he remained until he had taken his degree of Master of Arts. The statutes in force at that time required him to leave Balliol. As soon as he received his degree in Arts, he accordingly passed to what is now known as University College, but which after 1332 was called *Magna Aula Universitatis*, and which owed its origin to the liberality of William de Durham, who dying in 1249, bequeathed a sum of money for the benefit of ten or twelve poor masters. By a decision of congregation in 1280, four masters, "whoever might be considered fittest for promotion in Holy Church", were to be chosen to enjoy these funds, each master being entitled to fifty shillings sterling yearly for his maintenance. The same document enjoins that the abovementioned masters, living together, shall attend lectures on theology, and shall be able, at the same time, to hear lectures on the decrees and decretals. As to their way of living and learning, they shall behave as they are directed by some fit and experienced men appointed by the Chancellor.*

His residence at Balliol gave him special opportunities to become proficient in arts. The college had been endowed to enable sixteen scholars to study in arts, each scholar receiving a yearly revenue of twenty-seven marks. His residence in University College enabled him to cultivate theology. Thus all the materials of knowledge then existing were brought within his reach. At that date the course of studies had changed a good deal from the ancient narrow limits of the Trivium† and Quadrivium.‡ Out of the logic of the Trivium the new philosophy was developed, and the sciences of the Quadrivium became mere preparatory studies to the *Facultas Artium*.§ It is mentioned by Tanner and others, that Richard Fitz-Ralph attended the theological lectures of the famous Carmelite John Baconthorpe. This remarkable man was one of the most illustrious scholars of the day, and exercised a powerful influence on the mind of his pupil. It has been observed, that when the latter had become Archbishop of Armagh, and had entered upon his controversy with the friars, he ever showed a marked affection for the Carmelites.

* Huber, *English Universities*, vol. i., p. 438, Newman's edition.

† Grammar, logic, and rhetoric.

‡ Arithmetic, geometry, astronomy, and music.

§ Huber, *English Universities*, vol. i. p. 53.

The early half of the fourteenth century was a season of much agitation in philosophical and theological opinions. The ancient struggle between the Nominalists and the Realists entered at this time upon a new phase. The Realism of St. Thomas of Aquin was opposed by the Nominalism of Occam, and Fitz-Ralph found Oxford still agitated by the controversies that master had excited. The Franciscans were generally Nominalists; the secular clergy, as a body, were Realists. The entire university was divided into two opposite camps. The "Northern men" declared for Realism, the "Southern men" for Nominalism.* Fitz-Ralph became a leading Realist, and the marked divergence between his views and those of the Franciscans was probably not without its influence on the controversy to which hereafter we shall have occasion to refer.

How deep and how extensive were the studies of Fitz-Ralph shall best be learned from the list of his works at the conclusion of this notice. It will be enough for our present purpose to state here, that his labours cover almost the entire field of Catholic controversy with the Greeks and Armenians, as well as (by anticipation) with the Reformers. A remarkable element in his writings, and one the presence of which reveals the form of scepticism current in his age, is the contribution he has made to the literature of the Christian Demonstration. He defends the Christian religion against the Jews by contrasting the sacraments and ceremonies of the New Law with those of the Jewish dispensation. This line of defence was called for by the altered method of attack which the Jews about the twelfth century began to employ against the Church. In the early ages the controversy turned upon the question whether our Lord was the Messiah. In the middle ages they had recourse to the scriptural defence of their own position, and calumnious attacks on Christianity. It is not strange that he should have combated Mahometanism. It should be borne in mind that the age of Frederic II. had witnessed the birth of a strange admiration for Mahometan literature; that Pope Gregory IX. had fought against this novel danger; that against the Arabian Averroes and his philosophy St. Thomas of Aquin himself had entered the lists. It is not surprising therefore that the archbishop's zeal urged him to provide a remedy for the evil by proving that the Saracenic law itself confirmed the authority of the books of the Old and New Testament.

Before 1333 he proceeded to his degree of Doctor of Theology.

§ 5.—HIS PREFERMENTS IN ENGLAND.

Ware† declares that Dr. Fitz-Ralph was made Chancellor of

* Huber, note xx. p. 408, vol. i.

† *De Presulibus Hib.*, pag. 20-21.

Oxford University in 1333. On the other hand, Wood asserts in his history that no record of this chancellorship exists either in the University or the Episcopal archives. However, the same Wood admits him to have been Commissarius of the university in that year, or, as we may describe it, vice-chancellor. Is there any way by which these different statements may be reconciled? It appears to us that an attentive consideration of the various phases through which the office of chancellor of Oxford has passed will supply a very probable solution of the difficulty.

First of all, we must bear in mind that Oxford was not at that time the seat of a bishop, but was included within the diocese of Lincoln. Next, we should consider that even during the course of the fourteenth century the chancellor was an episcopal officer, not an academical one; he represented the ordinary of the diocese, and from him drew all his jurisdiction and authority. As the university grew in importance and extent, the position of the chancellor, as a power extern to the university, became untenable, and by degrees, the nomination to the office passed from the hands of the bishop to those of the academicians.* For a time the bishop struggled to retain at least the right of confirming the election, but in the course of the fourteenth century even this claim was abandoned. The period 1300-1350 forms, therefore, a peculiar epoch in the history of the Oxford chancellors, marking as it does the transition period between the chancellors who were episcopal officers, and the chancellors elected by and out of the university. Now this transition was not effected suddenly, but almost by way of compromise: there was no sharp separation between the two classes of chancellors; the one gradually merged into the other. We should therefore expect to find some confusion in the list of chancellors; the bishop's chancellor being considered as the legitimate chancellor by those who sided with the bishop, whereas the academicians would naturally look up to their own nominee. Now it is quite certain that Richard Fitz-Ralph, master of theology, was appointed Chancellor of Lincoln on the 6th of July, 1333, for the appointment is entered under that date on the register of Bishop Burghers. We may conclude, therefore, either that as Chancellor of Lincoln he was Chancellor of the University, as the episcopal officers before him had been, or that his appointment having fallen upon a time of some dispute about the nomination of the chancellor, he was styled *commissarius* only, or that the story of his Oxford chancellorship took its rise from the fact that he was chancellor of the bishop in whose diocese Oxford was situated. According to some authors, he was also Archdeacon of Chester. But he was certainly Dean of Lichfield, at least from 1337, and held this

* Huber, vol. i. page 132.

office until his appointment to Armagh. Wood relates that shortly before his own time the first window on the northern side of the choir of Lichfield cathedral contained a picture of Richard Fitz-Ralph clothed in his sacerdotal vestments, and above the following inscription: *Richardus Radulphi filius, Armachanus, Hujus Ecclesiæ Decanus.*

(TO BE CONTINUED.)

PURGATORY OF ST. PATRICK IN LOUGH DERG.

As at this season many pious Christians visit the Purgatory of St. Patrick in Lough Derg, for the performance of penitential works, we have been requested to supply, from authentic sources, a history of that pilgrimage. In compliance with this request we give the following account of it, extracted from Dr. Moran's *History of the Archbishops of Dublin*, where he treats of Dr. Fleming.* That Archbishop writing on the 20th of August, 1625, to the Internuncio in Brusselles, makes the following statement:

“The pious and innumerable pilgrimages of the faithful this year are a pledge of great fervour; for, like bees to the beehive, so do they daily flock in such numbers from every corner of the kingdom, for penitential purposes, to a certain island, which is called the Purgatory of St. Patrick, and which is situated in the centre of a lake, that many have been obliged to return without satisfying their pious desire, there being no room for landing on the island. This pilgrimage, though, through the bitter persecutions of heresy, it has been almost abandoned for many years, was once so celebrated throughout the Christian world, that many from the most distant parts even of the continent visited it in a spirit of devotion. The manner of performing the pilgrimage as it is now observed from ancient tradition, is as follows:—Each person, from the day he arrives in the island till the tenth following day, never departs from it. All this time is, without intermission, devoted to fasting, watching, and prayer. If they wish to give rest to their body they must sleep on the bare ground, and for the most part under the broad canopy of heaven. They receive but one refecton, and that consists of bread and water. It is incredible what severe austerities and bodily mortifications females, as well as men, and persons of every age and of every condition, endure, whilst they perform this penitential course; and during twenty-four hours they are shut up in certain caves, like unto prisons, where they pass the whole day and night entirely absorbed in prayer, and receiving nothing to eat or to drink.

“I have thought it well to mention this fact, for, I am sure, your excellency will be rejoiced to see that the natives of this island, by this so great and so unparalleled an impetus of devotion, seek to appease

* For this reason we have enlarged the present number by a half-sheet.—
EDD. I. E. R.

the anger of God; and we may confidently hope, that by their fervour He will be appeased, who listens to the prayers of those who have recourse to Him in their afflictions.*

The contemporary, Messingham, describes the course of penance performed in the island somewhat more in detail than has been already given in the letter of Dr. Fleming. 'During the nine days of the pilgrimage', he says, 'a rigorous fast was observed on oaten bread and the water of the lake. The pilgrim was first conducted barefooted to the church of St. Patrick, around which he moved on his knees seven times inside, and seven times outside, repeating all the while stated prayers of the Church. He was then conducted to the seven places of station, known as *lecti poenosi*, which were formerly small churches, or sanctuaries, dedicated to various saints; and at each of these he repeated the visit as above. The next station was around a cross in the cemetery, and subsequently at another cross that was fixed in a mound of stones. Thence he proceeded, *over a rough and rocky path*, to a spot on the border of the lake, to which tradition pointed as the place on which St. Patrick had knelt in prayer. Here, also, certain prayers were appointed to be recited. All this pilgrimage and prayer was repeated three times each day—morning, noon, and evening—during the first seven days; on the eighth day it was repeated six times; confession and communion followed on the morning of the ninth day; and then the pilgrims entered the cave, where twenty-four hours were devoted to fasting and meditation. Any that choose not to enter the cave, passed these twenty-four hours in solitude at one of the former stations.* The seven *lecti poenosi* were dedicated to SS. Patrick, Brigid, Columba, Brendan, Molaisse, Catherine, and Dabeoc, who was the patron of the place. During Catholic times there was an elegant church in the centre of the cemetery, and, besides other relics, it possessed some of our glorious apostle. This church, with the seven cells, or smaller churches, was still standing at the time of Peter Lombard, who adds, that 'the English deputy did not dare to prevent the pilgrimage or profane the place'.† He also describes the cave as 'situated a few paces to the north of the church, being a narrow building, roofed with stone, which could contain twelve, or, at most, fourteen persons, kneeling two and two.‡ There was one small window, near which those were placed who were bound to read the breviary'.

"This solitary island was looked on as a place which had been

* "Messingham, p. 95. See also Carve, who in his *Lyra* (edition of 1666), p. 112, gives a plate of the *Insula Purgatorii S. Patricii*; and adds:—'Certum est magnam olim hac in peninsula apparuisse devotionem in qua etiam varios viri sancti circulos seu cavernas maceris introrsum circumdatas condiderunt; atque in iisdem corpuscula sua jejuniis, orationibus, aliisque disciplinis assidue domantes, auxiliumque divinæ gratiæ sine intermissione implorantes ac insuper Deum pro communi ecclesiæ bono, conservandaque inter omnes Christianos vera concordia convenienter deprecantes'.

† "Commentar., p. 277.

‡ "Rothe apud Messingham states, that only nine persons were usually admitted into the cave.

chosen by saint Patrick for retreat and silent prayer, and for exercising those deeds of penance for which his whole life was so remarkable. Hence it derived its name of Purgatory, or place of Penance, of St. Patrick.* But whilst it was thus for the inhabitants of Ireland a chosen retreat of prayer and penance, its fame on the continent assumed another form. With the troubadours it became a favourite theme. Calderon immortalized it in Spanish; in Italy, it attracted the attention of Dante and Ariosto; and many popular tales about St. Patrick's Purgatory are still extant in French and Portuguese. It thus became a matter of romance; and poetical imagination conducted the penitents who visited the Island of Lough Derg, at first to the regions of Purgatory, and subsequently to the abodes of the blessed or of the damned.

"On the dawn of the so-called Reformation, Protestant writers seized on these poetic tales as if they were matters of sober fact, and availed themselves of the fictions of romance to cast ridicule on the practices of Catholic piety and devotion. For some time, indeed, they did not dare to offer violence to the pilgrims, who hastened thither with unabated fervour. During the reign of James I., however, the chapels or oratories on the island were demolished; but this did not satisfy the fury with which the enemies of the Catholic faith assailed its sanctuaries and shrines. Enraged at the numbers who, despite their threats, continued to flock to this penitential retreat, the lords justices, in 1632, made a last effort to desecrate 'the holy island'. After publicly announcing that, in the opinion of the Papists, there was a passage from this island to the other world, and an entrance to the realms of Purgatory, they gave orders to have the whole island dug up, and that especially no portion of the cave should remain undestroyed; and thus, says Dr. Mant, was made known 'the imposition of the Irish clergy'. But we should much rather say, thus did the predecessors of Dr. Mant reveal to the world the blindness of their bigotry, and afford a new instance of the frenetical fury, by which alone they were guided, in upturning the sanctuaries of Catholic devotion. Borlase, in his reduction of Ireland,† mentions this sacrilegious act, and adds, that 'St. Patrick's Purgatory was discovered to be a mere illusion, a little cell hewn out of a rock, no confines of Purgatory or Hell'.‡ Boate, too, in his *Natural History* (p. 44), gives some further particulars; as he states that it was on the 13th of September, 1632, that the order of the lords justices was carried into execution, and that the religious who had it in charge were driven from the island, their monasteries being demolished, and the

* "It is matter of dispute amongst our hagiologists, whether the St. Patrick, from whose deeds of penance this island acquired its fame, was our apostle, or another subsequent saint of the same name.

† "*The Reduction of Ireland to the Crown of England, with the Governors, etc.*, London, 1675, p. 207.

‡ "Had he taken the trouble to open the writings of Peter Lombard or Messingham, he would have seen that the limits of the cell were well known, and that *the confines of Purgatory or Hell* existed only in the distempered imaginations of the persecutors themselves.

cell itself broken open ; 'in which state', he adds (writing in 1660), 'it hath lain ever since'.

"In the Antistitis Icon, or Sketch of the Life of Dr. Kirwan, bishop of Killala, written by John Lynch, the learned archdeacon of Tuam, and first printed in 1669,* we have a faithful description of the penitential severities of this place of pilgrimage, and of the true motives which impelled the fervent faithful to flock thither in such numbers :—

"That he (Dr. Kirwan) might not be wanting in any species of piety, he revered in his soul the custom of undertaking pilgrimages. Nor was he satisfied with visiting such places in Connaught as were consecrated by the sojourn of the saints, and, above all, the rugged mountain called *Cruagh Padrick*, which he was wont to frequent, often ascending its steep sides, a thousand paces in height, and there staying, according to usage, on the very summit, which is covered with large stones, and creeping on bended knees over the rough rock fragments, which struck one with horror, not to speak of the danger of yawning chasms and precipices; but often, too, did he go into Ulster, to the far-famed *Purgatory of St. Patrick*, in which the pilgrims are wont to abstain from meat for nine days, using no food, save a little bread, and water from the lake. During one of the nine days, they are shut up in the dismal darkness of a cavern, and, therein fasting, partake of nothing save a little water, to moisten their throats when parched with thirst. At noontide and evening, they go on bended knees over paths beaten by the feet of saints, and strewn with sharp stones. In other quarters, they walk barefooted over rugged ways, in the olden time frequented by holy men, to satisfy for their transgressions. Sometimes walking and sometimes on their knees, they advance to a considerable distance into the sea. Thus do they spend the day, pouring out their prayers to God, and listening to holy discourses; nor in this sacred place is there to be seen or heard anything scurrilous or ludicrous. When night comes on, they lie down, not to enjoy repose, but to snatch a few moments' sleep; their beds are of straw, nor do they use any pillow but their garments. Thrice each day did Francis, with the other pilgrims, punctually perform these duties, and, in addition, he diligently applied himself to hearing confessions and preaching sermons.†

"The nuncio Rinuccini, in the report of his nunciatura, made to the Holy See on his return to Rome in 1649, mentions how anxiously he had desired to snatch from the hands of the heretics the *far-famed Purgatory of St. Patrick*; and he adds: 'The devotions of this deep cave are of great antiquity, though their first origin is uncertain. It is agreed, that the saint chose that spot for his holy retreats; and the visions‡ with which he was there favoured by God, were well

* "This valuable work has been republished, accompanied with an elegant translation and notes, by Rev. C. P. Meehan (Dublin, 1848).

† " *Ibid*, 61-63.

‡ "The poetical descriptions of 'the Purgatory' abound with fanciful visions. We shall give a real one from a MSS. Relatio of the diocese of Waterford, made by Dr. Patrick Comerford, on 16th Oct., 1632:—'In dioecesi Corcagiensi est quidam

known, and approved of by succeeding generations. At present, the fury of the Calvinists has levelled everything with the ground, and filled up the cave; and as thus they destroyed every vestige of the spot, so do they seek to cancel every trace of its memory. It seemed to me that my mission from Rome should embrace this, too, as one of its special objects, and I would have been, in part, content, could I have re-planted the cross on that island. But I was not blessed with the fulfilment of this design'.

"Despite, however, all the efforts of the Puritans, it continued to be a place of resort for pilgrims from every quarter of Ireland; so much so, that in the second year of queen Anne, the parliament once more enacted, 'that, whereas the superstitions of popery are greatly increased and upheld by the pretended sanctity of places, especially of a place called St. Patrick's Purgatory in the county of Donegal, and of wells to which pilgrimages are made by vast numbers, . . . be it enacted, that all such meetings be deemed riots and unlawful assemblies, and all sheriffs, etc., are hereby required to be diligent in executing the laws against all offenders'.

"In the year 1714, Dr. Hugh M'Mahon, bishop of Clogher,† presented to the Sacred Congregation a Relation of the diocese entrusted to his care, and amongst other things, he details his own experience of the place of penitential resort which we have been describing. He had visited it disguised as a merchant from Dublin; for, even then, a bishop incurred great risk were he publicly recognized; and he describes in detail each particular of its penitential course. From his description we may conclude, that some changes had been introduced in its ritual since the time when Lombard and Messingham penned their commentaries. We shall give the extract in full in a note, as it has never before been published.

Anglus qui (ut a multis fertur) biduum vel triduum mortuus revixit, et cum ante obitum esset Calvinista, statim atque revixit abjuravit Calvinismum et publice soepius declaravit se vidisse in inferno Lutherum et Calvinum: et proinde neminem salvari posse qui eorum dogmatibus adhaereret; hinc excitati Protestantes eum in carcerem detruserunt'.

* "*Nunziatura*, p. 414.

† "He was appointed in 1707, bishop of Clogher, and, in 1715, was translated to Armagh. The Collections on the Church History erroneously mark his appointment to Clogher in 1708, and his translation to Armagh in 1709.

‡ "In septentrionali plaga hujus diocesis Clogherensis, situs est locus ille celeberrimus vulgo dictus Purgatorium S. Patricii in parva insula circumdata lacu, quo ab initio Junii usque ad finem Augusti confluent ex omnibus regni partibus etiam remotissimis quotannis omnis ætatis et conditionis milleni viri et mulieres ibique conficiunt novenam semel in die solo pane avenaceo et aqua victitantes, ac humi cubantes nudis pedibus semper, et non raro offensiculo cruentatis: ter de die varias stationes visitant per asperum iter acutis stratum lapillis cujus magna pars aquis ultra genua excedentibus obtegatur, donec nona die, præmissa generali confessione, omnibus vitæ noxis expiatis, sacro pabulo refecti ante diluculum ingrediuntur subterraneam foveam quæ purgatorium dicitur, ibique viginti quatuor horis continuis semper vigiles et orantes sine ullo cibi aut potus refrigerio perseverant et recurrente eadem hora egressi sequenti die se ter immergunt algidis aquis sicque perficitur peregrinatio cui otiosi fabularum fabricatores multa commenta addiderunt de spectris ac visionibus quæ nusquam comparent nisi in vitiato cerebro comminiscantium; tribus mensibus, quibus durat hæc peregrinatio ab aurora ad meridiem celebrantur missæ, excipiuntur confessiones,

"About forty years later, the Purgatory of St. Patrick was visited by another eminent prelate of our Irish Church, Dr. Thomas De Burgo, who, in his *Hibernia Dominicana*, has recorded his impressions on visiting that far-famed sanctuary. 'So great', he says, 'are the penitential deeds performed there, that they exceed, in my opinion, those of any other pilgrimage in the universe;* and he adds: 'Non quae audiui, sed quae vidi refero; mihi enim feliciter contigit, insulam ipsam sanctissimi Patritii habitatione et miraculis consecratam, praeclarumque austeritatis primorum ecclesiae saeculorum prae-bentem exemplar, invisere anno 1748'.

"As regards the relations of the Holy See with this place of devotion, we learn from the Bollandists, that, in 1497, the cave was destroyed by order from Rome, in consequence of its being represented to the Pope as *an occasion of shameful avarice*, by a monk from Holland, who had visited it, attracted by its wide-spread fame, and yet saw there none of the wonderful visions which he had heard so often described.† The Ulster Annals also commemorate this destruction, but state that it was occasioned by its not being the true cave hallowed by St. Patrick.‡ The proper lessons for the feast of the Pur-

fitque concio bis terve de die ad populum qui uberrimis lachrymis, gemitibus aliisque poenitentiae signis cum clamore editis concionantem frequentur interrumpit; tantaque misericors Dominus asperam hanc et plane austeram peregrinationem interioris gratiae suavitate accumulat ut qui antea videbantur obdurati, vitiorum sordibus immersi acerrimos compunctionis stimulos sentiant, nec contenti semel aut iterum accedere ad insulam, reperi in dioecesi qui quatuordecim vicibus peregrinationem perfecerunt. Non leve huic devotorum fervori addidit incrementum a SSmo D. N. Clemente visitantibus concessa indulgentia plenaria quae brevi expirabit et renovatione opus habet. Non absimile prodigio censetur apud omnes quod peregrinatio haec primo loco et nominatim lege parlamentaria sub gravissimis poenis prohibita, nullam vel certe raram patiatur remoram a circumhabitantibus et alias supra modum malignis Calvinistis Scotis. Et cum ipse accederem sub nomine mercatoris Dublinensis (nam sub hujusmodi negotiatoris aut artificis involucris latere necesse habent communiter Praelati et non registrati sacerdotes), ministellus illius districtus satis humaniter me excepit. Dum alibi per totum regnum ingruente persecutione cessant functiones ecclesiasticae in hac insula quasi in alio orbe posita, liberum fit et publicum exercitium quod divinae providentiae hunc locum speciali favore protegenti gratum referunt et meritis S. Patricii. Cum ibi essem haereticus Anglus fama loci et curiositate movente eo accessit qui exemplo poenitentium compunctus haeresim abjuravit. Praeter caeteros ecclesiasticos eo accedentes strenuissimam navant operam Patres Franciscani. Unum in haec peregrinationes deprehendi usum, ne dicam abusum; nam nona die foveam ingressuri audiunt Missam, quae semper est de Requiem, seu defunctorum applicata pro iisdem ingredientibus, quasi jam mortuis mundo, et tradendis sepulturae; quod cum vellem abrogare saltem diebus Dominicis et festivis praesertim majoribus, quibus dicenda est missa conformis officio obtenditur immemorabilis possessio et consuetudo in contrarium, ut fert traditio, ab ipso S. Patricio primitus instituta quod a viris doctis et timoratis constantissime assertum me perplexum reddidit et propterea humillime rogo edoceri ad Eminentis Vestris quid desuper agendum censeant.

* "*Hib. Dom.*, p. 4, not. 6. The same learned writer justly remarks, that it was from the severity of its penitential exercises that this island derived its name:— 'Locus iste luendis peccatorum poenis destinatus *purgatorium* dicitur, non quidem posthumum, sed vitale seu viatorium in praesenti vita'.

† "*Bollandists*, March 17, p. 590.

‡ "From this, we might, perhaps, conclude, that the cave thus destroyed was not the present sanctuary visited by pilgrims, but was situated on one of the other islands of Lough Derg. In the Ordnance Map, the site of some such deserted cave is marked on the adjoining island, known as Saints' Island.

gatory of St. Patrick were inserted in the Roman Breviary, printed at Venice in 1522, but were expunged by order of the Holy Father, in the next edition, by the same printer, in 1524. The nature of the devotion was subsequently explained to the Holy See; and we are informed by Messingham, that indulgences were attached to its penitential exercises before the close of the sixteenth century.* When Dr. M'Mahon wrote his *Relatio*, the term of the indulgences granted by pope Clement X. had just expired. A little later, the cardinal archbishop of Benevento, who was subsequently raised to the papal chair as Benedict XIII., made the Purgatory of St. Patrick the theme of one of his homilies to his flock; and since that time this devotion has been ever cherished and encouraged by the sovereign pontiffs.

"In the Annals of the Four Masters, and other ancient records, mention of pilgrimages to this island seldom recurs. It was a mere matter of private devotion, and did not precisely fall within the province of history. In the sixteenth century, we learn from the Bollandists, that it was sometimes visited by 1,500 persons at the same time.† Dr. Fleming tells us how such numbers flocked to it in 1625, that many had to return without finding room to land upon the island. Nor since then has its celebrity decreased; and we find that, before the famine years of 1847, this sanctuary was annually visited by no fewer than 10,000 pilgrims.‡ At the present day the average number of daily pilgrims, during the *station months*, is very considerable, and the total annual number is estimated at several thousands.

"Besides the many accounts of this Purgatory, published more as matters of romance than history, there are several valuable treatises which deserve attention. Not only Lombard and Messingham, in the works already alluded to, but the Bollandists (17 March); Dr. Lanigan (vol. iv. p. 290, seqq.); Colgan, in his *Trias Thaumaturga* (p. 27); and Feijoo, the celebrated Spanish critic, in his *Theatro Critico* (tom. vii. p. 157), give several important facts, together with many judicious remarks concerning this venerated sanctuary of Lough Derg. The valuable notes of Dr. Matthew Kelly to the first volume of *Cambrensis Eversus* (pp. 138-155), throw much light on the subject. See also, a very rare treatise, entitled, *A Brief History of St. Patrick's Purgatory*, written by the Rev. Cornelius Nary, parish priest of Michan's, and published in Dublin in 1718".

* "Messingham, *Florileg.*, p. 125.

† "Boll., March 17, p. 590.

‡ "See notes to *Camb. Evers.*, vol. i. p. 146.

§ "Amongst these we must reckon the narrative inserted in his *Hist. Cath. Hib.* by O'Sullivan Beare, pp. 18-30. The Work on St. Patrick's Purgatory, published by Mr. Wright (London, 1844), is a mere display of blind bigotry, by which he seeks to identify the teaching of the Catholic Church with the romances about this Purgatory of our saint.

LITURGICAL QUESTIONS.

We purpose in this number of the *Record* to answer a few practical questions connected with the office of the dead, which have been forwarded to us:

1. Is it proper for the president of the choir to wear the alb and cincture during the recitation of the office of the dead—the matins and lauds?

2. Should he wear stole and cope, or either?

3. Is it correct to say the *Requiem aeternam* after the prayer at lauds when the Mass follows?

4. Is it proper for the priest who presides in the choir to perform the absolution after Mass?

1. It is not proper for the president of the choir to wear the alb and cincture at matins and lauds. There is a decree of the Sacred Congregation of Rites which appears to bear on this subject.

The question proposed was:

“Dubium LXI. Juxta Rituale, dum in officio dicuntur laudes: sacerdos cum ministris paratur ad celebrandam missam solemnem pro defuncto. Exinde autem oriuntur dubia de modo concludendi laudes: nempe 1° Ubi sunt duo vel plures Presbyteri, alius debetne concludere Laudes dum celebrans qui officium inchoavit paratur in sacristia? 2. Ubi unicus est Presbyter debetne iste relinquere officium Laudum sine Praeside et adire sacristiam ut paretur ad missam et deinde opportuno tempore redire in Chorum, vel ante Altare, alba, cingulo, et stola indutus ut concludat Laudes?

“Ad LXI. Affirmative ad primam partem. Quoad secundam debet concludere laudes et postea sacristiam petere ut sese vestiat pro Missae celebratione. Die 12 Augusti, 1864”.

It is evident from this decree that the vestments are not to be worn at the office of the dead, for they are not allowed even in a case which would appear one of necessity, viz.: when there is only one priest present, and when some delay must necessarily occur between the office and the mass, if the celebrant must wait to say the prayer at the end of Lauds before he puts on the vestments. If in such an extreme case, when there arises some delay between the office and mass, which is most objectionable and always to be avoided in ceremonies, the alb and cincture cannot be worn, they cannot surely be used on ordinary occasions when such necessity does not exist.

2. With regard to the second question, the Roman Ritual does not prescribe even the use of a stole or of a cope, as far as we are aware, and we think that the practice of not wearing one or the other at the office is the most correct and to be recom-

mended, though we are well aware that the contrary practice is adopted by many. The Roman Ritual, treating of the procession in which the remains are carried to the church, has the following words:

“Parochus indutus superpelliceo et stola nigra vel pluvali ejusdem coloris, clerico praeferente crucem et alio aquam benedictam ad domum defuncti una cum aliis procedit”.

But these words do not apply to the office. The *Caeremoniale Episcoporum*, treating of the ceremony on All Souls' Day, does make mention of the stole and cope (book ii., chap. 10, n. 10):

“Haec ut dixi servantur si ipse episcopus sit in his vesperis aut matutinis officium factururus; sin minus posset manere cum cappa in choro in loco suo et Canonicus hebdomadarius paratus pluvali nigro supra Rocchetum vel cottam aut saltem stola nigra faceret aut diceret omnia praedicta”.

The words of the *Caeremoniale* gave rise to the following question proposed to the Sacred Congregation of Rites: “An in officio defunctorum celebrans induere debeat stolam vel saltem possit, uti erui posse videtur ex *Caeremoniali* lib 2º. cap. 10.

“*Resp.* Negative extra casum in caeremoniali contemplatum. 7 Septembris, 1850”.

There is another decree of the Sacred Congregation of Rites referring to this matter:—

“Dubium LVIII. An sacerdos qui juxta Rituale, superpelliceo et stola indutus praefuit elationi corporis debeat retinere stolam dum praeest matutino et Laudibus quae immediate sequuntur? Saltem si in hac Functione utatur Pluvali, quum in eo casu non possit deponere stolam quin per aliquantis Pluviale exuat?

“Ad LVIII. In utroque casu licere. Die 12 Augusti, 1864”.

We may observe that a direct answer is not given to the question, which was proposed with the view of ascertaining what should be done in two special cases, and the only answer given was “in utroque casu licere”. Hence a priest might wear the stole and cope, but should he not do so, he would not follow a course at variance with this decree. No doubt, in some rubrical works, express mention is made of the stole and cope, and still more frequently of one or the other; but the Roman Ritual, as we said, does not prescribe either at the office of the dead, and when their use is pointed out, it generally refers to the cathedral churches, where the ceremonies are carried out with greater pomp and solemnity, than in those rural churches to which our correspondent refers. We may also observe that the decree above quoted, does not contemplate the use of the stole and cope apart from the procession. On the whole, considering the circumstances of our churches, we would in practice

dispense with stole and cope at the office, while we would be slow to condemn the use of the cope, if such a custom existed in any church that in other respects carried out the ceremonies of the Church with accuracy and decorum. But we consider that the decree of 7th September, 1850, above quoted, clearly lays down that the stole ought not to be used, though we find it more frequently used on such occasions than the cope, on the ground, perhaps, that it is an emblem of jurisdiction in the person who presides.

3. In reply to the third question, we beg to say that the Mass should commence immediately at the end of the lauds, which terminate with the prayer, and after the prayer, the Requiem aeternam, etc., and Requiescant in pace should not be said: it is only when the ceremony concludes that these are to be said.

“In fine Laudum dicta oratione, non adduntur versus Requiem aeternam, nec Requiescant, sive sequatur Missa sive hac omissa statim procedatur ad absolutionem, quia hi versus, qui deserviunt in ultimum vale defunctis, sunt in fine precum reservandi”.*

The prayer at the end of Lauds on such occasions should be said cum conclusione brevi. We give the following extracts from Cavalieri, a distinguished rubricist, who writes, in tom. 3, cap. 2, decr. 16, n. 13:—

“In Rituali oratio ponitur *cum conclusione brevi*, sed hoc ideo, quia supponit, quod non ibi terminetur officium, sed continenti filo pergatur ad exequias: quare ut ponatur concordia Rituale inter et Breviarium, quod longiorem notat conclusionem, concludendi orationes haec erit regula; quoties una tantum dicitur oratio, et ibi terminatur officium, conclusio sit integra; brevis vero quando sequantur exequiae, seu absolutio ab tumultum, sive haec fiant praesente vel absente corpore sive diebus 3. 7. 30., anniversario, vel alio officio quolibet. Confirmatur ex Rubricis Breviarii Romani trium Ordinum S. Francisci, quae approbatae fuerunt a Pio VI. an. 1785. In die Commemor. omnium Fidelium Def. additur haec annotatio: *Conclusiones (orationum in officio pro defunct.) longiores adhibentur semper, quando unica dicitur oratio; nisi statim sequatur Missa de Requiem, vel absolutio ad tumultum; tunc enim dicitur conclusio brevis.*

(2) Cavalieri, *ib.* n. 14. quia Rituale, terminata oratione sub brevi conclusione, non subdit versiculos *Requiem aeternam*, sed statim transit ad Missam, et quatenus haec non sit dicenda, ad orationem *Non intres*, nec dubitamus, quod praedicti versiculi taceri debeant, quoties post Defunctorum officium sequitur Missa de requiem, aut absolutio ad tumultum. Tunc enim ex hujusmodi officiis fit unum veluti continuatum, unde versus illi, qui deserviunt ad dandum ultimum vale Defunctis, sunt in fine precum reservandi. Huic doctrinae conformis

* Vide P. J. B. De Herdt, *Sacrae Liturgiae Praxis*, tom. 3, part 6, no. 32. A very useful work, printed in Louvain in 1856.

est praescriptio Rubricarum in praedicto Breviario Fr. S. Francisci. Loco cit. dicitur: *Duo autem Versiculi (Requiem aeternam, et Requiescant) post orationem omittuntur, si statim sequatur Missa de Requiem, vel Absolutio ad tumulum*".

With regard to the fourth question the Roman ritual is quite clear. "Finita Missa sacerdos deposita casula seu planeta et manipulo accipit pluviale nigri coloris". . . . It is always laid down that the celebrant of the Mass, unless the bishop be present, performs this part of the ceremony. The *Caeremoniale Episcoporum*, cap. 37, lib. 2°, has the following words, which we here quote:—

"Aliquo die non impedito infra octavam Defunctorum arbitrio Episcopi, Canonicus aliquis, seu dignitas Ecclesiae Cathedralis celebrabit Missam pro animabus omnium Episcoporum et Ecclesiae Cathedralis Canonicorum defunctorum cum paramentis nigris et caeremoniis prout supra dictum est, cui Missae Episcopus praesens erit cum cappa et in fine si voluerit, poterit, immo debet deposita cappa et accepto pluviali absolvere, prout dicitur capite praecedenti.

"Quod si Episcopus hujusmodi Missae praesens non erit, vel absolvere nequiverit, celebrans finita Missa, accedet ad cornu Epistolae altaris, ubi in plano, deposita planeta et manipulo accipiet pluviale nigrum et stans in dicto cornu Epistolae versus ad altare expectabit finem responsorii".

It is evident from all this what answer is to be given to the fourth question, viz.: that in all cases the celebrant, and no other priest, should give the absolution when the bishop is not present.

NOTICES OF BOOKS.

Adjumenta Oratoris Sacri, seu, Divisiones, Sententiae, et Documenta de iis Christianae vitae veritatibus et officiis, quae frequentius e sacro pulpito proponenda sunt, collecta atque ordine digesta opera Francisci Xaverii Schouppe, S.J. Brussels, Goemare, pp. 543. 1865.

From the materials here collected and prepared by Father Schouppe, the preacher may build his discourse with ease and advantage. And yet, though the materials are placed ready to his hand, the work will still be all his own. The author does not undertake to supersede labour, but to lighten the preacher's fatigue by lending his friendly help. He supplies matter for the discourse, he even traces the outline of its form, and then leaves to the preacher himself the task of construction. In the opening pages he addresses himself to the question, *how is a priest, especially a young priest, to render himself a useful and even a perfect preacher of the Word of God?* In

answer to this question, he touches in a masterly way on these two points, 1° What is a preacher of the Gospel, and what is the perfection that belongs to him? 2° By what process may a preacher attain to this perfection? Part of this process consists, of course, in the preparation of the sermon, and it is to facilitate this preparation that the work before us has been compiled. The author reduces to fifty heads the entire cycle of subjects suited for pastoral exhortation, embracing in this number whatever can serve to bring the sinner to justification, to guide him in the path of a Christian life, and to conduct him to Heaven. He gives on each of these fifty subjects a treatise which is a marvel of brevity and fulness. So judicious is the arrangement of the texts bearing on the subject; so clear and full the statement of the case; so simple the division of the arguments, that each of these little treatises makes the reader complete master of the subject of which it treats. On the more important subjects, and on those which require more frequent handling, the author supplies many and different divisions or outlines of sermons, thus guarding against the monotony that arises when a subject is presented often under the same form. One other merit we would signalise in this work. It deals with the wants, defects, and vices of the men of our own times. The books of sermons which are to be found on the shelves of the clergy generally belong to an extinct period; the exhortations they contain are coloured by circumstances that have long ceased to exist. Modern modes of thought, modern manners, modern literature, have given rise to a peculiar class of temptations and of dangers, and as these differ quite from those of a century ago, so also do they demand peculiar treatment and special remedies.

Father Schouppe has not forgotten this, and takes care to grapple with the difficulties that beset the Christian life of the nineteenth century. Two indexes close the volume. One exhibits a general synopsis of the contents; the other refers to the various passages whence materials may be drawn for a sermon appropriate to the gospel of each Sunday and holiday in the year. Both indexes enhance the practical value of this excellent book, which we do not hesitate to call a real boon for the clergy.

The Cromwellian Settlement of Ireland. By John P. Prendergast, Esq. London: Longmans, 1865.

This is a valuable accession to Irish history. It gives an account of the cruelties practised on our people in the Cromwellian Confiscations. It confirms, from official sources, the painful details contained in Dr. Moran's lately published sketch of the persecutions of the Irish Catholics in the seventeenth century. The Irish land question cannot be well understood without the aid of Mr. Prendergast's excellent book.

THE IRISH ECCLESIASTICAL RECORD.

AUGUST, 1865.

THE SEE OF DROMORE.

The see of Dromore, though founded by St. Colman, seems for several centuries to have comprised little more than the abbey of that great saint and its immediate territory. In the synod of Rathbreasil (A. D. 1118), in which the boundaries of the various dioceses were defined, no mention is made of Dromore, and the territory subsequently belonging to it was all comprised within the limits of the see of Connor. The acts of the synod of Kells held about fifty years later, are also silent as to a bishop of Dromore; and Cencius Camerarius, compiling his list of sees in 1192, again omits all mention of this see. Nevertheless, the abbot of the monastery, "de viridi ligno", which gave name to the town of Newry, ruled this diocese with episcopal authority during the later half of the twelfth century, and a bishop of this see named Uroneca (*alias* O'Rony) is mentioned in a charter of donations to the abbey of Neddram, about the year 1190 (see Reeves' *Ecclesiastical Antiquities*, pag. 192).

The last episcopal abbot of this great monastery was *Gerard*, a Cistercian monk of Mellifont, who, in 1227, was chosen bishop, and died in 1243. A controversy then arose between the chapter of Dromore and the monastery of Newry. Each claimed the right of electing the successor to the deceased bishop; and the Archbishop of Armagh gave judgment in favour of the former. The matter being referred to Rome, all controversy was set at rest by Pope Innocent VI., who by letter of 5th March, 1244, addressed "to the dean and chapter of Dromore", confirmed the decision of the Archbishop of Armagh, and sanctioned the right of the canons of Dromore to elect the bishops of the see (*Mon. Vatic.*, pag. 42). Andrew, archdeacon of Dromore, was accordingly elected bishop, and consecrated in 1245, and the

episcopal succession continued uninterrupted till the latter half of the fifteenth century.

Ware, in his *Bishops* of this see, and Dr. Reeves, in his *Ecclesiastical Antiquities of Down and Connor* (pag. 308), tell us that on the death of the Carmelite bishop, *David of Chirbury*, in 1427, the see was held by Thomas Scrope, who resigned before 1440; that his successor, Thomas Radcliffe, also resigned before 1461; that the next bishop was George Brann, appointed about 1487; and that the see was held in 1500 by another bishop named William Egremond.

The actual succession of bishops, however, was far different. On the death of David of Chirbury, Dr. Thomas Radcliffe was chosen his successor in 1429, as the historians of the Augustinian order expressly attest. Thus, for example, Herrera writes:

“Thomas Sacrae Theologia professor a Martino V. in Registro Pontificio an. xii. Pontificatus et Christi 1429. prid. Kal. Feb. in Hibernia sub Archiepo. Armacano Epus. Dromorensis instituitur. Hic est ille quem registra ordinis die 19 Martii an. 1426. magistrum Thomam Radclef provinciae Angliae appellant eique Prior Generalis concedit ut in conventu Oxoniensi perpetuo stare possit ut eum fratribus destitutum juvet”.

Elsius makes a similar statement (*Encomiast.* page 662), and also tells us that there is a “Thomas Radclyf, Redcliff, sive Radcliffus, Anglus, S.T.D., in Anglia natus nobilissimâ familiâ ex qua comites Sussessiae ante an. 1369, prodierunt”, who is commended in the records of the order as illustrious by his virtues and writings. “Intuitu virtutum”, he adds, “Episcopalem Lincolnensem aut Leicestrensem accepit dignitates”, which words acquaint us with the English see to which Dr. Radcliffe was promoted some few years after his appointment to Dromore.

As the dates of Herrera are taken from the consistorial records and other official documents, we may rest assured that 1429 was the year of Dr. Radcliffe's appointment. We cannot fix with the same certainty the year in which he renounced this see. It is probable, however, that about 1434 he was translated to the diocese of Lincoln in England, and we next meet with a Dominican Father who was also named *Thomas*, already in possession of the see of Dromore in 1437. The following is the letter of Eugene IV., from the papers of Luke Wadding, Rome, which makes known to us for the first time this worthy successor of St. Colman:—

“Eugenius, etc., ven. fr. Thomae, Episcopo Dromorensi salutem, etc.

“Personam tuam nobis et apostolicae sedi devotam, tuis exigentibus meritis paterna benevolentia prosequentes illa tibi libenter concedimus

quae tuis commoditatibus fore conspicimus opportuna. Cum itaque sicut exhibita nobis pro parte tua petitio continebat propter bellorum discrimina quae partes illas diutius affligerunt prout affligunt etiam de praesenti, Ecclesia et Episcopalis mensa Dromorensis cui praeesse dignosceris adeo sit in suis facultatibus diminuta quod ex illius fructibus redditibus et proventibus vestrae decentiam Pontificalis dignitatis sustentare et alia Tibi incumbentia onera commode nequeas supportare: Nos ne in dedecus Episcopalis dignitatis mendicare cogaris volentes Te qui etiam in Theologia Magister existis ob virtutum tuarum merita quibus Te illarum largitor altissimus insignivit favoribus prosequi gratiosis, tuis in hac parte supplicationibus inclinari, tecum ut quodcumque Beneficium Ecclesiasticum cum cura vel sine cura dummodo dignitas hujusmodi in cathedrali major post Pontificalem, aut in Collegiata Ecclesia hujusmodi, principalis non existat, si tibi alias canonice conferatur, seu assumaris vel eligaris ad illud una cum dicta Ecclesia Dromorensi quamdiu illi praefueris, in Commendam recipere et retinere libere et licite valeas, quod ordinis Fratrum Praedicatorum professor existis, ac constitutionibus apostolicis, necnon bonae memoriae Octonis et Octoboni olim in Regno Angliae Sedis Apostolicae Legatorum, statutis quoque et consuetudinibus Ecclesiae in qua hujusmodi beneficium forsitan fuerit, juramento, confirmatione Apostolica vel quacumque firmitate alia roboratis, caeterisque contrariis quibuscumque nequaquam obstantibus, auctoritate Apostolica, tenore praesentium de speciali dono gratiose dispensamus, ita quod hujusmodi durante commenda, fructus, redditus et proventus beneficii hujusmodi percipere et habere, illosque in tuos et hujusmodi Beneficii usus et utilitatem convertere et alias de illis disponere et ordinare libere et licite valeas, etc., etc.

“Datum Bononiae anno Incarnat. Dom. 1437, 19^o Kal. Februarii anno 7mo”.

This Dominican bishop only held the see till 1440, for, in that year Dromore is described as vacant in the register of archbishop Swain of Armagh. We may incidentally here mention that amongst the same Wadding papers there is another brief of Pope Eugene IV., dated at Florence, 11th of the kalends of December, 1439, confirming the bull of Alexander V., which commenced *Etsi pro cunctorum*: it is addressed “ad Praedicatorum Hibernos, scilicet ad Vicarium Generalem et alios fratres”.

Thomas Scrope, a Carmelite, was Bishop of this see* before the close of the pontificate of Eugene IV., who died in 1447. He was remarkable for the practice of almost incredible austerities, and it is especially commemorated of him that he had led an eremitical life for several years before he was summoned to the onerous duties of the episcopate. He subsequently was sent by Pope Eugene as apostolic delegate to the Knights

* Stephens, *Monast. Anglican.* 175, dates his appointment from 1446. This may be the true date: we have not wished to adopt it, however, not knowing the authority from which Mr. Stephens derived his information.

of Rhodes; and Leland adds that "whatever he received out of his revenues or could get from rich persons, he bestowed among the poor, or laid out on pious uses". He resigned his see after his return from Rhodes, and acted as vicar-general of the Bishop of Norwich: he died at a very advanced age in 1491.

We next meet with a Bishop of Dromore named *Richard Myssin*, a Carmelite, who on the 29th July, 1457, was advanced to this see, as appears from the Consistorial acts of Pope Callixtus III. (*Biblioth. Carmelit.*, ii. 965). He was remarkable for the sanctity of his life, and for his great proficiency in learning.

William Egremond was probably his immediate successor, being appointed to the see in 1462, as Herrera and the other Augustine writers attest.* The country, however, was so disturbed that this diocese had few attractions for an English bishop; and hence he abandoned it in 1467, and lived for many years as suffragan of the archbishop of York. His monument, erected in the cathedral of York, bore the following inscription:—

"Hic Egremond Will'mus Dromorensis Episcopus olim
Marmore pro nitidis tectis utrinque mitris.
Pavit oves Cithiso qui sub his Praesule bino
Atque lupi rabiem movit ab Aede trucem.
Ungvine quot sanxit pueros, quot Presbyterosque
Astra nisi scirent, credere nemo valet.
Ante prophanus erat locus hic quem dextra beavit
Ejus, et hinc pro se dicito quisquis Ave".

The next mention we find of this see is in a petition of the Archbishop of Armagh, Octavian de Palatio, addressed to Henry VII. about the year 1487, in which he writes that, "the fruits, rents, and revenues, as well spiritual as temporal (of Dromore), extend not above the sum of £40 of the coin of this your land of Ireland, which is less by one-third than the coin sterling; and that for the expense and poverty of the same, the see is void and desolate, and almost extinct, these twenty winters past and more, insomuch that none will own the said bishoprick or abide thereupon".

Nevertheless, in that very year, 1487, George Brann was appointed to this see by Pope Innocent VIII. He had lived for several years in Rome as procurator of the Hospital of the Santo Spirito, and had also proceeded to Ireland to establish a branch house of that institute. He held the see till his translation to Elphin on the 18th of April, 1499.

The first bishop of Dromore whom we find commemorated in the sixteenth century is *Galeatius*, whose death is registered in

* "Guillelmus Egremond (Herrera writes) erat anno 1462 et 1464 in Regesto Pontificio Episcopus Dromorensis in Hibernia et Guillelmi Archiepiscopi Eboracen suffraganeus".

1504. Of his successor, John Baptist, we only know that he was appointed on June 12th, the same year. *Thaddeus*, a Franciscan friar, was next advanced to the see on 30th April, 1511. He is commemorated in Archbishop Cromer's register, as still ruling the see in 1518, and we find no other bishop mentioned till the appointment of *Quintinus Cogleus* (i.e. Con MacCoughlin), of the order of St. Dominick, in the year 1536 (*Hib. Dom.*, p. 486). This bishop, however, seems to have held the see only for a short time, for in the Consistorial Acts we soon after find the following entry:—"An. 1539. Sua Sanctitas providit Ecclesiae Dromorensi in Hibernia de persona *Rogeri*".

Ten years later Arthur Magennis was chosen by Pope Paul III. to govern the diocese of St. Colman. On the 10th of May, 1550, he surrendered his bulls to the crown, and had in return "a pardon under the great seal for having received the Pope's bull, and for other misdemeanours". (Reeves' *Eccles. Antiq.*, p. 308. V. Morrin, *Pat. Rolls*, i. p. 205). Nevertheless, there can be but little doubt as to the orthodoxy of this prelate. Even Cox (i. 288) attests his devotion to the Catholic cause. He, moreover, specially names him as an instance of a *Catholic bishop*, and adduces the fact of his being allowed by the crown to hold peaceable possession of his see as a proof that "the Reformation made but small progress in Ireland" at this period. In 1551 he gave a public proof of his devotedness to the Catholic faith. Edward VI., in the beginning of February, sent an order to the viceroy, Sir Anthony St. Leger, commanding the use of the English liturgy in all the churches of Ireland. On the 1st of March the same year this order was communicated to the archbishops and bishops assembled in council for that special purpose; but no sooner had St. Leger made his discourse, commending the royal prerogative, and extolling the liturgy now proposed to the Irish clergy, than Dr. Dowdall of Armagh opposed it with all his zeal, and denounced the measure as anathematized "by the Church of St. Peter, the Mother Church of Rome". It must ever remain a special glory of the province of Armagh, that, as Cox informs us (p. 290), one only of the suffragan bishops of the primatial see—viz., Dr. Staples, who held from the crown the revenues of Meath—could be found to support the proposal of the government, whilst all the others adopted the sentiments of Dr. Dowdall. The year of Dr. Magennis's death is uncertain; he seems, however, to have survived some years the accession of Queen Elizabeth, and on his death the see of Dromore became canonically united with Ardagh.

The name of this illustrious bishop recalls our attention to Dr. Magennis, bishop of Down and Connor, of whom we treated

in the March number of the *Record*. An esteemed correspondent, in a highly interesting letter, published in May (p. 385 *seq.*), contends that that prelate, in his public acts at least, deviated from the path of orthodoxy, and allied himself to the enemies of our holy faith. His reasons, however, are far from sufficient to justify such a serious charge.

1. In the first place, he argues from the fact of the bishop of Down having surrendered his bulls to the crown. However, the bishop of Dromore did the same, and, nevertheless, no one questions his orthodoxy. Long before the dawn of Protestantism we find the same course pursued by some bishops, as, for instance, by the celebrated Oliver Cantwell, bishop of Ossory, towards the close of the fifteenth century (*Ware*, p. 414). In fact, the surrendering of the bulls was regarded as a purely civil ceremony, which secured to the canonically appointed bishop the peaceful possession of the temporalities of his see.

2. The learned correspondent lays special stress on the bulls being described as "obtained from *Paul, Bishop of Rome*, not *His Holiness*". However, it is in the letter of the king that this form of expression is used (*Morrin*, i. 91), and any insult which it may involve must be referred to the good taste of Henry VIII., and not to the bishop of Down.

3. It is added: "*It is an oversight to suppose that about 1541 and 1543 the northern chieftains who submitted to Henry VIII. were exempted from all pressure in matter of religion*". The statement which we made on a former occasion (p. 268) had reference only to 1543; and it was not without historic grounds that we asserted that, "the northern chieftains who *then* submitted were exempted from all reference to religion when professing their allegiance to the government". It is true that in 1541 O'Donnell and O'Neil, and other chieftains, acknowledged the king's supremacy; but it is equally true that this submission of the Irish princes was an illusory one, and their profession was so lavish of loyalty that even the government felt that no reliance could be placed on such declarations. To similar professions, made in 1537, the King "replied by his letter to the lord deputy, that their oaths, submissions, and indentures, were not worth one farthing". (*Cox*, p. 253, ad an. 1537). In fact, we find O'Donnell, in 1542, sending to Rome a commissioner (whom we shall have to commemorate again as bishop elect of Raphoe), humbly asking pardon for the guilt of perjury which he had incurred. However, in 1543 it was far different. The government feared the reconstruction of the confederation of the Irish chieftains; and hence, when *the great O'Neil*, as he is styled by Cox (p. 257), sailed in this year for England and surrendered his estate to the king, the conditions

imposed on him, howsoever humiliating to his national pride, were wholly silent in regard of religion. These conditions are given in full by Cox (p. 275).^{*} About the same time, O'Brene made also his submission, and the articles exacted from him omit all reference to the royal supremacy or other matters of religion. The letter of the King, March 5th, 1543 (*Morrin*, i. 99), giving instructions to the Deputy regarding O'Neil Connelaghe, nephew of the earl of Tyrone, in like manner makes no mention of the religious articles. On the 24th of May an agreement was made with the Magennises, as Cox informs us, yet without the obnoxious clauses; and on the 9th of July, 1544, these clauses were again omitted, when several grants in Dublin, including 140 acres of the beautiful "Grange of Clonliffe" (*Morrin*, i. 103), were made to the earl of Desmond. These examples sufficiently prove that the government in 1543 was anxious to conciliate the Irish princes, and hence was not particular in exacting the obnoxious declaration of supremacy.

4. That a portion of the diocese of Down and Connor was subject to the English government in the beginning of Elizabeth's reign, admits of no doubt; but it is equally certain that the greater portion of it remained under the control of O'Neill. Hence, a Vatican paper, written about 1579, adds to a list of the Irish sees, the following important note:

"Ex praedictis Dioecesibus duae sunt in quibus libere et sine periculo possunt Episcopi vel Vicarii; residere. Una est Ardfertensis, quod sita sit in ea Desmoniae parte quae Kierri nominatur in qua Comes Desmoniae omnino liber est et jus plane regium habet. Altera est Dunensis et Connorensis quae in ditione est O'Nellorum qui continenter contra reginam bellum habent, suntque Catholicissimi principes".—*Ex Archiv. Vatican.*

5. As regards the year of Dr. Macgennis's demise, the letter of the Queen, dated 6th of January, 1564, appointing his successor, though at first sight it seems so conclusive an argument, nevertheless, is far from proving that our bishop had died in 1563. For at the period of which we treat, January was not the first month of the year 1564, but was rather one of its concluding months; according to our present manner of reckoning it would be the 6th of January, 1565. (See Shirley, *Original Letters*, page 132).

* They were as follows:—"1st, To renounce the name of O'Neil; 2nd, That he and his followers should use English habit, language, and manners; 3rd, That their children should learn English; 4th, That they should build houses and husband their land in English manner; 5th, That they should obey English laws and not cess their tenants, nor keep more gallowglasses than the lord deputy allow; and 6th, That they should answer all general hostings, as those of the Pale do, and shall not succour any of the king's enemies".

6. The last and weightiest remark of the esteemed correspondent concerning Dr. Macgennis is, that he "*assisted in consecrating by the vitiated rite of king Edward*" the unfortunate John Bale of Ossory. However, we must remark that Dr. Macgennis is certainly not responsible for the appointment of this unworthy apostate to the see of St. Canice; and the antecedent character of Bale seems to have been wholly unknown in Ireland, especially in the *Irish* districts of the island. Much less is the bishop of Down responsible for the use of the new-fangled vitiated rite; for, it was Bale himself that at the very time of the consecration insisted on the new liturgy being employed:* and this event supplies us with an additional argument in favour of the orthodoxy of Dr. Macgennis, for, it is expressly recorded that, "in union with the clergy of Dublin", he entered his solemn protest against this heretical innovation. We shall return again to this subject when speaking of *the Bishops of Ossory*. In the mean time we may conclude that there is no sufficient proof of Dr. Macgennis having swerved from the rule of orthodoxy; whilst on the other hand the silence of the advocates of the new creed, who never even whispered his name in connection with their tenets—the omission of the supremacy clause in his submission to the crown—his union with Dr. Dowdall in repudiating the English liturgy when proposed by the viceroy—his protest on the occasion of Bale's consecration—his retaining the see of Down and Connor during the reign of Queen Mary—the consistorial entry which subsequently describes the see as vacant *per obitum Eugenii Magnissae*, seems to us to place beyond all controversy the devotedness of this worthy prelate to the Catholic cause.

But to return to the diocese of Dromore. On the death of Dr. Arthur Macgennis, it was united with the see of Ardagh, and for the remaining years of the sixteenth century seems to have shared the trials and sufferings of that diocese. In the consistorial acts the appointment of Dr. Richard MacBrady is registered on the 16th January, 1576, and it is added that his see was the "*Ecclesia Ardacadensis et Dromorensis in Hibernia*". On his translation to Kilmore on 9th of March, 1580, Doctor Edmund MacGauran was chosen his successor, and thus our see is entitled to a special share in the glory which this distinguished bishop won for the whole Irish Church by his zealous labours and martyrdom.

The first Protestant bishop of the see was John Todd, who was appointed to Down and Connor on 16th of March, 1606, and received at the same time the diocese of Dromore *in commendam*. We shall allow the Protestant writers Ware and Harris to convey to the reader an accurate idea of the missionary

* Mant. *History of the Irish Church*, vol. i. page 218, seqq.

character of this first apostle of Protestantism amongst the children of St. Colman. Ware simply writes:

"In the year 1611, being called to account for some crimes he had committed, he resigned his bishoprick, and a little after died in prison in London, of poison which he had prepared for himself" (pag. 207).

To which words Harris adds:

"The crimes of which he was accused were incontinence, the turning away his wife, and taking the wife of his man-servant in her room; to which may be added subornation of witnesses. It doth not appear that he resigned his bishoprick voluntarily, but was convented before the High Commission Court in England in the tenth year of king James I., and degraded. His case is cited in the long case of the bishop of Lincoln. Before his deprivation he made a fee-farm lease of the tithes of his see in the territory of Kilultagh to Sir Fulk Conway at a small rent", etc. (*Ibid.*, pag. 208-9).

We already had occasion to mention this unfortunate man, when treating of the see of Down and Connor in the March number of the *Record* (page 271); and surely no words of ours are required to make the reader fully appreciate the true character and mission of the Establishment in our see, the life of whose first apostle is described in such language by the great Protestant historians.

DR. COLENZO AND THE OLD TESTAMENT.

NO. III.

We have reserved for the last place a difficulty on which Dr. Colenso has expended all his powers of persuasion and all his skill in figures—"the number of the Israelites at the time of the Exodus". Here is his argument in a few words:—Jacob and his family numbered seventy persons when they came down into Egypt. His descendants sojourned in that country 215 years, and they went out with Moses in the fourth generation. According to the Scripture narrative, when they were leaving Egypt they numbered 600,000 men of twenty years old and upwards, representing a population of about 2,000,000: but this is absolutely impossible. Dr. Colenso assures us that "the multiplied impossibilities introduced by this number alone, independent of all other considerations, are enough to throw discredit upon the historical character of the whole narrative" (part i. p. 143.) This bold assertion he endeavours to establish by an elaborate argument extending over several chapters. We must

be content to present it in a condensed form to our readers; but, in doing so, we shall adhere as closely as possible to the language of the author.

As the groundwork of his objection he lays down:—

“That it is an indisputable fact, that the story as told in the Pentateuch intends it to be understood—(i.) that they came out of the land of Egypt about 215 years after they went down thither in the time of Jacob; (ii.) that they came out in the *fourth* generation from the adults in the prime of life, who went down with Jacob” (p. 100).

He next proceeds to estimate the average number of children in each family:

“In the first place, it must be observed, that we nowhere read of any *very large families* among the children of Jacob or their descendants to the time of the Exodus. . . . We have no reason whatever, from the data furnished by the Sacred Books themselves, to assume that they had families materially larger than those of the present day. . . . The twelve sons of Jacob had between them fifty-three sons, that is, on the average, $4\frac{1}{2}$ each. Let us suppose that they increased in this way from generation to generation. Then, in the *first* generation there would be 53 males (or rather only 51, since Er and Onan died in the land of Canaan, *Gen.*, xlv. 12, without issue); in the *second*, 243; in the *third*, 1,094; and in the *fourth*, 4,923; that is to say, instead of 600,000 warriors in the prime of life, there could not have been 5,000. . . .

“The narrative itself requires us to suppose that the Hebrew families intermarried, and that girls, as well as boys, were born to them freely in Egypt, though not, it would seem, in the land of Canaan.

“Yet we have no ground for supposing, from any data which we find in the narrative, that the whole number of the family was on that account increased. On the contrary, etc. . . . If we take all the families given in *Exod.* vi. 14–25, together with the two sons of Moses, we shall find that there are 13 persons, who have between them 39 sons, which gives an average of 3 sons each. This average is a fairer one to take for our purpose than the former; because these persons lived at all different times in the interval between the migration into Egypt and the Exodus. We may suppose also, that the average of *children* is still as large as before, or even larger, so that each man may have had on the average six children, three sons and three daughters. . . .

“Supposing now the fifty-one males of the *first* generation (Kohath’s) to have had each on the average three sons, and so on, we shall find the number of males in the *second* generation (Amram’s) 153, in the *third* (Aaron’s) 459, and in the *fourth* (Eleazar’s) 1377, instead of 600,000.

“In fact, in order that the fifty-one males of Kohath’s generation might produce 600,000 fighting men in Joshua’s, we must suppose that each man had forty-six children (twenty-three of each sex), and

each of these twenty-three sons had forty-six children, and so on!—of which prolific increase, it need hardly be said, there is not the slightest indication in the Bible” (pp. 102–5).

From this he concludes,

“That it is quite impossible that there should have been such a number of the people of Israel in Egypt at the time of the Exodus as to have furnished 600,000 warriors in the prime of life, representing at least two millions of persons of all ages and sexes; that is to say, it is impossible, *if we will take the data to be derived from the Pentateuch itself*” (p. 101).

Lastly, he anticipates an explanation which some interpreters have proposed, “that there may be something wrong in the *Hebrew numerals*”. Such a suggestion, he very fairly observes, will not avail here; because “this number is woven, as a kind of thread, into the whole story of the Exodus, and cannot be taken out without tearing the whole fabric to pieces” (pp. 141, 143).

Such is the elaborate structure which Dr. Colenso has reared with an ability and an earnestness worthy of a better cause. In reply, we purpose to demonstrate that the foundation on which that structure rests, though it may have the outward semblance of solidity, is hollow and unsubstantial within. He assures us that the facts upon which his argument is based are “derived from the Pentateuch itself”. We hope to satisfy our readers that they are not contained in the Pentateuch; that they cannot be proved from the Pentateuch; nay, that they are contrary to the evidence which the Pentateuch affords.

I. Let us commence with the “indisputable fact” that the Israelites “came out of Egypt in the fourth generation”. By a generation Dr. Colenso understands *a descent from father to son*: and he maintains that there were but four such descents in all the Hebrew families during the period of sojourn in Egypt. In support of this opinion he appeals (p. 96) to the words of God to Abraham:—“in the *fourth* generation they shall come hither again” (*Gen.*, xv. 16). Our readers will naturally inquire what is the precise meaning of the word “generation” in this passage. Does it denote a descent from father to son? Or does it signify a lengthened period of time? On this point our author observes a profound silence. He found the word in the English text; it suited his purpose, and he at once pressed it into his service. We are left to suppose that it can have but one meaning, and that this meaning is the one which he has adopted.

Now, we beg to assure our readers that this is very far from the truth. The Hebrew word דֹר (dor), which is rendered “generation” in the authorized version, admits of various meanings. It corresponds almost exactly with the Latin word *saeculum*.

Sometimes it signifies the *circuit* or *period* of a man's life; sometimes, the *collection* of those who are living at the same time; sometimes, a *period* of a hundred years.* As regards the passage in question, the opinion of the best Hebrew scholars is directly opposed to Dr. Colenso. We pass by the authority of Catholic writers, for whom he would probably have little respect, and we appeal to men of his own school: we appeal to Gesenius,† Bunsen,‡ Fürst,§ Rosenmüller,|| Knobel,¶ who certainly cannot be suspected of any undue prepossession in favour of the Bible. Every one of these distinguished scholars expressly asserts that, in *Gen.*, xv., 16, the word *אַרְבָּעִים* must be understood to mean *a hundred years*. We leave our readers to choose between their deliberate judgment on the one hand, and the gratuitous assumption of Dr. Colenso on the other.

If we look to the context we shall find that the meaning of the whole passage, as explained by these writers, is simple, clear, harmonious; as explained by Dr. Colenso, it is forced and unnatural. Abraham had just heard from God that his seed should be "a stranger in a foreign land" four hundred years (v. 13.) Then it is added: "but the *fourth generation* (*אַרְבָּעִים*) they shall return hither".** That is to say, in our view, *the men belonging to the fourth century* shall return. In this sense the connection will be clear; the prophecy will be perfectly true, and the meaning easily understood. The four centuries are to be counted from the time of Abraham, and correspond exactly with the four hundred years of exile which had just been predicted. But, according to Dr. Colenso, by "the fourth generation" is meant the fourth descent in the family of Jacob (who was not yet born), counting from the adults in the prime of life who went down with him to Egypt. Now there is nothing in the whole chapter about Jacob or Jacob's family, or the adults in the prime of life who went down two hundred years later into Egypt. Under these circumstances we think few persons will be able to persuade themselves that the prophecy was understood by Abraham in the sense in which it is understood by Dr. Colenso.

He next appeals to the genealogies of the Bible to establish his theory of the "Exodus in the fourth generation":

"If we examine the different genealogies of remarkable men,

* See Gesenius, Fürst, or, indeed, any of the larger Hebrew Lexicons.

† *Hebrew and English Lexicon*; London: Baxter and Sons.

‡ *Egypt's Place in Universal History*; London: Longman and Co., vol. i., p. 172.

§ *Handwörterbuch über das Alte Testament*; Leipzig: 1852.

|| *Scholia in Pentateuchum*.

¶ *Die Genesis Erklärt*; Leipzig: 1852.

** This is the literal translation of the Hebrew text, see Pagnini, Rosenmüller etc.

which are given in various places of the Pentateuch, we shall find that, as a rule, the contemporaries of Moses and Aaron are descendants in the *third*, and those of Joshua and Eleazar in the *fourth* generation, from some one of the *sons*, or *adult grandsons* of Jacob, who went down with him into Egypt. Thus we have:—

	1st. Gen.	2nd. Gen.	3rd. Gen.	4th. Gen.	5th. Gen.	
Levi	Kohath	Amram	Moses	...	...	E. vi. 16, 18, 20.
Levi	Kohath	Amram	Aaron	...	...	E. vi. 16, 18, 20.
Levi	Kohath	Uzziel	Mishael	...	...	L. x. 4.
Levi	Kohath	Uzziel	Elzaphan	...	...	L. x. 4.
Levi	Kohath	Izhar	Korah	...	...	N. xvi. 1.
Reuben	Pallu	Eliab	Dathan	...	...	N. xxvi. 7-9.
Reuben	Pallu	Eliab	Abiram	...	...	N. xxvi. 7-9.
Zarah	Zabdi	Carmi	Achan	...	...	Jo. vii. 1.
Pharez	Hezron	Ram	Amminadab	Nahshon	...	Ruth iv. 18, 19.
Pharez	Hezron	Segub	Jair	...	...	1 Ch. ii. 21, 22.
Pharez	Hezron	Caleb	Hur	Uri	Bezaleel	1 Ch. ii. 18, 20.

“The above include *all* the instances which I have been able to find, where the genealogies are given in the Pentateuch itself”. (pp. 96, 97).

We shall presently see that these examples are by no means what Dr. Colenso would represent them to be, and that so far from proving his theory to be *true*, they prove it to be *false*. But first we would direct attention to the *character* of the argument, which seems to us, from its very nature, unsound. According to the Mosaic narrative, there were about 2,000,000 of Israelites at the time of the exodus. If we allow ten to each family, there must have been about 100,000 families. Here, then, is the argument:—In eleven families out of 100,000, there were just *four generations* during the sojourn in Egypt; therefore there must have been *four generations*, neither more nor less, in the remaining 99,989 families. Our author would have us suppose that during a period of 215 years, there must have been exactly the same number of generations in every family. He does not explicitly say this; much less does he attempt to prove it; he silently *assumes* it.

Now it is scarcely necessary to observe that such a supposition is in the highest degree improbable. It cannot be true, unless the members of each family married at the same age as the members of every other family, and unless this uniformity was continued from generation to generation for upwards of two centuries. This, however, would be contrary to what we know of the family of Abraham *before* the sojourn in Egypt; it would be contrary to what we know of the people of Israel *after* the sojourn in Egypt; it would be contrary to the testimony of all genealogical record; it would be contrary to what we see every day with our own eyes. One man has children born to him at the age of twenty; another, at the age of forty; another, at the

age of sixty. The children of the last might easily be contemporaries with the grand-children of the second, and with the great-grand-children of the first. Thus, in the short period of sixty years, there might be, in one family, three descents from father to son, in another two, in another only one. This is, perhaps, an extreme case; but it shows at least how far the disparity may be extended, without exceeding the bounds of possibility. The present Emperor of the French had reached the age of forty-eight, when the Prince Imperial was born: whereas her Majesty Queen Victoria became a grandmother at forty-one. Thus, in the royal family of England we find two descents in forty-one years; in the imperial line of France only one descent in forty-eight years. It is, therefore, quite preposterous to *take for granted* that, in *all the families of a whole nation*, the number of descents were exactly the same during a period of 215 years.

But this assumption is especially inadmissible, when we consider the peculiar circumstances of the case before us. The first generation, according to Dr. Colenso, was composed of the fifty-one grandsons of Jacob. They were already grown up, and some of them even had children when they came into Egypt. Therefore the whole of the first generation was already in existence, and the second had begun to be born some years, let us say three, before the descent. If we add the 215 years of sojourn in Egypt, we shall have 218 years from the beginning of the second generation to the Exodus. Now, according to Dr. Colenso, all those who were twenty years of age at the Exodus, belonged to the fourth generation. Therefore the fourth generation was not complete until twenty years before that time, or 198 years after the second had begun. Consequently, only three generations, the second, third, and fourth, came into existence during a period of 198 years. In other words, the length of each generation, according to Dr. Colenso's calculation, was sixty-six years. Hence it follows, that we cannot accept his argument, unless we are prepared to *take for granted* that *all the males in all the Hebrew families* were without issue until they had reached the age of sixty-six.

Let us now look into the examples of Dr. Colenso in detail. It is important to ascertain what generation is to be reckoned as the *first*. In his argument he allows but fifty-one males to the *first generation*; "supposing now *the fifty-one males of the first generation*" (p. 105). Since Jacob had fifty-one grandsons living at the time of the descent into Egypt, it follows that the *first generation*, according to the argument, was composed of the grandsons of Jacob, *and of them alone*. That this is the position assumed by Dr. Colenso, is also evident from another passage, where, replying to his opponents, he asserts: "The Scripture

states that there were 600,000 warriors in the fourth generation from Jacob's sons" (p. 119). It is true that, when *proving* his theory of "the Exodus in the fourth generation", Dr. Colenso counts indifferently from "the sons or adult grandsons of Jacob, who went down with him into Egypt" (p. 96), just as it suits his purpose. But, when he employs this conclusion to demonstrate that the number of the population at the time of the Exodus was impossible, he assumes that there were only four generations from the sons of Jacob.

If we now turn to the examples adduced by the same author, we shall find that seven are counted from the sons of Jacob; namely, from Levi and Reuben; three from the grandsons of Jacob; namely, from Zarah* and Pharez; and lastly one, Bezaleel, in order to be brought back to the *fourth generation*, must be counted from Hezron, the great grandson of Jacob; consequently, upon the bishop's own showing, out of his eleven examples only seven prove for the *fourth generation*, three prove for the *fifth*, and one proves for the *sixth*. What must we think, then, when he afterwards quietly assures us, "the scripture states that there were 600,000 warriors in the *fourth* generation from Jacob's sons"? We are at least justified in saying that the examples adduced, not only fail to prove that his assertion is true, but demonstrate that it is false.

There is another point on which these examples fail. It is plain that to ascertain the number of generations between the Descent and the Exodus, we must not only commence to reckon from the *first*, but we must end with the *last*. The last generation must include all those who had reached the age of 20 at the time of the Exodus. And it is necessary for Dr. Colenso to prove that this last generation is counted in the examples he lays before us. On this point, however, he is silent. When he comes to the fourth generation he stops short, and leaves his readers to infer that it must be the last in point of fact, because it is the last on his list. Let us see if this assumption derives any probability from scriptural facts. At the time of the exodus Moses was 80, Aaron, 83. Mishael, Elzaphan, and Korah were their first cousins. It is, therefore, not improbable that they were as old, or even older. These are the first five names we find on the list of Dr. Colenso; and they belonged to the *third generation*. Their grand-children, therefore, would belong to the *fifth*. Is it

* Our readers are no doubt aware that the proper names of the Bible are differently spelled in the different versions. The orthography uniformly followed by Catholics is derived from the Septuagint, which was in general use throughout the Church in the very earliest ages. Among Protestants, on the other hand, an attempt is made to approach more closely to the orthography of the Hebrew text. Dr. Colenso has naturally taken the proper names as he found them in the English authorized version, and to avoid confusion in answering his arguments, we shall follow the spelling which he has adopted.

improbable that among five men of 80, some had grand-children who had attained the age of 20?

Again, Nahshon was in the *fifth generation*, counting from the sons of Jacob: Judah, Pharez, Hezron, Ram, Amminadab, Nahshon (*Ruth*, iv. 18-20.) His sister was the wife of Aaron. Since his brother-in-law was therefore 83, it is not unreasonable to suppose that he himself may have been at least 60; if so, his sons might surely have been numbered among the 600,000 men of 20 years old and upward. This would give us *six* generations in the family of Nahshon. And yet, strange to tell, this very family is adduced by our author to prove his theory of "the Exodus in the *fourth generation*." Lastly, we would invite attention to the family of Joseph. He saw the children of his son Ephraim to the third generation (*Gen.*, i. 23). Therefore, the fourth generation in that line had commenced before Joseph's death. But this is an event of which we can fix the date with accuracy. When Jacob settled in Egypt, Joseph was about 39, and he lived to the age of 110. His death, therefore, must have occurred about 71 years after the Descent. Consequently, at that time the posterity of Joseph had already reached the fourth generation. One hundred and forty-four years yet remained before the Exodus. Surely during that period there was abundance of time for at least four generations more of the same average length.

It was our intention to analyze the argument of Dr. Colenso more fully by a critical examination of the genealogies from which his examples are derived. But we fear that we have already overtaxed the patience of our readers, and we are sure they will pardon us if we forbear to enter into the complicated details which such an inquiry would involve. We cannot, however, dismiss the subject without one general observation. It is assumed by Dr. Colenso that there are exactly the same number of *descents* in each family as there are *links in the genealogy* of that family as it is recorded in the pages of Scripture. This would indeed be true if he could prove that *every link* in the chain of descent is preserved in the Scriptural genealogies. But it is well known to all Biblical scholars that such was not the usage among the Hebrew people. Every one is familiar with the genealogy of our Lord in the first chapter of St. Matthew's gospel. Three links are manifestly omitted in the eighth verse, between Joram and Ozias—namely, Ochozias, Joaz, and Amasias. We cannot suppose that St. Matthew, himself a Jew, could have been in error about the genealogy of the house of David. Much less can we suppose that he would have attempted, on this point, to deceive the Jews, for whom he wrote his gospel. Above all, it is plain, that if he had fallen into such an error; it would have been

at once discovered and have been proclaimed to the world by the enemies of the Christian religion. We must infer, therefore, that it was perfectly conformable to the usage of the Jewish nation to say, "Joram begot Ozias", although in point of fact three generations had intervened between them. Now, Dr. Colenso must admit that his examples will prove absolutely nothing, if omissions of this kind were made in the genealogies from which they are taken. We do not assert that such *was* the case; but we challenge *him* to prove that it was *not*.

Take, for example, the text: "And the sons of Pallu, Eliab" (*Num.*, xxvi. 8). Can he show that no intervening links are omitted between these two names? He will find, on a close examination of the Pentateuch, from which he professes to derive his data, that Pallu must have been over 110 years of age when Eliab was born. It is, therefore, most likely that there were two or perhaps three links omitted in this genealogy between Pallu and Eliab. If so, we should add two or three generations in the examples which Dr. Colenso has adduced from the family of Pallu. He cannot argue that Pallu was the *immediate father* of Eliab, because it is said that Eliab was the *son* of Pallu: for do we not also read: "The Book of the generation of Jesus Christ, the son of David, the son of Abraham"? (*Matth.*, i. 1).

II. Dr. Colenso next assumes that the 600,000 men of the exodus were *all* descendants of Jacob. We contend, as a far more probable opinion, that amongst them were counted, not only the descendants of *Jacob himself*, but also the descendants of his *servants*. If we take up the book of Genesis, and glance through the brief history of the Patriarchs, we shall find abundant reason to believe that, when Jacob was invited by Joseph to come down into Egypt, he must have had a goodly retinue of servants. His grandfather, Abraham, had been able to lead forth an army of 318 servants "*born in his house*" (*Gen.*, xiv. 14). It is not unreasonable to suppose that, according to the custom of those times, he had other servants not born in his house, but "*bought with money*."* At all events the number was considerably increased by a present from Abimelech, who "*took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham*" (*Gen.*, xx. 14). Upon his death this immense household passed into the possession of his son Isaac; for "*Abraham gave all that he had to Isaac*" (*Gen.*, xxv. 5). Isaac, too, we are told, "*increased, and went on increasing, until he became very great; and he had possessions of flocks, and possessions of herds, and a numerous household; and the Philistines envied him*" (*Gen.*, xxvi. 13, 14). As to Jacob himself, he was sent by Isaac

* In fact it is quite clear from several passages that Abraham had servants of both classes. See, for example, *Gen.*, xvii. 12, 13, 23, 27.

to Padan-Aram, where he served his father-in-law Laban for twenty years. While there, it is said, he "increased exceedingly, and had many flocks, and *women-servants*, and *men-servants*, and camels, and asses" (*Gen.*, xxx. 43). All these he took with him when he set out from Padan-Aram to return to Canaan (*Gen.*, xxxi. 18; xxxii. 5, 7). In addition to this large retinue, Jacob must also have inherited, in virtue of his birth-right, a double portion (*Deut.*, xxi. 17) of the household which his father had accumulated. Thus, it seems clear that, within ten years* of the Descent into Egypt, the number of servants who looked up to Jacob as their head and master, must have been very large indeed.

Now we maintain that, according to the narrative before us, these servants were *a part of the chosen people of God*, and *sharers in His Covenant* with Abraham. This assertion is easily proved. They had all received the rite of circumcision, and circumcision was the mark of the chosen people; it was the *sign* of God's Covenant. "This is my covenant which you shall keep between me and you, and thy seed after thee; every male child among you shall be circumcised. And you shall circumcise the flesh of your foreskin; and it shall be a *sign* of the Covenant between me and you. And the son of eight days shall be circumcised among you, every male child in your generations, *he that is born in the house or bought with money of any stranger, that is not of thy seed. He that is born in thy house and he that is bought with thy money* must needs be circumcised" (*Gen.*, xvii. 10-13). It is clear, therefore, that Abraham and his posterity were commanded to circumcise not only their *children*, but their *servants* and their *servants' children*, who thus became sharers in the promises of God.

Is it not likely then that, when Jacob came down into Egypt, he took with him not only his lineal descendants, but also his servants and their families? Let it be remembered that he was invited by his son, Joseph, whom God had made "as a father to Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt" (*Gen.*, xlv. 8): that Pharaoh himself had promised, that to Jacob and his household he would give "the good of the land of Egypt", and that they should "eat the fat of the land" (*Gen.*, xlv. 18). Are we to suppose that when the venerable patriarch heard this joyful intelligence, he took with him *his flock*, and *his herds*, and *all his possessions*, but left behind his faithful servants with their wives and children?

* The death of Isaac must have taken place just ten years before the Descent into Egypt. Isaac was 60 when Jacob was born (*Gen.*, xxv. 26); and Jacob was 130 when he went down to Egypt (*Gen.*, xlvii. 9): therefore Isaac, if then living, would have been 190. But we know that he died at the age of 180 (*Gen.*, xxxv. 28); that is to say, ten years before.

Would he, in his old age, when prosperity smiled upon him, desert those trusty followers who had come with him from a distant country, and had clung to him in all his varied fortunes? Would he abandon now those men of loyal heart whom he had known from a boy, and who had grown up with himself in his father's house? He knew that they were the chosen people of God: would he have come down into Egypt with his children to "eat the fat of the land", and have left them to perish of hunger in the land of Canaan?

But Dr. Colenso objects, "there is no word or indication of any such *cortège* having accompanied Jacob into Egypt" (p. 114). We reply that our supposition is still possible and probable, even though no mention were made of it in the brief summary of Moses. It has been well remarked that, when it suits his purpose, Dr. Colenso is at no loss to supply the omissions of the sacred text. Thus, in treating of the "march out of Egypt"—(pp. 61, 62), he supplies *aged, infirm, infants, women in child-birth*, of whom there is "no word or indication" in the narrative. It happens, however, in the present instance, that there is a pretty clear "indication" in the text, that Jacob was accompanied by "such a *cortège*". We are informed that "Israel set out *with all that he had*" (*Gen.*, xli. 1). It has been shown that he had a large retinue of servants, and we know that it is the usage of the Pentateuch to reckon *men-servants and women-servants* amongst the possessions of the patriarchs. Therefore, we are justified in supposing that this phrase included not only the family, cattle, and goods, but also the servants of Jacob.

Again, it is said that "Joseph nourished his father and his brethren and *all his father's house*, with bread" (*Gen.*, xlvii. 12). And when Joseph went to bury his father in Canaan, we are told that with him went "all the house of Joseph, and his brethren, and his *father's house*; only their little ones and their flocks, and their herds, they left in the land of Goshen" (*Gen.*, l. 8.) What can be the meaning of the *house of Jacob* thus distinguished from *his children and their little ones*? Does it not seem obviously to point to his *retinue of servants*? Unless, therefore, we set aside the evidence of the Pentateuch itself; unless we can believe that Jacob, in the decline of his life, suddenly snapped asunder the strongest ties of natural affection and of religious duty, we must admit that he brought down into Egypt a very large number of servants. We have seen that, according to the Divine command, their descendants would all receive the rite of circumcision, and be reckoned among the chosen people of God. They would, therefore, be numbered with those who, at the time of the Exodus, went out with Moses into the desert.

It is not true, then, that, in the narrative of the Pentateuch, 2,000,000 of Israelites are represented as having sprung from 70 persons in 215 years. Neither is it true, as we have shown, that only *four generations*, in the sense of Dr. Colenso, intervened between the sons of Jacob and the adult Hebrew population at the time of the Exodus. There yet remain many serious errors, and gross blunders, and palpable misrepresentations, in the argument of Dr. Colenso; but these we must reserve for a future number of the *Record*.

RICHARD FITZ-RALPH, ARCHBISHOP OF ARMAGH.

§ VI. HIS NOMINATION TO THE SEE OF ARMAGH.

THE see of Armagh became vacant by the death of David O'Hiraghty, which took place, according to the *Annales Nenaghenses*, on the 16th May, 1346. Dr. O'Hiraghty had been Dean of Armagh, and was elected by the chapter of Armagh, *quasi per inspirationem divinam*, as John XXII. mentions in the bull by which, on July 4th, 1334, he ratified the election.* He was consecrated at Avignon, and having ruled his diocese for nearly twelve years, died in 1346. On the 31st July, 1346, Clement VI., *jure provisionis*, appointed to the vacant see Richard Fitz-Ralph, then Dean of Lichfield. The bull of nomination contains that the chapter of Armagh had already unanimously elected the same Richard, and that he had given his consent to the election.† The Four Masters place in the year 1356 the death of Farrell (son of Jeffrey) MacRannall, Primate of Armagh and representative of St. Patrick. This, as Dr. O'Donovan remarks, is evidently a mistake of the Four Masters, as Richard Fitz Ralph was certainly not one of the Mac Rannalls. We may say that, besides the mistake in the names, there is also a mistake in the dates. It was precisely in 1356 that Archbishop Fitz-Ralph set out upon that visit to London which was the occasion of his controversy with the Franciscans. The mistake made by the Four Masters is all the more incomprehensible for this reason, that of all the primates who sat at Armagh since the days of St. Francis of Assisi, no one was more likely to be remembered by the Franciscans than Archbishop Fitz-Ralph.

Dr. Fitz-Ralph was consecrated at Exeter on the 8th of July, 1347, by John Grandison, Bishop of Exeter, and three other

* Theiner's *Vetera Monumenta*, n. 517, p. 263.

† *Vet. Monum.*, n. 270, p. 286.

bishops.* If this date be correct, the Primate found himself engaged in the onerous duties of his new office even before his consecration. On the 10th of April, 1347, Clement VI. appointed him, together with the Archbishop of Cashel, to make inquiry on the part of the Holy See into some charges brought against the Archbishop of Dublin by the Bishop of Ossory.† On the 12th of July of the same year he received faculties from the Holy See to dispense in a case of invalid marriage, the parties belonging to the diocese of Armagh.‡ The bishops of Ardagh and Cloyne were appointed on the 29th August, 1347, to give him the pallium.§

§ VII. THE ACTS OF HIS EPISCOPATE.

One of the most striking characteristics of Archbishop Fitz-Ralph's pastoral life was his assiduity in preaching the word of God to his people. His sermons on the principal festivals, still extant in MS. in the university libraries of Dublin, Oxford, and Cambridge, and in the British Museum, would fill a large volume. Already as Dean of Lichfield he had been remarkable for his fervour in preaching, but as successor of St. Patrick in the see of Armagh, he seemed to have received a double spirit of zeal and diligence. A volume of his sermons, once in the possession of Ware, and lately purchased for the British Museum at the sale of the Tenison library, includes sermons preached at Avignon, London, Drogheda, Dundalk, Trim, and other places of the province of Armagh. The fame of his eloquence preceded him to the Holy See, and when at Avignon he was frequently admitted to the high honour of preaching before the Holy Father and the cardinals and prelates of his court. He loved to make our Blessed Lady's virtues the subject of his discourse. *De Laudibus S. Deiparae* is the title of many of his sermons. There are also special sermons on her Conception, Visitation, and Assumption. His sermons are generally constructed on a uniform plan. After quoting his text, it was his custom to begin with some short prayer like the following, which occurs in a sermon preached at Avignon on the feast of All Saints, 1358: *Pro edificandi gratia impetranda, devote, si placet, matrem gratiae salutemus, dicentes Ave Maria.* And in a sermon preached before Innocent VI. on the feast of the Epiphany, after the text *Videntes stellam Magi*, he begins with the invocation, *O Maria stella Maris, Mater stellae solaris.* After the introductory prayer he repeats the text in the vernacular, and then proceeds with the division of the subject. In dividing his discourse he generally employs the rigour of the scholastic method; each member of the division

* *Annal. MSS.*, in Bibl. Cotton.

† *Ibid.*, n. 272.

‡ *Vet. Mon.*, n. 271, p. 286-7.

§ *Ibid.*, n. 273.

being complete in itself, and forming as it stands a finished whole. Hence, the great feature of his style is its singular clearness; a clearness which, however, never becomes hard or cold, so tender is the unction that pervades the entire. He appears to have had a singular devotion to St. Catherine the Martyr and to St. Thomas of Canterbury, among the saints; three or four different sermons are to be found in the collection in honour of each. It is much to be regretted that those beautiful sermons have never been printed.

Anxious to secure efficient pastors for his flock, he took care that his clergy should have the benefit of the highest literary and ecclesiastical training it was within his power to procure. With this view he sent four of his priests to the University of Oxford, where he himself had spent so many happy years of profitable study. He also acquired for his diocese from the Benedictines of St. Mary of Lenley's in Normandy, the priory and houses of St. Andrew in the Ardes, belonging to that order. Besides this, he was diligent in visiting every portion of his province. Among the rolls of Edward III., there is a letter of 28th April, 1356,* addressed by that King to the Archbishop, at a moment that the latter has actually engaged in his visitation of the diocese of Meath. Edward calls upon the Primate to return with all speed to Dundalk to treat with Odo O'Neill, who was advancing upon that town with a considerable army of Irish. Nor was it the first time that the Archbishop's virtues enabled him to discharge the blessed office of peacemaker in the disturbed state of society in which his lot was cast. As far back as 1348 he had received from the King full powers to treat for peace between the English and Irish.†

While careful of the spiritual interests of his diocese, Archbishop Fitz-Ralph did not neglect to take care of its temporal concerns. He justified to the letter the description given of him in the bull which made him Archbishop: *in spiritualibus providum, in temporalibus circumspectum*.

On January 11th, 1351, he received from Clement VI. a favourable answer to his petition that he might be allowed to incorporate with the mensal funds of his see the income of four churches with care of souls, provided the ordinaries consented, and that the sum did not exceed the annual value of one hundred marks. The petition of the Archbishop set forth that the entire income of his see did not reach four hundred pounds sterling per annum. On the same day the Pontiff issued letters requiring the Abbot of St. Mary's in Dynelek (Duleek), the Prior of St. Leonard's in Dundalk, and the Archdeacon of Armagh, together with the chapter of the cathedral, to examine how far it

* Claus. 29-30, Ed. III.

† Pat. 29, Ed. III.

would be useful to exchange certain church lands, rents, and other immovable property, for others, which the Primate judged more likely to be advantageous to the see of Armagh.

Two documents preserved by Rymer show how careful Dr. Fitz-Ralph was not to sanction by any act of his the claims made to the primacy by the Archbishop of Dublin, to the detriment of Armagh. The first is dated 8th December, 1350, and is an order from Edward III., that the Archbishop of Armagh should not have his cross carried before him within the limits of the province of Dublin. Archbishop Fitz-Ralph was unwilling to cause disturbance by refusing to obey this order, but on the other hand he felt that to comply with it fully would be to prejudice the legitimate claims of his see.

He resolved in consequence simply to absent himself from Dublin. He procured a royal license which excused him from personal attendance at the parliaments held at Dublin, on the ground, that within the province of Dublin he was not permitted to have his cross borne before him. In 1349 he was charged by the same king to plead in the royal name before the Sovereign Pontiff Clement VI. for the grace of a jubilee on behalf of the people subject to the English crown. In Oxford there is a MS. entitled *Propositio ejusden (Ric. Rad. sive Fitz-Ralph Archiepiscopi Armachani) ex parte Regis Angliæ Edwardi III. in consistorio Domini Papæ, Avinione pro gratia jubilæi ejus Domino Regis populo obtinenda, anno 1349.* A similar heading is prefixed to another *propositio* of the same prelate, which, as we shall see, he urged in person at Avignon in 1357. Pope Clement VI. was engaged in anxious efforts to restore the oriental churches to union with Rome. The Armenians were in an especial manner the objects of his paternal solicitude. The remarkable series of questions which the Pope proposed to the bishops of that church are well known in ecclesiastical history. It was, probably, during this visit to the Holy See that Archbishop Fitz-Ralph became acquainted with the two Armenian prelates, Nerses or Narses of Manasgarda and John, Bishop elect of Clata, in Greater Armenia. These oriental bishops had long and earnest conferences with their Irish brother on the sad state of their once flourishing church, and at their earnest and oft-repeated requests, the Primate resolved to contribute his aid to the great work of bringing back the Armenians to unity. One circumstance connected with the occasion, though it narrowed his field of argument for the time, has given, nevertheless, to his writings a character which makes them valuable in modern controversy. In his *Questiones Armenorum* he was forced to defend the Catholic doctrine almost exclusively from the Holy Scriptures, seeing that his adversaries did not admit the authority of the Roman Church. Hence his

position as a controversial writer does not differ from that which the Reformation has imposed upon modern theologians since the time of Bellarmine.

Before the publication of Theiner's *Vetera Monumenta*, there was but a single writer, Raphael of Volterra,* to assert that Archbishop Fitz-Ralph had been created Cardinal. This solitary testimony, though positive, was not considered by Ware and others strong enough to counterbalance the negative argument drawn from the silence of all other writers on the subject, and especially from the fact that upon the elaborate catalogue of cardinals, drawn up by Panvinio and Ciacconio, the name of Fitz-Ralph is not to be found. Among the documents published by Theiner there is a consistorial process drawn up in 1517 on occasion of a vacancy in the see of Ardagh,† in which mention is made, among other glories of Ireland, of the Cardinal of Armagh, who flourished in the year 1353. This is no other than our Archbishop Fitz-Ralph. It is curious that the statement in this process is made in words almost identical with those used by Raphael of Volterra. So close is the likeness between the two statements that one is clearly copied from the other. It is also to be observed that in the Papal documents he is never styled Cardinal, and that even as late as October, 1358, Archbishop Fitz-Ralph is styled by Innocent VI. simply Archbishop of Armagh, although in the same letter the Pontiff makes mention of the Cardinals appointed to examine into the questions at issue between our prelate and the Mendicant Orders. However this may be explained, we have the weighty authority of an official document drawn up at Rome and accepted by the Holy Father himself, for believing that the see of Armagh was honoured by the Roman purple in the person of Richard Fitz-Ralph.

§ VIII. HIS CONTROVERSY WITH THE MENDICANT ORDERS.

We now approach the grave controversy which was carried on for years between our Archbishop and the Mendicant Religious Orders. Even if the space at our disposal permitted it, we would not be willing to enter here into a detailed account of the dispute.

Had it been given to Archbishop Fitz-Ralph to see as clearly as history has enabled us to see, the blessings which our Church owes to the heroism of the religious orders in the days of persecution, far from opposing, he would have been the first to enlarge their privileges in Ireland. But, as it was, it is quite clear that in his opposition to them he was influenced solely by motives of an elevated nature. The whole struggle was simply a domestic misunderstanding, and of such character as that one

* *Commentar. Urbanor.* lib. 3.

† *Vet. Mon.*, p. 521.

may and must feel deep respect for both parties. We cannot do better than lay before our readers the explanation of his object and motives offered by the Archbishop himself to Pope Innocent VI. in person, at Avignon, 8th November, 1357.*

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen. 'Nolite judicare secundum faciem sed justum judicium judicate' (*Joan.*, cap. 7).

"Most Holy Father, I protest, at the very beginning of my discourse, that I do not intend to assert or rashly to affirm anything which may clash with Christian faith or Catholic doctrine, and that it is not my intention to solicit, or even to advise, the abolition or retrenchment of the mendicant orders approved by the Church or confirmed by the Sovereign Pontiffs. But rather, it is my desire that these same orders be brought back to the purity of their original institution, and in this, also, I am ever ready to submit to the correction of your Holiness. And to approach my subject without delay, coming to London, Most Holy Father, about certain matters connected with my Church of Armagh, I found a dispute going on between certain learned doctors concerning the mendicant state and the mendicity of Christ our Lord and Saviour. After repeated invitations to preach to the people, I there delivered, in the vernacular, seven or eight discourses, and, always under the above-made protest, I defended in public nine conclusions, on account of which, and for what else I then said, the friars have appealed, though without reason, to this Holy See".

The visit to London here alluded to took place in 1356, and, as we have seen, in 1357, the case was already under judgment at Avignon. For three whole years the archbishop remained at the Holy See, while a congregation of Cardinals, specially appointed for the purpose, took cognizance of the dispute. No official decision was given, but as the privileges of the mendicant orders were confirmed, and a letter sent to the English bishops commanding them to not interfere with the friars, it may be said that the Archbishop failed to make good his cause.

§ IX. HIS DEATH.

On the 16th November, 1360, according to Henry of Malmesbury, Richard Fitz-Ralph slept in the Lord at Avignon. "Of whom", says Fox,† "a certain cardinal hearing of his death, openly protested that the same day a mighty pillar of the Church was fallen".

In Wadding's *Annals*, it is told that towards the end of his life, seeing it was not likely he could succeed in his struggle, he withdrew to Belgium, and there died in the mountains of Hannonia. The same account appears in the *Camden Annals* of

* *Defensorium Curatorum*.

† *Acts and Monuments*, i. p. 465, seq.

Ireland. But Ware* tells us that the Armagh copy of these annals agrees with other histories in placing the death at Avignon. In 1370, his remains were removed by Stephanus de Valle (who from the see of Limerick was translated to that of Meath by Urban V. in 1369), and brought back to his native town of Dundalk, where they were desposited in the church of St. Nicholas. The memory of his extraordinary merits soon attracted to his tomb crowds of the faithful. The usage of styling him St. Richard of Dundalk became quite general, and many miracles were ascribed to his intercession. Moved by the report of these prodigies, Pope Boniface IX. appointed John Cotton, Archbishop of Armagh, Richard Young, Bishop-elect of Bangor, and the Abbot of Osney, near Oxford, as commissioners to institute a judicial examination of the miracles. The result of their labours is not known. Stewart, in his *History of Armagh*, mentions† that in a synod held at Drogheda in 1545, it was ordered that the feast of St. Richard of Dundalk should be celebrated in the diocese of Armagh with nine lessons, *in crastino Joannis et Pauli*.

§ X. THE WORKS OF ARCHBISHOP FITZ-RALPH.

(A.) Printed works:—

1. (a) *Richardi Archiepiscopi Armachani, Hyberniae Primatis, Defensorium Curatorum, adversus eos qui Privilegiatos se esse dicunt, habitum Avinione in consistorio coram D. Papa Innocentio VI. et D.D. Cardinalibus et Prelatis, anno Christi 1357, nunc recens excusum juxta vetus exemplar et ex fide codicis MS. diligentissime castigatum. Parisiis apud Joan. Libert, via D. Joan. Lateranens. e regione Auditorii Regii, MDCXXI. pagg. 1-136.*

(b) The same is printed in the *Appendix ad Fasciculum Rerum expetendarum et fugiendarum* opera et studio Ed. Brown Parochi Sandrigiae in agro Cantiano. London: Chiswell, MDCXC. vol. ii. pag. 466 to 486.

(c) The same in Goldast's *Monumenta S. Romani Imperii*, vol. ii. p. 1391 to 1410.

2. *Summa Domini Armachani in quaestionibus Armenorum*, noviter impressa et correcta a magistro nostro Joanne Sudoris, cum aliquibus sermonibus ejusdem de Christi Dominio. Jehan Petit, venales habentur in vico Divi Jacobi sub lilio aureo quinsième jour de Juillet mil cinq cens et douse., fol. clxxvii."

As this is the most important of all the writings of Dr. Fitz-Ralph, and as the printed book is very rare, it will please our readers to have a more detailed account of its object and contents. The work forms a real encyclopaedia of theological learning, and reveals the vast extent of the author's studies and acquirements. The introduction runs as follows:—

* *De Scriptoribus*, lib. i. p. 10.

† *Dowdall Register*.

“Reverendis in Christo patribus, Versi Manasgardensi, ac fratri Joanni electo Clatensi Majoris Armeniae, Richardus Radulphus Archiepiscopus Armachanus, Hiberniae Primas, per gratiam sitire justitiam donec hauriat aquas in gaudio de fontibus Salvatoris. Ex revelatione Vestrae sanctae devotionis accepi, ob defectum exercitii in Sacris Scripturis antiquas quasdam hereses a Sanctis Patribus reprobatas, et nonnullas contra S. Scripturas novellas assertiones erroneas in vestris partibus pullulasse, propter quas per doctores Latinos ex sacris Literis resecandas, eo quia earum patroni auctoritatem Ecclesiae Romanae non admittunt estimantes ejus auctoritatem ex Sacris Literis probari non posse, ad Romanam curiam zelus domus Dei et Christi charitas vos adduxit. Cum vero super ipsis erroribus vobis cum ibidem aliquoties contulissem, meam exilitatem devotius stimulas ut super quaestionibus vestris illud vobis scriberem quod mihi dignaretur Dominus aperire. Cui Vestro tam accepto Deo desiderio resistere non audebam, exactiones spiritualis usurae formidans, si de bonis a Domino acceptis officium negligere institoris, et juxta ipsius promissa *qui evangelizantibus dat verba virtute multa* ardentem desideratis ampliora ob hoc recipite ut abundem magis. Nec debent indignari mihi majores, ex quo ipsi per quos melius perfici potuit illud penitus neglexerunt, et ego cum vidua evangelica cupiam minuta quae habeo in Domini domum offerre, ipso teste confidens humilis orationis suffragio amplius quam subtilitate ingenii difficilia penetrare. Nec majorum correctionem renuo sed affecto, et ipsum opus, (cujus titulem volui esse *De quaestionibus Armenorum* quod in xix. particulas sive libros distinxì, singulis libris materiam fidei et ipsius causam premitendo), approbationi et reprobationi nostri Papae Patris Clementis VI. universalis Ecclesiae Summi Pontificis in toto et in parte committo. In primis quinque libris illa principalis quaestio Armenorum pertractabitur: numquid Christus habuit in se duas plenas naturas, scilicet, divinam et humanam ita quod propter unionem illarum duarum naturarum in ipso fuit Dominus IESVS Christus veraciter suppositum, persona, sive hypostasis in utraque natura verus Deus et verus homo.

Primus itaque liber contra heresim Nestorianam, a quodam Nestorio introductam, affirmantem in Christo naturam humanam duntaxat, ita ut Christus homo fuerit et non Deus; quam heresim secuti sunt Cherintus, Armerintus, Theodocio, et etiam excaecati Judaei, et multae Orientalium nationum usque in prasens, patefacto primitus quis sensus sit literalis Sacrae Scripturae censendus, ex Scriptura N. T. juxta sensum literalem ipsius ostendit Christum quem colimus esse Deum. Secundus liber contra Judaeos specialiter ex V. T. juxta literalem sensum ipsius, probat Christum sive Messiam in sua Scriptura promissum Deum esse debere.

Tertius liber ex eadem V. Scriptura ostendit Christum nostrum quem colimus esse sive fuisse illum qui erat Judaico populo in ipsa Scriptura promissus.

In quarto libro tractantur objectus Judaici populi contra ostensa in lib 2^o et 3^o et dantur et probantur in ipso regulae certae istos objectus, et omnes alios objectus Judaicos dissolvendi.

In quarto libro contra heresim Arii et Apollinarii affirmantem quod

in Christo anima humana non fuit, divinitas loco animae in Christo erat: ad hoc, contra heresim Manichaei dicentis Christum non verum corpus humanum sed corpus fantasticum habuisse Scripturae testimonia adducuntur, et consequenter contra heresim ponentem corpus humanum in Christo fuisse et divinitas veluti indumentum ac vestem sicut in angelis cum corpora humana assumunt; et contra heresim Dioscori affirmantis naturam humanam in Christo in divinam fuisse mutata ex utroque Testamento testimonia proferuntur.

Sextus liber ex Scripturis utriusque Testamenti ostendit Spiritum Sanctum a Filio sicut a Patre procedere, quod a Grecis et ab Armenis plerisque negatur.

Septimus liber probat ex Scriptura quod Romana Ecclesia sit caput totius Ecclesiae Christianae.

Octavus liber de Sacramento baptismi et ejus forma plures Armenorum quaestiones absolvit.

Nonus liber de Sacramentis Corporis Christi et Sanguinis, Confirmationis et Unctionis plures quaestiones eorum tractat.

Decimus liber de modis illicitis conferendi et acquirendi et detinendi dona Dei gratuita ac praeposuras Ecclesiae quaestiones eorum pertractat, et an requiratur gratia Dei ad habendum dominium.

Undecimus* liber de potestate absolvendi simplicis sacerdotis, et de punitione animarum hominum impiorum ante finale iudicium quaestiones ipsorum dissolvit.

Duodecimus liber quaestiones Armenorum pertractat de beatitudine animarum quorundam iustorum et de purgatione aliquarum animarum ante finale iudicium.

Liber decimus-tertius, quem propter Athanasium Graecum qui negat Purgatorium adieci, quatuor pertractat articulos, de satisfactione, debita pro peccatis in vita et etiam post hanc vitam.

Liber decimus-quartus tractat quaestiones Graecorum et Armenorum de visione nuda atque clara divinae essentiae a vere beatis quam negant plerique eorum.

Liber decimus-quintus objicit contra auctoritatem nostrae Scripturae per contingentiam futurorum praenuntiatorum in ipsa quae possint non fore, et occasione cujusdam novelli erroris asserentis omnia futura ex necessitate sive inevitabiliter evenire, quare offendit libertatem contradictionis in voluntate humana tam ex physicis scripturis quam ex divinis in multiplici ratione, et contingentiam futurorum.

Liber decimus-sexthus ponit tres de pretactis objectionibus acceptis de infallibilitate scripturae divinae, a divina praescientia immutabili, a voluntate divina omnipotente invincibili et etiam efficaci; et solvit eosdem ex propriis principiis evidenter ostendens contingentiam futurorum et libertatem contradictionis voluntatis divinae et humanae.

Liber decimus-septimus residuos sex ponit objectus de Dei coöperatione speciali cum voluntate hominum operante; de sustentatione

* Cardinal Bellarmine warns his readers that our author is *caute legendus* in the 4th cap. of the 10th, and the 4th cap. of the 11th books. The Cardinal does not approve of his doctrine, *de potestate presbyterorum*, nor of his teaching on the mendicant state.

rerum intrinseca ab omnipotenti divina potentia; de divina coöperatione generali eum omni agente creato; de necessitate eventus actuum intrinsecorum nostrorum, etc.

Liber decimus-octavus ostendit auctoritatem Legis Antiquae et Novae, et probat utrumque Testamentum ex lege Saracenorum firmari; et cum in multiplici ratione affirmat Legem nostram traditam in suis majoribus articulis non fuisse aut esse corruptam.

Liber decimus-nonus comparat Legem nostram quoad sacramenta et ceremonias cum lege Judaeorum. Pertractat etiam de miraculis Apostolorum, et ostendit Legem nostram robur amplius habere quam ratio naturalis, aut aliqua secta gentilium et hoc totum opus consummat.

Quia vero per interrogationem et responsionem modus tradendi videtur multis facilius, licet sit aliquantulum prolixior, unum de nostris, mihi discipulum predilectum, quasi mecum disputantem accepi. Ita ut Joannes vicem gerere quaerentis, et Richardus intelligatur vicem gerere docentis licet potius respondentis. Vos igitur, Reverendi Patres, opus accipite quod petistis, orationis si placet mercedem mihi pensantes pro labore hoc.

(B.) Works in Manuscript:—

1. (a) *Summa contra Armenos*, lib. xx., fol. 126, xc. New College, Oxford.

(b) *Responsio de Armenorum Heresi*, fol. 218, xviii. Lincoln Coll., Oxford.

(c) *Armachanus de Questionibus Armenorum*, Cod. 250, n. 4. St. Benedict, Cambridge.

(d) *Scriptum Armachani de Questionibus Armenorum*, Cod. 224. Pembroke, Cambridge.

(e) *Richardi Armachani lib. xix., Questionum adversus Armenos*. Trin. College, Dublin.

2. *Ricardi Radulphi Armachani Opus in P. Lombardi sententias in questiones xxix. distributum, praevio sermone super idem. xv.* Oriel College, Oxford.

3. (a) *Ricardi Rad. Armachani, Propositio facta in consistorio coram Domino Papa et Cardinalibus ac Prelatis super materia mendicitatis ac privilegiorum mendicantium contra Fratres de ordinibus quibuscunque, apud Avinion. . die 8 mensis Novemb. Anno Domini MCCCCLVIII., fol. 54, xxxviii.* Magdal. Coll. Oxford.

(b) *Propositio ejusdem facta in consistorio coram Papa, Cardinalibus et Prelatis, ad utilitatem cleri ac populi Christiani super materia mendicitatis ac privilegiorum contra fratres de ordinibus mendicantium quibuscunque apud Avinion. 8 Nov. 1357, fol. 184.* St. John Bapt., Oxford.

(c) *Ric. Filii Radulphi, Archiep. Cantuar. (sic) sermo habitus Avinionae viii. die mensis Novembris A.D. 1357, in istud Nolite judicare secundum faciem, etc., fol. 53.* Corpus Christi Coll., clxxxii., Oxford.

4. *Propositio Ric. Armachani ex parte Regis Angliae Edwardi III., in consistorio D. Papa Avinione pro gratia jubilaei ejus D. Regis populo obtinenda, anno 1349, fol. 177.* S. J. Bap., Oxford.

5. *Rich. Fil. Rad. Armachani de paupertate Christi libri septem, cum prologo ad Innocentium Papam VI. et titulo capitulorum cuique libro praevio*, fol. 143. King's Coll. Oxford, cxviii.

6. *Objectiones ejusdem contra seipsum in Materia de Mendicitate et aliis cum suis solutionibus*, fol. 196, S. Q. B., lxv. Oxford.

7. *Responsio ad objectiones Mendicantium*. British Museum.

8. *Excerpta varia ex Ricardo Fitz-Rauf; a) excerpta ex testamento S. Francisci contra fratres Minores; b) excerpta notabilia ex quodam libro qui vocatur Summa Summarum; c) excerpta ex libro Copiosae charitatis*. Bodl.

9. *Rich. Radulphi Armachani Primatis Dialogus vel Disputatio de Rebus ad S. Scripturam pertinentibus*. Lincoln, 75.

10. a) *Sermones Domini Richardi Dei gratia Archiep. Armach. Hiberniae, habiti Avinione et aliis locis quampluribus de diversis Sanctis et temporibus*. S. John B. lxv. Oxford.

(b) *Ric. Rad. sive Fitz-Ralph, Archiep. Armach. sermones de tempore et de sanctis, per totum annum*. New Coll., xc.

(c) *Sermones tam de tempore quam de sanctis*. Trin. Coll., Dub.

(d) *Sermones V. ad crucem Londinensem, an 1356, et alii de laudibus S. Deipariae*. Ibid.

(e) *Sermones Richardi filii Radulphi de Dundalk, Archiepiscop. Armachani*. Ibid.

MR. BUTT AND NATIONAL EDUCATION.*

No Irish Catholic can examine the system of National Education without being filled with alarm for the safety of our faith in Ireland.

The tendency of the national system is to give a full control over the education of the rising generations in Ireland to the English Government, thus affording them an opportunity of undermining true faith, and of effecting by favours, promises, gifts, and influence, what they sought in vain to obtain by penal laws, by confiscation of property, and by fire and sword. The system also tends to weaken pastoral authority, to deprive the successors of the apostles, who were sent by Christ to teach all nations, of their lawful influence, and to separate priest and people. Such consequences necessarily follow from the operation of model and training schools, and from the vast powers given in all educational matters to a body of commissioners appointed by the government, and dependent on it—commissioners, many of whom are openly hostile to the religion of the people of Ireland, whilst others have given proof that they are either unable or unwilling

* Mr. Butt's work is entitled *The Liberty of Teaching Vindicated, Reflections and Proposals on the subject of National Education*. Dublin. Kelly, Grafton Street, 1865.

to defend it or support its rights and interests. But even if the commissioners were most anxious to do justice to Catholics, the nature of the system which they have bound themselves to carry out would frustrate their good intentions. The mixed system proposes to collect into the same school teachers and pupils of every religious denomination, Catholics, Anglicans, Presbyterians, Methodists, and Jews, and to do nothing and to teach nothing in the school, and to publish nothing in the schoolbooks, offensive to any of them. Hence all prayers, the catechism, all teaching of the special doctrines and practices of the Catholic Church, must be banished from the school during the hours of teaching, and the books placed in the hands of children which are calculated to exercise great influence on their after life, must be compiled in a style of indifference to every religion. Indeed we could not expect to find anything good or religious in books composed by a Protestant archbishop of rationalistic and latitudinarian views, who does not appear to have believed in the Trinity or the Divinity of Christ, who raised himself to the episcopal dignity by publishing the *Errors of Romanism*, and who terminated his career by admitting that his object in compiling some of the books introduced into the national schools was to dissipate the darkness in which the Irish people are sitting, or, in other words, to spread among them his own dangerous principles, and to undermine their faith.

Whilst the national system is beset by so many dangers, we cannot but be anxious that its character and tendencies should be accurately examined, and the objections to which it is liable fairly stated to the public. We are now happy to be able to say that all this has been done by a Protestant barrister, Mr. Isaac Butt, late M.P. for Youghal. This learned and eloquent gentleman has just published a treatise entitled *The Liberty of Teaching Vindicated*, in which he gives the history of the system of National Education, and discusses its merit. The writer appears to have studied the subject with the greatest care, and to have made himself acquainted with all its bearings. His treatise is written with great clearness and moderation; his views upon education are liberal and accurate; and his arguments against allowing the education of Ireland to pass into the hands of a hostile government, are most powerful and unanswerable. Mr. Butt has rendered us an immense service by publishing so valuable a treatise. We recommend all our friends to provide themselves with it, and to peruse it most carefully.

We shall now give some few extracts from it to show the spirit in which it is written. The treatise is dedicated to Mr. Gladstone, and in the dedication Mr. Butt calls on that great statesman to apply to Ireland the principles of justice and

liberality, which he had so often advocated in the case of other nations, principles unhappily ignored in the management of Irish affairs by those who have the reins of power in their hands.

“Most of our departments are managed as if the chief art of Irish government consisted in a dexterous thwarting, or, at least, ignoring of all local and national wishes, as they are represented by the class with whom the department has to deal. In no country in the world, not even in the Austrian provinces of Venetia, are national feeling and sentiment so completely excluded from any control over the management of national affairs”—(p. viii.)

Applying what he had stated to the question of national education, he adds:—

“The House of Commons, with an almost prodigal, but a wise liberality, has placed at the disposal of the Irish Government large and ample funds for the purposes of national education. These funds are administered on a plan opposed to the feelings of all creeds and all classes of the Irish nation. Ninety-nine out of every hundred Irishmen condemn it. There is not an Irish constituency from Bandon to Derry in which any man could be returned as an advocate of the national system, if the question were purely one of its approval or disapproval. There is not a parish in Ireland in which the inhabitants, if they had their choice, would adopt it as the system of their parish school. Right or wrong, the present system is one forced, by official coercion, on the Irish people. It is a national system, maintained and supported in defiance of the sentiment of the nation”—(p. viii.)

Looking at the national system in a religious point of view, Mr. Butt adds, that it is in antagonism with the wishes and feelings of all classes of the Irish people.

“There is no nation on earth who cherish religious feelings with a more deep and enthusiastic devotion than do the Irish. They are the very last people among whom the experiment of an education, which excludes the fulness of religious teaching, should be tried. The result of the experiment has been, that by all creeds and classes of Irishmen, the ‘national’ system is condemned. All who avail themselves of it do so grudgingly and of necessity. It is a system forced upon the people by their rulers. . . . It is for the Irish nation themselves to judge of the education which is suited to the wants of the Irish poor. The system which is condemned by the universal suffrage of the Irish nation, is unfit for Ireland, because it is so condemned—(p. ix.)

“If we are driven to justify our opinions, we have only to refer to the example of England. In England, every school that receives aid from the funds of the State, is a school avowedly teaching the doctrines of some religious body. Full and unrestricted religious instruction is made an essential part of national education in Eng-

land. In Ireland, a school which adopts that instruction as its rule, is consequently placed under a ban, and denied all assistance from the national funds. It matters not whether the instruction be Protestant or Catholic, it equally condemns the school in the eyes of our rulers"—p. x.

Treating of the difference between the systems prevailing in England and Ireland, Mr. Butt adds:—

"In point of principle, no reason can be assigned for the difference between England and Ireland. If it be wrong in Ireland to endow and aid a purely Roman Catholic school, it is equally so in England. The difference established between the two countries can neither be justified nor accounted for upon any rational principle. It fosters the belief in the mind of every Irishman that his country is treated as an inferior. In many Irishmen it promotes the belief that religious instruction, which is free in English schools, is placed under restriction in Ireland, because the faith of the majority of the Irish people is proscribed"—(p. xi.)

And may we not ask has not the Irish Catholic sufficient grounds for adopting this opinion? Has not all the legislation of the country for centuries been directed to the destruction of Catholicity?

The question is next referred to of the tendency of the national system to throw the whole education of the country into the hands of the government.

"I do not shrink from inviting your consideration to the complaint—that the Irish national system, as now constituted, is one gigantic contrivance for bringing the whole education of Ireland under government control. I appeal with confidence to you, as an English statesman, against the attempt to 'Anglicise' the education of the Irish people—against the project of bringing up, in government academies, an army of schoolmasters, who, in school, and still more out of school, are to form for government a moral and intellectual police—against the system of lavish bribery by which it is plainly proposed to attract all talent in the humbler classes of Irishmen into the service of an anti-Irish Board—against the institution in our country of a great system of universal education, subject to influences that are not Irish, and administered in a spirit of distrust of the whole Irish people, their national prejudices, and their religion"—(p. xii.)

In the course of the work, proofs are given of the way in which it was sought to establish government influence. In the beginning, according to the letter of Lord Stanley, only one model school was to be erected in Ireland, and the minor schools through the country were to remain quite independent. In 1835, the commissioners began to manifest more extensive designs, and in a report to Lord Mulgrave, it was proposed to

establish a model school in each county, to take the training of all the teachers of the kingdom into the hands of the Board, and, at the same time, the plan was adopted to introduce books treating of common Christianity, and compiled by Dr. Whateley, and, in fact, to make the authority of the commissioners paramount in everything connected with the education of the future generations in Ireland. On this Mr. Butt observes:—

“In no country ought such a system to be tolerated—least of all in Ireland, where—it ought not, it cannot be disguised—there still exists the antagonism between the English government and the thoughts and feelings and sentiments of the nation. I would not write the truth if I did not say, that any one who knows Irish affairs must expect the administration of such a system to be anti-national. He would be informed, without surprise, that from the lessons of history there was carefully excluded all that would remind Irishmen of their distinctive nationality—that the whole tone and tendency of the literature were English—and that, in drawing up the lesson-books in which Irish children are to be taught, Englishmen and Scotchmen were the only persons worthy of the confidence of the Irish National Board.

“I am content to be accounted of narrow and provincial feelings when I thus point to the anti-national character of the system. From the invasion of Henry II. to the present time, English rulers have been engaged in one device or another to destroy the distinctive nationality of Irishmen. The attempt is as unwise as it is unjust. It can only be effected by the destruction of public spirit and the demoralization of the country. The empire in which we are associated gains no more by the destruction of the individual nationality of its component parts, than society would gain by the destruction of all distinctive character in those who compose it. If even the Irish people are to be taught to love England, they must be taught to love Ireland first, and to feel that there is no inconsistency between the most intense Irish feeling and attachment to the empire of which Ireland forms a part. There is a waste of energy in every attempt to extirpate national prejudices and feelings, which makes the attempt a blunder as well as a crime. Russia has not yet Russianized Poland, and the Irish are as far from being West Britons as they were in the days of James I.

“It must be remembered that the effect of such a proposal was to substitute for the varying forms of individual energy and local exertion one great uniform system. While the education of the people was eked out by the sacrifices of the people themselves, or supplied by the desultory efforts of individuals, there was always room for the play of national and local feelings. So far as a plan like that propounded in this report was successful, it destroyed all other industrial energies among the lower orders. The old hedge schoolmaster could no longer make out his bread. The poor scholar could no longer wander from house to house, teaching the old history of Ireland in return for the food and lodging he received. All the lower

orders of the people were to be taught by masters trained in a government college, and drilled in a system from which all national feeling was excluded—masters, of whom it was put forward as their chief merit that they would be political and moral agents of the government, inculcating order on a lawless, and teaching civilization to a barbarous, people.

“The report of 1835 suggested, of necessity, the question of religion. The masters, according to its proposal, were plainly to be indoctrinated in matters from which religion could not be separated. They were to be instructed in mental philosophy by a professor, specially appointed for that purpose. This training must be given them that they may be qualified to direct ‘the thoughts and inclinations of Irish children in a right direction’. Would it have been unreasonable, is it unreasonable now, that the guardians of the faith of any portion of the Irish people should feel anxious to have some security for the character of the ‘mental philosophy’ in which the teachers of the people were trained?

“Comparing the plan announced in Lord Stanley’s published letter with that which was carried into effect, under the joint operation of the interpolated passage and the report of 1835, it is obvious that those who might be perfectly satisfied with the arrangements of the first, either as to religious or national feeling, might yet be wholly dissatisfied upon the very same points with the second.

“Under the covert and guarded language of the report of 1835, we can clearly trace the inauguration of a new system—a system wholly unlike anything that had preceded it or had ever been recommended—a system which was to establish in every parish a government agent, under the name of a national schoolmaster, and which was also to become a great government university for the teaching of the middle classes.

“This last was to be accomplished by the medium of the model schools. One of these was to be established in each county. The master was to be a person of superior attainments, with a salary very far above that of any curate of the Established Church, and in these schools a superior education was to be conveyed. We shall see how steadily the plan, first broached in the annual report of 1835, has been carried out.

“In 1837, the report tells us that ‘they had added to their normal establishment in Dublin a scientific department and a school of industry, in the immediate neighbourhood of Dublin, with work-rooms and a farm of from forty to fifty acres attached to it’. In the same report they propose to appoint a superintendent for each of twenty-five districts—residing at the model school, and having £125 a-year, with apartments and allowances. The head master of each model school was ‘to be authorised to receive a limited number of boarders at such charge to their parents and friends as the commissioners might think proper, having regard to local circumstances’.

“At the same time, they stated their intention to establish, generally, schools termed secondary, in which ‘scientific instruction’ and

'instruction in manual occupation' should be given;—a portion of land for garden husbandry to be an indispensable adjunct to each secondary school.

"In 1839 they modestly announce a model farm, near Dublin, as only in its infancy, with twelve agricultural pupils, 'deriving much benefit from the judicious system of farming which they see practised there'.

"In 1840 they determine to establish twenty-five agricultural model schools—each of them in connection with an elementary national school. They subsequently establish twelve pupil-teacherships in their central agricultural institution—scholarships, in fact, which are competed for by the most promising students in their rural agricultural schools.

"I have referred to these establishments in proof of the assertion that the national system has been gradually expanded into a vast educational institution, absorbing and controlling the education of the poorer classes, and, to a great extent, that of the middle classes of the country.

"The extent to which this has proceeded will be understood by a reference to the last report of the Commissioners, that for the year 1864.

"It appears by this report that there are at present in operation twenty-six model schools (classing the three metropolitan schools as one establishment). The expenditure within the year upon these model schools amounts to nearly £25,000.

"In addition to the Albert Model Farm at Glasnevin, near Dublin, there are in connection with the Board thirty-six agricultural schools; nineteen of these are under the exclusive management of the Board—seventeen partly under local control.

"The sums expended on this agricultural department amount in the year to more than £10,000. It will complete this statement to add that in the same year, 1864, the training institution of Dublin was maintained at a cost, in its several branches, of £4,500.

"The cost of the inspection department of the institution amounts to no less a sum than £23,000.

"The cost of the official establishment in Marlborough Street is £15,457.

"In addition to this, a very considerable sum, amounting, probably, to nearly £10,000, appears to be annually distributed, at the discretion of the Board and its inspectors, in the shape of gratuities of one kind or other to the persons engaged in the teaching of the national schools.

"It appears from this report (excluding the item last mentioned), that upon the official staff of this great educational institute there is annually expended a sum of £49,000; and upon model and agricultural schools, wholly foreign from the original objects, a further sum of £33,000, making an expenditure of £82,000, one shilling of which does not reach one of the schools, to support which the grant for Irish education was originally made.

"The whole of this immense sum, amounting to nearly one-third

of the grant, is really spent upon a machinery for bringing the education of the people under the entire and absolute control of the Board.

"I do not stop to argue whether £15,000 be not an extravagant expenditure for official expenses. That which is of importance to observe is, that the tendency and effect of the costly, but most effective, system of inspection is, in reality, to convert inspection into superintendence, and to extend the direct influence of the Board over all the schools in connection with them. The training or normal establishment is instituted for the express purpose of indoctrinating the masters in the views prescribed by the Board. But the influence does not end here. By a system of examinations, conducted in connection with the inspection, the Board contrives to direct the studies and mould the train of thought of the masters. Their salaries are increased at the pleasure of the Board. A graduated system of promotion and a scale of rewards are established, dependent entirely on their recommending themselves to the inspectors. Under such a system the power nominally left to the local patrons of selecting the schoolmaster, in reality does not give to these patrons any substantial control. Every national schoolmaster adopts, or professes to adopt, the opinions of his real masters, and learns to reflect the opinions which he knows to be in favour with the Board.

"The model schools are established partly to complete the training of the masters, and partly to force upon the country the entire system of the Board. Of these schools the commissioners themselves are the patrons, and in these they have full power of enforcing their own views. What they 'earnestly recommend' to others, they are able to adopt in their own schools. Money is lavished upon these model schools, so as to make them establishments of a superior order. The model school in Marlborough Street is maintained at an expense of £3,500. One in Belfast costs very nearly the same sum. Most of this money is expended in the salaries and maintenance of pupil teachers, so that these model schools are, in effect, colleges, with their exhibitions to attract students. Over these model schools the commissioners have absolute control, and through them, and by means of them, they exercise an almost absolute influence over the whole system of education in connection with the Board. This is, in effect, the carrying out of the plan indicated in the report of 1835. Centralization is secured by an array of schoolmasters, trained under the Commissioners. No man can attain the rank of a first-class national schoolmaster who has not gone through a training in an establishment conducted after the most approved fashion of the Board—a training by which he becomes thoroughly indoctrinated in all the maxims of that fashion. He is not sent to a model school merely to see the best mode of arranging classes or maintaining the discipline of the school. He is sent there to reside as the student of a college, to learn various departments of knowledge. He is taught, in his training, history, political economy, mental philosophy, and scriptural history—and he learns them all in lesson books prepared to order for the Commissioners, and by catechetical instruction, in which he is drilled by professors and inspectors appointed at their sole nomination.

"I pass, for the present, from this part of the subject, with this one observation—that this sum of £80,000 is annually expended upon a portion of the system with which local exertion or local influence has nothing whatever to do. It is wholly, absolutely, and unreservedly under the direction and control of the central authority.

"In England, I may observe, the state assumes no such power. The training institutions for schoolmasters are left entirely under the control of the authorities of the respective denominations. In Ireland, the rule is that the masters should be trained by government, and accept at once their theology, their morals, and their science of teaching at the hands of the officials of the state. It is only the resolute opposition of the Catholic prelates that has prevented this project from being completely carried into effect"—(p. 87–96.)

We regret that our space will not allow us to give more copious extracts from the book now before us. But again we recommend our readers to read and study the whole treatise. It will open their eyes to the dangers with which mixed education, falsely called *national*, menaces our Church and our country.

LITURGICAL QUESTIONS.

The few questions which were answered in the last number of the *Record* have given occasion to other questions of a practical nature in connection with the Office and Mass for the Dead. There is a variety of practice in some points—for instance, 1st, at the end of the absolution, if the office and mass be celebrated for one person, should *requiescat in pace*, or *requiescant*, be said?

2nd, Should the *Anima ejus et animae omnium*, etc., be said, and is there any definite rule about it?

3rd, When is the *De profundis* to be said, and when is it to be omitted?

With regard to the first question we beg to quote the following decree of the Sacred Congregation of Rites, which settles the question.

"Dec. 2709. An dicendum sit in fine absolutionis mortuorum *requiescat vel requiescant*?

"Resp. Quando absolutio est pro uno defuncto, in singulari; pro pluribus, in plurali. In missa vero semper *requiescant*. Die 22 Januarii, 1678".

In reply to the second question, it appears to us that the Rubrics of the Ritual will lead us to a safe conclusion. The

Ritual clearly lays down that, if the remains for any reason are not carried to the cemetery immediately after the office, the Benedictus, and the prayer, etc., having been said, the *Anima ejus et animae*, etc., is also to be said. In such a case there is no doubt, inasmuch as the Ritual lays down the entire order of the ceremony, and ends with the words *Anima ejus*, etc., in full without any comment. If the remains are brought to the cemetery the same practice is to be observed, for at the sepulchre the same prayers are prescribed by the Rubrics, and there is no change mentioned. Hence, we consider we are correct in stating that the *Anima ejus*, etc., is to be said at the end of the prayers for burial, praesente corpore, whether these are recited in the church or in the cemetery. But is the verse *Anima ejus* to be said at the end, after the *Requiescant in pace*, if the remains are not present? There is no mention of this in the Ritual nor in the Missal, and it is certain that on All Souls' Day, when the remains, as a rule, are not supposed to be present, the *Anima ejus* is not to be said. There is a decree of the Sacred Congregation of Rites referring to this subject.

"Dec. 2924. An post absolutionem quae fit super cadaver in die obitus, vel supra tumulum in die anniversario aut super lecticam seu castrum doloris in die commemorationis omnium fidelium defunctorum, dicto versiculo requiescant in pace, subjungi debeat *Anima ejus et animae omnium*, etc.

"Resp. Servetur Rituale: et in commemoratione omnium fidelium defunctorum nihil superaddendum. Die 2 Decembris, 1684".

We do not mean to say that this decree decides the point clearly in our favour, but the Ritual certainly does not prescribe it. We have before us an excellent ceremonial published in Bologna by a missionary priest of St. Vincent, and he is clearly of opinion that the *Anima ejus* absente cadavere ought not to be said, and adduces the decree above quoted referring to the office on All Souls' Day.

With regard to the third question, it is well we should observe, in order to avoid any misunderstanding, that we are speaking of the *De profundis* which is said after Mass at the end of the absolution, when the clergy are proceeding to the sacristy. The Rubrics are clear as to when the *De profundis* is to be said at the end of Lauds: "*Psalmus lauda anima mea in vespers similiter et Psalmus De profundis in fine laudum non dicuntur in die commemorationis omnium fidelium defunctorum, neque in die obitus seu depositionis defuncti*". We think that much the same answer is to be given about the *De profundis* at the end of the absolution, as was given above about the *Anima ejus et animae omnium*, etc. This opinion is held by the author above quoted, and it is only in case the corpse is

present that the Ritual prescribes the *De profundis*. “Deinde a sepultura in ecclesiam vel in sacristiam revertentes dicant sine cantu antiphonam si iniquitates etc. cum Psalmo, *De profundis*, etc.”, and there is a decree of the Sacred Congregation of Rites which appears to confirm our views.

“Dec. 4543. Antiphona et Psalmus *De profundis* nec non versiculus animae eorum in die commemorationis omnium fidelium defunctorum post absolutionem ad tumulum sunt omittenda juxta. Decr. 2 Decembris, 1684”.

“Die 28 Julii, 1832”.

We must add that the practice in Rome is, even absente corpore, to say the *De profundis*, and hence our readers will perceive there is some difficulty in settling the question.

We wish, however, to state that, being pressed for time, we were not able to examine this question as fully as we would wish, and we hope soon to return to it; and if, in the mean time, any light were thrown on the subject by any of our learned readers who study such matters, we shall be very glad to receive any remarks or suggestions that may be forwarded to us.

CORRESPONDENCE.

To the Reverend Editors of the Irish Ecclesiastical Record.

GENTLEMEN,

May I beg you to insert in your widely-circulating journal the following list. It may be useful to the clergy for the information of youths, in whose higher education they take an interest, and especially now, when we may hope that to have studied under a Catholic system will no longer be an obstacle to advancement.

I remain, Gentlemen,

Your faithful servant,

Catholic University, Dublin,
31st July, 1865.

BARTH. WOODLOCK,
Rector.

CATHOLIC UNIVERSITY EXHIBITIONS.

TO BE COMPETED FOR IN OCTOBER, 1865.

General Regulations.

1. The following Exhibitions will be offered for competition in the University on Tuesday, October 10th, and following days.
2. The Examinations will commence each day at 10 A.M.
3. Candidates are required to send in their names and commenda-

tory letters from their University or Collegiate Superior, to the Secretary of the University, on or before the day preceding the Examination at which they propose to present themselves.

4. They will not be awarded unless for distinguished answering.

5. The successful candidates, if not already matriculated, are required to matriculate within one week after the declaration of the award of the Examiners.

6. Every Exhibition is tenable for one year, unless where otherwise specified; but successful candidates are required to attend Lectures in the Faculty of Philosophy and Letters, or of Science, according to their standing, and can hold the Exhibitions so long only as they observe the regulations of the University.

7. No one, however, can hold two Exhibitions in the same matter; —e. g., two Classical, or two Mathematical Exhibitions, or two Exhibitions in Physical Science, cannot be held by the same person.

EPISCOPAL EXHIBITIONS.

Special Regulations for the Episcopal Exhibitions.

1. No Student above twenty-two years of age, or of more than one year's standing in any University, will be allowed to compete for the Episcopal Entrance Exhibitions.

2. The Examinations for the Classical Exhibitions will take place on Tuesday, October 10th, and Wednesday, October 11th; and for the Mathematical Exhibitions, on Thursday, October 12th, 1865.

3. The Episcopal Exhibitions will be distributed among Students from the Ecclesiastical Provinces of Armagh and Cashel, Dublin and Tuam respectively; provided competitors from these provinces offer themselves, and comply with the other conditions prescribed.

4. The successful Candidates must attend the lectures of the First or Second Year.

I.—FOR ENTRANCE.

Open to all Students of not more than One Year's standing in the University.

Classical.—One Exhibition of £20, one of £15, and three of £10 each, for proficiency in the Classical and Literary matter of the Entrance Examination.

Candidates for these Exhibitions will be examined in Latin and Greek Grammar, and Latin Composition; in the elements of Ancient Geography, or Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the Legislation of Solon to the death of Philip); and in the following books:—

Homer, *Iliad*, i.-iii.;

Euripides, *Alcestis*;

Virgil, *Aeneid*, i.-iii.;

Cicero, *in Cæcilinam*, i.-iv.

Special marks will be given for Latin verses and Greek composition.

Mathematical.—One Exhibition of £20, one of £15, and three of £10 each, for proficiency in the Mathematical matter of the Entrance Examination.

The Examination for these Exhibitions will not extend beyond the second book of Euclid, nor embrace matter which is not included in most Algebraical Treatises within the limits of Simple Equations.

II.—SECOND YEAR'S EXHIBITIONS.

Open to Students of the University, of not more than Two Years' standing, who have passed the Annual Examination of the First Year.

Classical.—One Exhibition of £25, one of £20, and one of £15.

Candidates for these Exhibitions will be examined in Latin and Greek Grammar and Composition; in the elements of Ancient Geography, of Roman History (from the beginning of the Republic to the battle of Actium) and of Greek History (from the Legislation of Solon to the death of Philip), and in the following books:—

Herodotus, vi.; Euripides, *Hippolytus*; and Sophocles, *Ajax*.

Horace, Epistles, including the Art of Poetry; Terence, *Heautontimoroumenos*; and Tacitus, Histories.

Special marks will be given for Greek and Latin verse.

Mathematical.—One Exhibition of £25, one of £20, and one of £15, for proficiency in Euclid, i.-vi. (definitions of Book v.); Algebra, including the Theory of Equations; Plane Trigonometry; Coördinate Geometry and Conic Sections.

EXHIBITIONS FOR AFFILIATED STUDENTS.*

Special Regulations.

1. These Exhibitions are open to all *Affiliated* Students of the University, who will have passed the Entrance Examination since the 1st June, 1863.

2. The Examination will be held in the University Buildings, 86 Stephen's Green, commencing each day at 10 A.M., as follows:—

Classical Exhibitions, on Tuesday and Wednesday, 10th and 11th October, 1865.

Mathematical Exhibitions, on Thursday, 12th October, 1865.

3. These Exhibitions are subject to the General Regulations given above.

* Affiliated Students are such as, having passed the Entrance Examination, pursue their studies in an approved college or school, with the view of completing the higher studies in the University (*Calendar*, page 48). For the purposes of the Examination for the above Exhibitions, all Students who will have been examined for Entrance by the University Examiner in one of the seminaries, colleges, or schools, connected with the University (vide *Calendar*, page 81), between the 1st June, 1863, and the 10th October, 1865, will be eligible.

4. They are tenable for two years; but can be enjoyed so long only as the holders attend those Lectures of the Faculty of Philosophy and Letters, or of Science, which are prescribed, according to their standing, in the University course of Studies, and observe the rules and regulations of the University. In every case they will cease at the end of the Session 1866-7.

Classical:—One Exhibition of £30, and one of £25.

The subjects of the Examination will be Latin and Greek Grammar, and Latin Composition; the Elements of Ancient Geography, of Roman History (from the beginning of the Republic to the Battle of Actium), and of Greek History (from the legislation of Solon to the death of Philip); and in the following books:—

Homer, *Iliad*, i.-vi.; and Herodotus, vi.

Virgil, *Aeneid*, i.-vi.; Cicero, in *Catilinam*, pro *Milone*, *Archid.*, and *Lege Manili.*

Special consideration will be given to Latin Verses and Greek Composition.

Mathematical:—One Exhibition of £30, and one of £25, for proficiency in Elementary Mathematics, viz.:—

Algebra (except the Theory of Equations); first six books of Euclid; Elements of Plane Trigonometry.

HIGHER UNIVERSITY EXHIBITIONS.

Regulations.

1. The following Exhibitions, tenable for one year, are open to all who present satisfactory testimonials of conduct.
2. Former successful competitors may again compete for them.
3. But the Candidates cannot be above twenty-six years of age, or of more than five years' standing in any University.

CLOYNE EXHIBITIONS.

Founded by the Bishop and Clergy of the Diocese of Cloyne.

Cloyne Exhibition in Mental Science, £20:—Friday and Saturday, 13th and 14th October, viz.:—

Proficiency in Logic and the Elements of Mental Philosophy.

Cloyne Classical Exhibitions:—One of £30, and one of £20:—Monday and Tuesday, 16th and 17th October.

The subjects of Examination will be:—

Greek and Latin Grammar; Greek and Latin Composition, both prose and verse; Elements of Ancient Geography; History of the Peloponnesian War, from 431 to 404 B.C.; Roman History, from the

outbreak of the Social War to the Death of Cicero; and the following books:—

Thucydides, i.ii.;	Cicero, <i>de Oratore</i> , i. ii.;
Aeschylus, <i>Agamemnon</i> ;	Virgil, <i>Aeneid</i> , ix. xii.;

Cloyne Exhibition in Irish History, Literature, etc., £20:—Wednesday, 18th October:—

Irish History, from the English Invasion to the Plantation of Ulster; Elements of the Irish Language; Materials of Irish Literature.

LIMERICK EXHIBITIONS.

Founded by the Laity of the City and County of Limerick.

Limerick Mathematical Exhibition, £30:—Thursday, Friday, and Saturday, 19th, 20th, and 21st October.

For proficiency in the full University course of Pure Mathematics and Mathematical Physics (vide *Calendar*, pages 42, 43).

Two Limerick Modern Literature Exhibitions, £20 each, viz.:—

(a) Wednesday, 25th October—English Language and Literature; and English History from the Accession of James I., 1603, to the Death of George II., 1760.

(b) Thursday, 26th October—The Language and Literature of France, Italy, or Germany, at the option of the candidate; and the History of the country, the Language and Literature of which he presents, viz.:—

French History, from the Accession of Francis I., 1515, to the Death of Louis XIV., 1715;

Italian History, from the Death of Lorenzo de Medici, 1492, to the re-conquest of Naples by the Spaniards, 1733; or

German History, from the Accession of Charles V., 1519, to the Treaty of Westphalia, 1648.

CONOLLY EXHIBITIONS, £20 EACH.

Founded by John Conolly, Esq.

I. *Mathematics*:—Thursday and Friday, 19th and 20th October:—Coördinate Geometry, Differential and Integral Calculus.

II. *Mathematical Physics*:—Friday and Saturday, 20th and 21st October:—Mathematical Statics and Dynamics, and Elements of Mathematical Geography and Astronomy.

III. *Experimental and Kosmical Physics*:—Monday and Tuesday, 23rd and 24th October:—Heat, Light, Electricity, and Magnetism; Elements of Geology, Physical Geography and Climatology, and Astronomy.

IV. *Natural Sciences*:—Tuesday and Wednesday, 24th and 25th October:—Chemistry, Mineralogy, and Crystallogoly.

N.B.—Of these Exhibitions, Nos. I. and II. cannot be held by the same person ; so also Nos. III. and IV. cannot be held simultaneously.

DOCUMENTS.

THE CATHOLIC UNIVERSITIES OF BELGIUM AND OF IRELAND.

The Catholic University of Louvain has just been deprived by death of its first Rector, Mgr. Peter Francis Xavier de Ram. This illustrious prelate was called to the reward of his useful life on Sunday, the 14th of May, and his demise has caused a vacancy, not only in the University over which he presided with so much prudence and energy for over thirty years, but also in several other learned bodies, of which he was a most distinguished member. His death has been a severe loss to his native land and to the Catholic Church in Belgium. Let us hope the great work for which he lived will long continue to be a prolific source of every blessing to Catholic Belgium.

On hearing of the death of Mgr. de Ram, our Catholic University, which, in obedience to the advice of the Sovereign Pontiff, has ever looked on that of Louvain as its model and elder sister, hastened to hold a meeting of the Academic Senate, at which the following letter of condolence was unanimously agreed to:—

Illustrissimo et adm. Rdo. Dno. Vice Rectori ; Illmis. D.D. Facultatum Decanis ; et perillustribus D.D. in Universitate Cath. Lovaniensi Professoribus ornatissimis,

Universitas in Hibernia Catholica S. D.

Paucis abhinc diebus pervenit ad nos tristissima notitia mortis Illmi. et Rmi. D.D. Francisci Xaverii de Ram, istius Universitatis in Belgio Catholicæ Magnifici Rectoris. Haud certe sine maximo cordium nostrorum dolore nuntium istum accepimus. Siquidem et inclytam Universitatem Vestram præcipuo lumine et ornamento desitutam conspiciamus, et Supremo Capite et primo Rectore orbatam, qui res nascentis, imo potius renascentis Academiae summa humanitate, ornatissimus homo, est moderatus : qui miro ordine ita omnia paravit et instituit, ut antiquæ illius in vestra civitate Universitatis decus et in scientiis laudem nova æmuletur, imo et superaret.

Ad consolandum igitur vos in casu isto, quo est gravissime afflicta Academia Vestra, Universitatem hanc nostram urget et communis fides, et praecipua dilectio qua nos complecti dignati estis, et nomen ipsum Universitatis Catholicae. Nam et inelytam vestram Academiam haec nostra haud passibus aequis insequi conatur, et vester proinde dolor, aerumnae vestrae nobis vobiscum sunt communes. Itaque et inter hos dies nostrum erit clarissimi viri, vestri quondam Rectoris Magnifici animae piaculari Sacrificio opitulari, publicisque Ecclesiae officiis, et illi requiem et ipsius Operi, Universitati scilicet Vestrae incolumitatem et in dies proventus adprecari.

Ex aedib. Univers. in Hib. Cath.

Datum Dublinii V. Kal. Junias, 1865.

BARTH. WOODLOCK,

Rector Univer. Cath.

THOMAS SCRATTON, A.B.
a Secretis Universit.

The Vice-Rector of the University of Louvain has returned the following answer:—

Louvain, de l'Université Catholique, le 9 Juin, 1865.

MAGNIFICE RECTOR,

Perquam gratae nobis fuere literae tuae plenissimae illa humanitate, proximis hisce diebus ad nos datae, in quibus Dublinensis Academiae nomine moerorem nostrum de obitu Viri illustrissimi Petri Francisci Xaverii de Ram, tuae doloris participatione levare voluisti, unàque significasti Dublinensem Academiam jam nunc hoc quoque curare, ut brevi, in suo coetu, oblato peculiari Sacrificio, publicis votis precibusque aeterna requies animae illustrissimi Viri a Deo expectatur.

Itaque facere non possum, Magnifice Rector, quin nostrae Academiae nomine tibi gratias quam maximas agam tam ob hoc germanae caritatis indicium quam ob illam doloris officiosam significationem.

Immanem profecto jacturam facimus in amissione Viri qui, ut recte dicis, Magnifice Rector, nascentis Lovaniensis Academiae quodam modo pater fuit, et diuturno tempore gubernator prudentissimus, et praecipuum ejus lumen et decus et ornamentum; quem nos quidem eodem desiderio lugemus quo filii parentem.

Reliquum est, ut Dublinensi Academiae, quam tu, Magnifice Rector, sapientissime moderaris et nos praecipuo quodam amore complectimur, prospera quaevis exoptemus; quod magnam certe partem praestiterimus, si, quod enixe facimus, Deum precamur ut te illi Academiae quam diutissime servet.

VICE RECTOR UNIVERSITATIS.

T. A. NAMECHE.

Viro Eximio ac Reverendissimo Bartholomaeo Woodlock,
Magnifico Rectori Universitatis Catholicae in Hibernia.

NOTICES OF BOOKS.

I.

History of the Catholic Archbishops of Dublin since the Reformation. By Rev. P. F. Moran, D.D. Vol. i. Dublin: James Duffy, 1865.

We are happy to announce the publication of the first volume of the *History of the Catholic Archbishops of Dublin since the Reformation*, by the Rev. Dr. Moran, of the Irish College, Rome, whose past services to the annals of our religion and country are well known. The first part of the volume now before us gives an account of the violent and tyrannical manner by which it was attempted to introduce Protestantism into Ireland under Henry VIII. and Queen Elizabeth. The arguments by which the Reformers propagated their opinions were fraud and treachery, fire and sword, penal laws and the confiscation of property. Dr. Browne and Dr. Loftus, two Englishmen, who received all the jurisdiction they enjoyed, as Archbishops of Dublin, from Henry and his daughter, Elizabeth, made themselves remarkable by their bigotry and their spirit of persecution. During their times no Catholic bishop, canonically appointed, could exercise spiritual powers in Dublin; but the wants of the faithful were provided for by vicars-apostolic, or administrators, lawfully appointed by the Holy See. Dr. Moran gives an interesting account of the labours of several of them, and especially of Father David Wolf, one of the companions of St. Ignatius, of Father Newman, and Father White. Towards the end of the sixteenth century a bishop, by name Donald, was appointed to Dublin by the Holy See, but nothing is known of his history. In the bull appointing Dr. De Oviedo, in 1600, it is merely mentioned that the see of Dublin was vacant by the death of Donald, late archbishop.

The history of Dr. De Oviedo and of the wars of the O'Neills is given at considerable length. After the death of that prelate, Dr. Matthews was translated from Clogher to Dublin in 1611, and governed this diocese with the zeal of an apostle down to the year 1623, when he died in Rome, esteemed and honoured by the Roman Pontiff. The labours of our prelate are fully described by Dr. Moran, and his provincial statutes, replete with wisdom and learning, are given in the appendix.

Dr. Fleming, son of the Baron of Slane, succeeded Dr. Matthews in 1623, and was equally distinguished as his predecessor for virtues and good works. During the first period

of his episcopate, the Irish Church had to suffer a great deal from the persecuting spirit of the government, and especially from the hostility of Lord Strafford. Yet in such troubled times Dr. Fleming held several synods, and laboured assiduously for the establishment of ecclesiastical discipline. As Dr. Matthews had founded an Irish college at Louvain, so Dr. Fleming was most anxious to procure the means of education for the students, by establishing or encouraging other colleges in France, Spain, Belgium, and Italy. Speaking of the college of Antwerp, which had been endowed by Rev. L. Sedgrave and Rev. James Talbot, Dublin priests, Dr. Moran says:

“ One of its collegiate rules will suffice to reveal to us the spirit of self-sacrifice and Christian heroism with which the youthful Levites were prepared for their missionary toils in Ireland: ‘ Each priest’, thus the rule enacts, ‘ will offer to God with all possible devotion the Holy Sacrifice of the Altar, beseeching our Divine Redeemer to have mercy on our afflicted and persecuted country, and to strengthen our clergy with His sanctifying grace. To attain this end all the students will, moreover, on each Friday, observe a rigorous fast, and will recite every day at their evening devotions the penitential psalm, *Miserere mei Deus*’ ”.

Dr. Fleming was also a great patron of the learned men, such as the Four Masters, Wadding, Harold, Colgan, and others, who at that time devoted themselves to the study of Irish history and antiquities.

The present volume brings the history of the Archbishops down to the memorable period of 1641. A copious and valuable appendix is added, in which many most interesting letters of Irish bishops, generally inedited, and other documents are published.

The succeeding volumes will appear without any undue delay.

II.

History of the Viceroy of Ireland, with Notices of the Castle of Dublin, etc. By J. T. Gilbert, Esq. Dublin: James Duffy. 1865.

This work is a valuable accession to Irish history. The author has had access to the public records, and in this way has been able to fix the chronology of important events, and to throw great light on a period whose history had been written very inaccurately. The present volume gives the history of the Viceroy from the Norman invasion in the twelfth century down to the death of Henry VII. in 1509. The work will be sought for with avidity by all who wish to become acquainted with the real state of Ireland in the period before the Reformation, and it will increase in interest as it comes down more closely to our own time.

THE IRISH ECCLESIASTICAL RECORD.

SEPTEMBER, 1865.

DR. COLENZO AND THE OLD TESTAMENT.

NO. IV.

WHO is there amongst our readers that has not at some time in his life stood upon the sea-shore to watch the rising tide? Two mighty powers meet, as it were in conflict, and each in its turn seems for a time to prevail. Wave rolls after wave, but each again recedes as if baffled in the struggle and exhausted by the effort. At one moment the waters gain upon the land; then in the next the land wins back all that it had lost, and sometimes even more besides. It is only when some prominent landmark is reached, which a little while ago stood high and dry upon the beach, that we can no longer entertain a doubt of the sure and steady progress of the advancing flood.

Such, as it seems to us, is the conflict which it is the lot of our age to witness between the flood-tide of infidelity and the Established Church in these countries. The one is aggressive, the other is struggling hard to hold its own. On both sides the contest is carried on with energy and power. To a casual observer it might perhaps seem that the fortunes of each are almost equal, and the victory uncertain. But to one who extends the range of his vision and takes in the distant landmarks, it is plainly evident that one by one they are fast disappearing, and that the waves of infidelity are sweeping, slowly indeed, but irresistibly, over the face of the Established Church.

In the person of Dr. Colenso they have reached at length the episcopal bench. His brethren, it is true, have taken the alarm, and have made a show of resistance, but they only demonstrate their own weakness. Like Canute of old, they command the waters to advance no further, but their command is vain and

fruitless. The great flood is still coming in, and they who but yesterday were considered, from their high position, far removed from danger, are to-day surrounded by the waves. In this perilous crisis the Catholic Church alone affords a home of undisturbed tranquillity to its children, a safe refuge to the stranger. It stands indeed in the midst of the danger, but its walls are too strong to be shaken, its foundation too solid to be undermined. It has been built by its Divine Founder on a rock, and the rain may descend, and the floods come, and the winds blow and beat upon that Church, but it falleth not. We have the promise of God, that her enemies shall not prevail against her; and therefore we may look out from our impregnable fortress upon the surging billows with the same calm sense of security as Noah had when he looked out from the window of the ark on the waters of the deluge. But though God had resolved that Noah should be saved from destruction whilst all around were perishing, yet Noah was not saved without the toil and labour of his own hands. And so, too, though by a decree of God, error cannot prevail against His Church, yet has he ordained that the true faith should be ever defended by human skill and industry. We hope, therefore, our readers will pardon us if we return once again to the charges which Dr. Colenso has brought against the truth of the Bible.

The increase of the children of Israel in Egypt, as represented in the Mosaic narrative, is Dr. Colenso's favourite objection. It is dressed out with the most elaborate ingenuity and care. It is set forth with even more than his usual confidence. It is held up as, in itself, sufficient to destroy the historical character of the whole narrative. By this objection, therefore, we may fairly suppose that he is willing to stand or fall. We have already pointed out two fundamental errors in the data from which it is deduced; many others yet remain, which we now proceed to expose.

III. There are two suppositions which would contribute very much to account for the rapid increase of the Israelites in Egypt; first, intermarriage with the Egyptians; secondly, the practice of polygamy. For the purpose of our defence it is quite sufficient that these two customs were *possible*. Upon Dr. Colenso it devolves to prove that they *did not prevail* in point of fact. We may observe, however, that the Pentateuch indicates clearly enough the existence of such practices. Judah married a woman of Canaan (*Gen.*, xxxiii. 2); so did Simeon (xli. 10); Joseph married an Egyptian (*Gen.*, xli. 25). Why then may we not suppose that their children intermarried with foreign nations? Was it impossible for them to imitate the example of their fathers? We must bear in mind, too, that for 100 years

at least, the Hebrew people were high in favour at the court of Pharaoh. During the years of famine they were supported at the royal expense (*Gen.*, xlv. 11; xlv. 12) while the Egyptians had to part with their money, their cattle, and even their land, to pay for food (*Gen.*, xlvii. 13-26): they had "the best of the land" for their dwelling (*Gen.*, xlvii. 6, 11): above all, they had for their patron and friend, their kinsman, Joseph who was "lord of all the house of Pharaoh, and ruler throughout all the land of Egypt" (*Gen.*, xlv. 8). An alliance with a race so wealthy and so favoured must have been eagerly courted by the Egyptians: and, on the other hand, the Israelites would not have been disposed to decline a connection which would have strengthened their position in the country and increased their influence.

It does not appear that intermarriage with the Egyptians was forbidden or even discouraged. On the contrary, an intimate social intercourse seems to have existed between the two nations. Even at the very time of the Exodus, we find that it was not unusual for the Hebrews to receive the Egyptians as guests or tenants into their houses.* It is not an improbable supposition that such close domestic relations might in many instances lead to marriage. But we have positive evidence that marriages of this kind actually did take place, and are in no way reprehended. Thus we find mention made incidentally of "the son of an Israelitish woman", whose *father was an Egyptian* (*Lev.*, xxiv. 10). He was condemned to death for blasphemy when the Israelites were encamped under Mount Sinai: he must, therefore, have been born during the sojourn in Egypt. Again we are told of an Israelite who gave his daughter in marriage to an Egyptian servant (*I. Paralip.*, ii. 34, 35). This occurred certainly after the Exodus. But if the two nations *sometimes* intermarried when they lived in *different* countries, may we not suppose that they *frequently* intermarried whilst they were living in the *same* country? Hence we conclude (1°) that the mutual relations which subsisted between the Egyptians and the Hebrews, would naturally lead to frequent intermarriage; (2°) that there is not a particle of evidence to make such a supposition improbable; (3°) that there is positive testimony in its favour.

As regards the plurality of wives or concubines,† the Israelites had before them the example of Abraham, who had at least three (*Gen.*, xvi. 1, 3; xxv. 1, 6), and of Jacob, who had four (*Gen.*, xxix. 20, 30; xxx. 4, 9). The practice of polygamy, therefore,

* See *Ex.*, iii. 22.—"But every woman shall borrow of her neighbour, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and raiment; and you shall put them upon your sons and upon your daughters, and you shall spoil Egypt".

† It is unnecessary to make any distinction between wives and concubines, because this distinction cannot in any way affect the present argument.

had the highest and the holiest sanction in the eyes of the Hebrew people. It cannot be objected that, during the sojourn in Egypt, there is no explicit mention of polygamy in the Mosaic narrative. Moses did not undertake to write a history of the period. A single chapter in the beginning of Exodus, contains all that he records of what took place from the death of Jacob to the birth of Moses. Neither could we expect much information on this point from the genealogies which are given elsewhere in the Bible. Every one knows that it was not the ordinary custom of the Jews to mention the *mothers* of those whose pedigree was traced, but only the *fathers*.

Yet we are not left altogether without distinct testimony to the practice of polygamy among the Hebrew people in Egypt. In one family alone of the tribe of Judah we find the following examples: Hezron, the son of Pharez, had two wives, Abiah, and the daughter of Machir (I. *Paralip.*, ii. 21, 24). Caleb, the son of Hezron, had three, Azuba, Jerioth, and Ephrath (I. *Paralip.*, ii. 18, 19).^{*} Jerameel, another son of Hezron, had two, one whose name is not given, and another called Atarah (I. *Paralip.*, ii. 25, 26). Ashur, likewise a son of Hezron, had also two, Helah and Naarah (I. *Paralip.*, iv. 5). Lastly, we find that Moses himself clearly recognizes this custom as prevalent. He makes laws regarding it, to prevent abuses, but he does not forbid it, nor does he even censure it. "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated, . . . he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath" (*Deut.*, xxiv. 15, 17). With these facts before us, we may judge what weight is to be attached to the authority of Dr. Colenso when he states: "There is no indication that polygamy did prevail among the Hebrews of those days" (p. 120).

IV. Another very probable source of the rapid increase in population was the accession of fresh servants from without. The early history of Jacob affords a remarkable illustration of such an increase. He went into a foreign country *without* an invitation (*Gen.*, xviii. 1-5): he *served* in it for twenty years (*Gen.*, xxxi. 41): and yet at the end of that time he tells us, "With my staff I passed over this Jordan, and now I am become as two camps" (*Gen.*, xxxii. 10). The Israelites during the first half of the sojourn in Egypt, were much more favourably circumstanced. We have seen that, immediately upon their descent into Egypt, they received an enormous increase both in

^{*} The Hebrew text in v. 18 seems not quite clear. The interpretation we have given is supported by the Septuagint and the English Protestant version. According to the Vulgate, Caleb had but two wives, Azuba and Ephrath.

wealth and importance. This change in their fortunes would naturally prompt them to add largely to the number of their servants. On the other hand, the inhabitants of Egypt and Canaan were sore pressed with famine. They were obliged to give up first their money, then their cattle, then their land, in exchange for bread (*Gen.*, xlvii. 13-20). Many must thus have been reduced to extreme necessity, and nothing would seem to have remained for them but to accept of service in the households of their rich and prosperous neighbours. These dependants, according to the command of God, should have been circumcised, and thus have been made sharers in the covenant of which that rite was a token. Their posterity would, therefore, be reckoned among the 600,000 who followed Moses into the desert.

To the increase by servants we may add a further increase by proselytes. It would seem that every facility was offered to those who wished to become incorporated with the Hebrew people. Even in the celebration of the Passover, all were freely to be admitted if they would submit to the rite of circumcision. "And if a stranger sojourn with thee, and will keep the Passover to the Lord, let every male of his be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land" (*Ex.*, xii. 48). It is manifest that Moses thought it likely, even after a century of bondage and persecution, that many would still be found to join the fortunes of this oppressed people. Is it unreasonable, then, to suppose that such converts were more numerous in the days of their prosperity?

V. The average number of children in each family, according to the calculation of Dr. Colenso, was $4\frac{1}{2}$, or, at the outside, 6-3 sons and 3 daughters. The manner in which he arrives at this conclusion is singularly characteristic. He prepares the way by assuring us that "we have no reason whatever, from the data furnished by the sacred books themselves, to assume that they had families materially larger than those of the present day" (p. 102). If, however, we turn from the pages of Dr. Colenso to the pages of the sacred books themselves, we are told a very different story. "And God spake unto Israel in the visions of the night, . . . and he said: I am God, the God of thy father; fear not to go down into Egypt; for I will make of thee a great nation" (*Gen.*, xlvii. 2, 3). Such was the promise of God; here is the fulfilment: "And Israel dwelt in the land of Egypt, in the country of Goshen; and they held possession of it, and they grew and multiplied exceedingly" (*Gen.*, xlvii. 27). "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled

with them. . . . The more they afflicted them, the more they multiplied and grew" (*Ex.*, i. 7—12). These words clearly imply that the people of Israel increased *beyond the usual rate at that time and in that country*. We are told, however, by several ancient writers that the people of Egypt were wont to increase with extraordinary rapidity.* And yet, in the face of all this, Dr. Colenso asserts that "we have *no reason whatever*, from the data furnished by the Sacred Books themselves, to assume that they had families materially larger than those of the present day".

He next proceeds to establish his average. The twelve sons of Jacob had between them 54 children, which gives on an average $4\frac{1}{2}$ to each. It is worthy of note that in making this estimate, he studiously excludes the family of Jacob himself, who had *twelve sons*. If this family had been added to the others, the average would have been considerably increased. But there is yet a more radical defect in his argument. The 12 sons of Jacob had 54 children *before* the descent into Egypt; how many had they after? Dr. Colenso *assumes* that they had none. His assumption is not only without proof; it is contrary to every probability. These men were at the time in the full vigour of life. Reuben the eldest, if we take Dr. Colenso's own computation, was about 46; Joseph was but 39; Benjamin younger still. It is, therefore, most reasonable to suppose that several of them, if not all, had children born to them during the sojourn in Egypt. This will be the more evident when we remember that Jacob, their father, had 12 sons born to him *after he had reached* the age of 80; and that Isaac, their grandfather, was 60 when Jacob and Esau were born.

Moreover we can produce a distinct statement with regard to Joseph, that he had children born to him after the descent, "And Jacob said unto Joseph: . . . Thy two sons Ephraim and Manasseh, who were born unto thee in the land of Egypt, before I came unto the land of Egypt, are mine; Ephraim and Manasseh, as Reuben and Simeon shall be mine. And *thy issue which thou begetteth after them*, shall be thine, and shall be called after the name of their brethren in their inheritance" (*Gen.*, xlviii. 3, 5, 6). It may be objected that in the twenty-sixth chapter of Numbers, where the grandsons of Jacob are enumerated, no mention is made but of those born before the descent. We answer, that in that chapter those only are enumerated who *gave their names to families*; and it would seem that the grand-

* Aristotle, for example, says that "twins are common in Egypt; even three or four at a birth, not rare" (*Hist. Anim.*, vii. 4). And Pliny tells us, that "for a woman to have *more than three children at a birth* is accounted a portent *except in Egypt*" (*Hist. Nat.*, vii. 4).

sons of Jacob born after the descent, did not give their names to families, but, like the younger sons of Joseph, were "called after the name of their brethren in their inheritance". We may observe that this oversight of our author has drawn him into a twofold error. First, it has led him to *underestimate the average number of children* in each family; secondly, it has led him to *underestimate the number of males in the first generation*, since all the grandsons of Jacob, according to his argument, belonged to the first generation.

Dr. Colenso refers, however, to the genealogies in the sixth chapter of Exodus (verses 14-25), and elsewhere, to show that the families during the sojourn in Egypt were not remarkably large. This argument is of no value if he do not prove that these genealogies give *complete lists of all the sons* in each family. It appears to us that there is no evidence to this effect. The genealogies were generally introduced for some specific purpose, as for instance, to trace the pedigree of the most remarkable men; and for this purpose it was quite unnecessary that *all the members* of each family should be distinctly enumerated. A striking illustration occurs in a passage already quoted: "And the sons of Pallu; Eliab. And the sons of Eliab; Nemuel and Dathan, and Abiram" (*Num.*, xxvi. 8, 9).^{*} It is here explicitly stated that Pallu had *sons*; and yet only *one* is named. Eliab is probably selected from the rest as he was the father of Dathan and Abiram; for of them it is immediately added that they were "famous in the congregation", and that "they strove against Moses and against Aaron" in the rebellion of Korah.

Enough, we think, has been said to satisfy our readers that Dr. Colenso has completely failed in his argument. He has failed to show "beyond a doubt, that it is quite impossible that there should have been such a number of the people of Israel in Egypt, at the time of the Exodus, as to have furnished 600,000 warriors in the prime of life, if we will take the data to be derived from the *Petateuch* itself" (p. 101). On the contrary, we have proved that there are many circumstances overlooked, misstated, or denied, by Dr. Colenso, which are quite sufficient to explain what he regards as impossible. More than this we cannot do. How far each circumstance in particular contributed to swell the number of the people, must for ever remain uncertain. While the sacred narrative is silent on the subject, it would be unreasonable to ask such a question, and absurd to undertake to answer it. If we wished to imitate the example of Dr. Colenso,

^{*} This is the true reading according to the Hebrew, the Septuagint, and the authorized version. The Vulgate has, "Filius Phallu Eliab". A similar example however, occurs, I. Paral., ii. 8. "And the sons of Ethan, Azariah". Here the Vulgate agrees with the other versions.

we might easily form conjectures, and set them down as facts. But we believe that such a course would be injurious to the cause of truth, which we defend. It is much better candidly to admit that we cannot determine with accuracy the number of servants that accompanied Jacob into Egypt, or the number of servants and proselytes that afterwards became incorporated with the Hebrew people; that we cannot ascertain the precise number of generations in each family, or the average number for the entire nation; lastly, that we cannot estimate how far polygamy and intermarriage with the Egyptians may have conduced to the wonderful increase of population.

But, though we are unable to say how the population *did increase in point of fact*, we can easily show how it *may have increased*. For this purpose we venture to lay before our readers a calculation by which we account for the fact in a manner perfectly conformable to all the "data of the Pentateuch". First, as regards the number of generations. Since a generation is descent from father to son, the length of time to be allowed for a generation will be determined in each particular case by the age of the father when the son is born. This of course will vary for different families, and even for different members of the same family. We may, however, fairly suppose that, among the Hebrew people in Egypt, taking one family with another, every man on an average had children born to him at the age of 32. Thus 32 years would be the average length of each generation. The males of the first generation, as we have before seen, were all living at least three years before the descent into Egypt, or 218 years before the Exodus. For each succeeding period of 32 years we must add, according to our calculation, one generation more. In 218 years there are just six periods of 32 years each, and 26 years over. Therefore the whole of the seventh generation must have been living 26 years before the Exodus.

Next we may estimate the number of males in the first generation at a hundred and twenty-five. To this generation would belong all those, who, at the time of the descent, were above the age of three, and under the age of thirty-five. Those who were three, or less than three, should not be counted, since they belonged to the second generation: those above thirty-five should be excluded, because when the first generation was completed, they had already reached the age of thirty-two; therefore, according to our calculation, they must at that time have had children who would belong to the first generation; they could not then belong to it themselves. Now we may suppose that, amongst the followers of Jacob, there were at least sixty males of various ages between these two extremes. This estimate will appear moderate indeed, when we remember that Abraham had been

able to lead forth an army of 318 *trained servants, born in his house* (*Gen.*, xiv. 14). It will not be unreasonable to compute the accession of extra servants and proselytes at 15. If to these 75 we add 50 as the number of males within the prescribed limits, in Jacob's own family, we shall have attained our estimated figure, 125. Lastly, our readers will find little difficulty in admitting an average of four sons in each family.

From these data we obtain the following results:

Number of males in the *first* generation, 125 all living 218 years before the Exodus.

"	<i>second</i>	"	500	"	186	"
"	<i>third</i>	"	2,000	"	154	"
"	<i>fourth</i>	"	8,000	"	122	"
"	<i>fifth</i>	"	32,000	"	90	"
"	<i>sixth</i>	"	128,000	"	58	"
"	<i>seventh</i>	"	512,000	"	26	"

It is certain that a large number of the sixth, and probably a few of the fifth generation were still living at the time of the Exodus. Moreover, since the eighth had been coming into existence during the last period of twenty-six years, many of that generation must have already attained the age of twenty. If to all these we add the entire of the seventh generation, we shall have no difficulty in making up 600,000 men of twenty years old and upward.

Now we admit that all this calculation is founded on conjectures; and that it is very likely these conjectures do not in every respect represent what actually took place. But we maintain that they are at least possible in themselves, and perfectly consistent with the narrative of the Pentateuch. Consequently, the number of the Israelites at the time of the Exodus does not involve any contradiction, and the thesis of Dr. Colenso is false.

There is another process of calculation by which we may arrive at the same conclusion. Scientific men have been able to throw some light on the principles which conduce to a rapid increase of population. With much research they have collected statistical tables, which afford results very applicable to our present inquiry. They have conducted their studies on purely scientific grounds, and without any special reference to the Bible narrative. We may, therefore, avail ourselves of their conclusions as representing the unbiassed opinion of competent and impartial judges. "It has been constantly remarked", says Malthus,* "that all new colonies, settled in healthy countries, where room and food were abundant, have constantly made a rapid progress in population. Many of the colonies from ancient Greece, in the course of one or two centuries, appear to have rivalled, and even surpassed their mother cities". He gives

* *An Essay on the Principle of Population*. London, 1826. Vol. i., p. 517.

examples also from the colonies that first settled in North America. Without any fresh immigrants, the population was doubled sometimes in twenty-five years, sometimes in twenty-two, sometimes even in fifteen.* From a table given by Euler, it appears that a population may double itself in $12\frac{1}{2}$ years; and the author does not hesitate to say that this "is not only a possible supposition, but has *actually occurred* for short periods in more countries than one".

Now the circumstances of the Israelites in Egypt were peculiarly favourable to an unusually rapid increase. To say nothing of the special blessing of God which attended them, they were dwelling in a country of which the inhabitants were noted for a remarkable fecundity; the climate was genial; the land fertile; the means of living abundant. Let us then take a medium between the extreme figures mentioned above, and suppose that during the whole period of the sojourn in Egypt, the population was doubled every eighteen years. This supposition may or may not be true; but it is certainly not less in harmony with the repeated declarations of the Pentateuch, than it is with the cold calculations of science. If our former estimate be accepted, the total population at the commencement of the sojourn in Egypt would be about 500; that is to say, four times the number of males between the ages of three and thirty-five:— $125 \times 4 = 500$. Upon this foundation we may construct the following table:—

1st year of the Sojourn.	Total number of the Hebrew people,			500
18th	"	"	"	1,000
36th	"	"	"	2,000
54th	"	"	"	4,000
72nd	"	"	"	8,000
90th	"	"	"	16,000
108th	"	"	"	32,000
126th	"	"	"	64,000
144th	"	"	"	128,000
162nd	"	"	"	256,000
180th	"	"	"	512,000
198th	"	"	"	1,024,000
216th	"	"	"	2,048,000

Thus it would appear that, if we hearken to the authority of

* *Id. Ib.* "Throughout all the northern provinces the population was found to double itself in twenty-five years. The original number of persons which had settled in the four provinces of New England in 1643, was 21,200. Afterwards it was calculated that more left them than went to them. In the year 1760 they were increased to half a million. They had, therefore, all along doubled their number in twenty-five years. In New Jersey the period of doubling appeared to be twenty-two years, and in Rhode Island still less. In the back settlements, where the inhabitants applied themselves solely to agriculture, and luxury was not known, they were supposed to double their number in fifteen years". He adds in a note: "Speaking of Rhode Island, Dr. Styles says that though the period of doubling for the whole colony is twenty-five years, yet that it is different in different parts, and within land is twenty and fifteen years". p. 518.

scientific men, who have made the principles of population the subject of their special study, we may still further confirm the accuracy of those figures which to the mind of Dr. Colenso present nothing but "multiplied impossibilities".

We have led our readers a long and weary journey. We have conducted them through a bewildering labyrinth of names and numbers, of intricate genealogies and complicated calculations. Our way indeed lay through the midst of a beautiful country; and as we passed along, we now and then caught a glimpse, as it were, from a distance, of some sublime or touching scene which has many a time inspired the genius of the poet, the painter, or the sculptor. But we had an end in view which forbade us to turn aside from our rugged and toilsome path, even though it were to enjoy the varied charms of the most ancient, the most simple, the most sacred of histories. Like the soldiers of Saul, we might not even put forth our hand to taste of the honey that was dropping from the trees around us. If, however, like them, we have gained the victory and driven the enemy from his stronghold, our labours have been richly rewarded, and our readers have not toiled after us in vain.

ERRATUM.—We beg to call attention to an error which occurs in the last article on Colenso, page 517. The passage to which we refer is printed thus:—"According to the Mosaic, etc. . . . 99,989 families". Our readers will observe that the number of families in the case supposed would be 200,000 instead of 100,000. By this alteration the character of the argument remains unchanged, but its force is considerably increased.

THE BISHOPS OF OSSORY.

When illustrating the lives of the Irish Bishops, Ware and Harris, as well as our modern annalists, seem to have devoted special care to the See of Ossory, and hence its series of bishops is one of the most complete and unbroken that we find in the history of our Church. It is in the latter half of the fourteenth century that the first great difficulty occurs. In 1367 a parliament was held in Kilkenny, and the famous Act was passed commonly styled, *The Statute of Kilkenny*, which, amongst other signatures, presents that of "William, Bishop of Ossory".* Its accuracy in all the other signatures, and in several minor details, leaves no doubt as to the genuineness of the prelate's name, who at that time ruled the See of St. Canice. Nevertheless, such a

* See "Tracts" of I. A. S., vol. ii, an. 1843, pag. 119.

Bishop finds no room in the series of episcopal names given by Ware and succeeding writers. John of Tatenal, they say, was appointed to the see in 1360; and his death did not take place till 1370: thus the above William is altogether excluded from the episcopal succession.

The chroniclers of the Augustinian order, however, enable us to solve this difficulty. *John de Tatenal*, or as he is sometimes called *de Tayenal*, was a member of that distinguished religious body, and was appointed to the See of Ossory in 1370, the same year which saw him carried to the tomb.

There was, indeed, another Bishop *John* appointed in 1361. On the 20th of November that year, he promised to pay to the "Camera Apostolica" the diocesan tax of 200 florins, equal to £40; and it is remarked that this is a proof of the decay of the revenues of Ossory, since only forty years before, on the appointment of Bishop Richard, the tax amounted to 700 florins. On the 9th of January 136½ permission was granted to this bishop to return to his see, and from the brief published in *Monumenta Vaticana*, pag. 319, we learn that he had been consecrated some time before, by Raymond, Bishop of Praeneste, then resident with the Papal court in Avignon. In 1364 Urban V. (xii. Kal. Aprilis, an. 2º) granted to him special faculties and privileges, but no mention is made of him in the following years. Thus we have full room for Bishop William, appointed before 1367, and deceased about 1369.

Dr. John Tatenal, as we have seen, was appointed in 1370, and died before Christmas the same year. *Alexander Petit* alias *de Balscot*, canon of the Cathedral of Kilkenny, a man of great learning and wisdom (as Ware writes), was elected by the chapter to fill the vacant see; and though this election was irregular and invalid, Gregory XI. confirmed him as Bishop of Ossory by Brief of 10th February, 1371. He subsequently was appointed by the crown to some of the highest offices of the kingdom, and having held the see for fifteen years, was translated to Meath in 1386.

Richard Northalis, a Carmelite, was next appointed to the See. His promise to pay the usual tax of 200 florins to the "Camera Apostolica" is dated 17th Feb. 1386. He was translated to Dublin in 1395, not in 1396, as Ware supposed. His successor *Thomas*, a Carmelite, surnamed *Peverell*,* signed the usual obligation a few days after his appointment on the 3rd of November, 1395, and after an episcopate of three years, was translated to Leighlin, on 23rd January, 1398, whence on the 2nd July following he was again translated to Llandaff, in Wales (*Biblioth. Carmelit.*). He was succeeded in Ossory by *John*

* Or *Pierevill*, from the place of his birth in Suffolk.

Wultham (sometimes written *Wulcan* or *Vulcan*), who was probably appointed on the very day of Dr. Peverell's translation to Leighlin, and on 1st of February, 1398, signed an obligation to pay the usual tax of 200 florins for himself, and in addition 200 florins for his predecessor Thomas, who had not been as yet able to satisfy his obligation. This bishop belonged to the order of St. Augustine, and was translated to Dromore before the month of July, 1399. Dr. *John Griffin*, Bishop of Leighlin, was soon after translated to our See by brief of "6to Nonas Julii, 1399", and on the 12th of July, he signed an obligation "to pay 185 florins and 44 solidos as portion of the tax unpaid by his predecessor John, and in addition 100 florins still due from the time of Dr. Thomas Peverell". It is added that no tax was imposed upon himself, as his appointment was the second one which had been made within the term of twelve months.

Early in the following year Dr. Griffin was summoned to his reward, and in May, 1400, another Bishop *John* was appointed to the See of Ossory. This bishop is only known to us from the lists of the Apostolic Chamber. On the 14th of May, an. Dom. 1400, he signed his own individual obligation for the sum of 200 florins, and moreover promised to pay 81 florins and 47 solidos "*pro residuis Domini Johannis prae-antecessoris sui*". On the 26th of September, the same year (1400), Pope Boniface IX. advanced *Roger de Appleby* to the vacant see,* and on the 28th of the same month, it is entered in the books of the Apostolic chamber, that he "*ratas habuit obligationes, tum Johannis sui praedecessoris immediati tum alterius Johannis in Floren. 81 et solid. 47: pro se autem nihil obligavit quia fuit facta promotio bis in anno*".

The successor of Bishop Rogers was according to Ware, the *John Vulcan*, whom we have already seen appointed to this see in 1398, and the year 1404 is assigned as the probable date of his accession. Here again the list of taxes paid to the *Camera* comes to our aid. It tells us that, on 17th November, 1402, "*Johannes Walteri*", Bishop elect of Ossory, promised the usual sum of 200 florins, and also the residue of the former debt of his predecessor John, viz., flor. 81, and solid. 47. It was, probably, the similarity of name that induced the learned writer to transplace Dr. Wultham, and make him successor of Roger Appleby in the see of St. Canice.

Thomas Snell, Archdeacon of Glendalough, who had held the see of Waterford and Lismore since 1399, was next appointed to this see. Ware, indeed, dates his appointment to Ossory in 1405, but the lists to which we have already so often appealed in

* The Bull appointing him to Ossory is dated "Sexto Kalend. Octobris, 1400", and the See is described as vacant *per obitum Johannis Epi. extra curiam defuncti*.

this paper, attest that he signed the usual obligation on being appointed to this see on the 11th March, 140 $\frac{7}{8}$. This bishop bequeathed to his successors a mitre adorned with precious stones, and presented to his church some richly ornamented vestments. Rev. William Purcell appeared in the Council of Constance in the beginning of 1416, as proxy of our bishop, as we learn from Martene, *Veter. Monument.*, tom. vii. col. 1222.

Patrick Ragged on the death of Bishop Thomas, was translated from the see of Cork to Ossory, by brief of 15th of December, 1417. An ancient writer gives him the character of "a prelate who governed his flock with justice and piety, and instructed them both by word and example" He was appointed agent of the *Camera Apostolica* in Ireland on the 11th January, 141 $\frac{7}{8}$; and he died, not on the 20th of August, as Ware arbitrarily asserts, but in the first month of 1421.

Dionysius O'Dea was appointed to the see vacant *per obitum Patritii*, by Pope Martin V., in the beginning of August, 1421, and on the 6th of the same month signed his obligation for the usual tax of 200 florins assigned for his see.

Thomas Barry, or as he is styled in the Roman lists, *Thomas Bauri*, made the usual declaration on the 5th of April, 1527, having been appointed some days previous Bishop of Ossory. During his episcopate, a famous controversy was carried on before the tribunal of Pope Nicholas V., regarding the parochial church of Callan, which is described as *alias Kilbride*, that is, dedicated to St. Brigid. This controversy was not decided till the pontificate of Pope Paul II., some years after the death of our Prelate.

David Hacket, prior of the Augustinian monastery of Ahassel, dedicated to SS. Edmund and Martin, and situated in the diocese of Cashel, was advanced to our see by Pope Pius II., and was consecrated in *curia Romana* in the year 1460. When signing his usual obligation on 14th July, 1460, he is still styled *Episcopus Ossoriensis electus*. He died, according to Ware, on the 24th October, 1478.*

John O'Hadian, who is styled *Hedayn* in the Consistorial Acts, received from the Holy See the Archdeaconries of Cashel and Ossory on the 8th of January 14 $\frac{59}{60}$ (*Monument. Vatic.*, pag. 424), and on the 15th January, 1479, was proclaimed in consistory

* Bremond, in *Bullario Ord. Praed.* iii. 64, mentions a "*Richardus Wichelei, Winchelsey, vel Wicherlſi*", who was appointed to our see *anno circiter* 1480. The *Belgium Dominicanum* fixes the precise date of his appointment as 1479, and we see no reason for excluding him from the list of the successors of St. Canice. He must, however, have resigned the same year, though, perhaps, the title may have been continued through courtesy, even in 1481, as mentioned by De Burgo, pag. 476. Some, however, have supposed that this bishop's see was *Ossonensis*, to which we find Dominican bishops more than once appointed in the *Bullarium* above referred to.

Bishop of Ossory. It is added in the record of his appointment that, "die 21 Februarii sequentis consecratus fuit in ecclesia S. Tryphonis de Urbe a Benedicto Archiepo. Mitilenensi, assistentibus sibi Stephano Archiepo. Antibarensi et Stephano Sagiensi Epo". He was appointed collector of the Apostolic taxes in Ireland in 1482, and his death is recorded on 6th of January, 1486.

Oliver Cantwell, who, in various entries of the Vatican archives, receives the names *Cantnel* and *Wertell*, was advanced to the episcopate in consistory of the 26th March, 1487, the see being described as vacant *per obitum Joannis extra curiam*. This illustrious bishop belonged to the order of St. Dominick, and De Burgo, in *Hib. Dominic.*, pag. 478, gives a letter of Innocent VIII., dated 27th March, 1487, authorizing him to be consecrated by any bishop holding communion with the Holy See. The first years of his episcopate were disturbed by the rebellion of Lambert Simnel and its accompanying disorders, and we find published by Rymer a letter of the above-named Pontiff, Innocent VIII., exhorting the Bishop of Ossory and the other Prelates of the Irish Church to use their influence in quelling the rebellious excitement which prevailed throughout our island. Dr. Cantwell governed the diocese for almost forty years, and in a very advanced age he passed to his eternal crown on the 9th of January, 1529.

Milo Fitzgerald, better known by the family surname of *Baron*, belonged to the order of St. Augustine, and was prior of the famous monastery of Inistiogue. On the death of the aged Bishop Cantwell, Dr. Fitzgerald was advanced to the vacant see, whilst at the same time he received an apostolic dispensation permitting him to retain his former priory. He is commemorated in the papers of the *Camera Apostolica* as having paid a portion of the diocesan tax on 10th July, 1528; and from other sources we learn that he presented to his church a marble altar, and bequeathed to his successors a pastoral staff of silver. By one of the usual *voluntary surrenders* of the 31st year of Henry VIII. (1540), this good bishop was compelled to hand over his priory to the agents of the crown. The first to enjoy its spoils was Sir Richard Butler, but on 20th December, 1551, an order was issued by the Lords of the Council in England, commanding it to be given to *Edward Seyntloo* for twenty-one years, "in consideration of his painful and diligent services in the late wars in Ireland" (Morris, i. 255). Nevertheless, in 1567 Queen Elizabeth ordered it to be again leased to Sir Edmond Butler, together with the monastery of Connall and the greater part of the possessions of the Abbey of Baltinglass, and thus were the offerings of the piety of our fathers sacrilegiously plundered in

order to gratify the vanity and the pleasures of the retainers of the crown.

Bishop Milo ruled the see of Ossory till his death in 1550. From several letters written by the Lord Deputy immediately after his demise, we learn what little progress had been made by the so-called reformation in Ossory at this period. For instance, he thus writes on the 5th of December, 1550:—

“And now as touching the bishoprick void (of Ossory), it shall be well done some honest man be placed therein for the advancement of religion, which, although it hath been here much talked of these two or three years past, yet hath it been smally set forth in deed, and perchance if the disposition of men here were thoroughly known, it would be thought a thing not easy to be brought to pass”. (Shirley, *Original Letters*, pag. 46).

It is not easy to understand how this important see was allowed to remain vacant for more than two years. As yet no record has been discovered of a canonically appointed successor till the accession of Queen Mary. But we feel persuaded that, at this time, according to the unvarying custom of the Holy See, such a successor was appointed by Rome. Even the king's letter appointing John Bale to the see, is only dated 22nd of October, 1552 (Morris, i. 267). In this letter the king commands the lord deputy to receive the new bishop as one highly commended; and yet the order for his consecration was not issued till the 1st of February following.

Dr. Bale was one of the first founders of the Establishment in our island: in fact he was for awhile the great pillar of that state institution, and hence has found many eulogists amongst those who succeeded him in the enjoyment of its temporalities and rich benefices. Thus Dr. Mant devotes several pages of his *History of the Irish Church* (i. 220, seqq.) to commend “the zeal, assiduity, activity, and devotion to the reformed faith in opposition to the Romish errors”, displayed by this apostle of the Established Church. It will not, therefore, be uninteresting to inquire a little into Dr. Bale's true character, although we do not reckon him amongst the bishops of this see, that thus, whilst we await the *historical* grounds on which Mr. Whiteside *promises* to justify that most monstrous institution which ever provoked a nation's anathema, we may supply one faithful sketch at least for the consideration of our readers.

He was born in Suffolk in 1495, and having embraced a religious life, passed through the various scientific grades in Norwich and Cambridge. Notwithstanding his solemn vows, he availed himself of the libertinism which prevailed in 1530, to take a wife, and adopt the new tenets of the Reformers. He

himself avowed that a *temporal lord* was the instrument of his "conversion", and Nicholson, in his *Historical Library*, adds, "that in truth his wife Dorothy had as great a hand in that happy work as the Lord". More than once he was threatened with imprisonment, but he always escaped through the protection of Lord Cromwell, on whose death he fled from the kingdom and took refuge in Germany. On the accession of Edward VI., he returned to England, and happening to be presented to the king in Southampton, received at once a promise of the vacant bishopric. Bale first arrived from England at Waterford, and he himself attests that "he was forcibly impressed by the appearance of the old idolatry";* that is, he found there a fine devoted Catholic people, true to the faith of their fathers. His consecration in Dublin met with great opposition "*from the popishly inclined clergy*", and even the two Irish assistant bishops protested against the use of the English liturgy on the occasion.† During the six months that he held the temporalities, he tells us that he "enjoyed great peace", but at the same time both clergy and people remained devotedly attached to the Catholic faith: "helpers", he says, "I found none among my prebendaries and clergy, but adversaries a great number". On the accession of Queen Mary, his episcopal career was quickly brought to a close in Ossory. "On the 20th day of August", he writes, "was the lady Mary with us at Kilkenny proclaimed queen of England, France, and Ireland, with the greatest solemnity that could be devised of processions, musters, and disguisings, all the noble captains and gentlemen thereabout being present. What ado I had that day with the prebendaries and priests about wearing the cope, crosier, and mitre in procession, it were too much to write". On Thursday, the 31st of August, the clergy and people of that Catholic city assembled to proclaim their faith: as yet no statute or proclamation had been made, but they could not brook any longer delay: "They rang all the bells in that cathedral, minster, and parish churches", (writes Bale), "they flung up their caps to the battlements of the great temple; they brought forth their copes, candlesticks, holy water stocks, crosses, and censers; they mustered forth in general procession most gorgeously all the town over, with *Sancta Maria, ora pro nobis*, and the rest of the Latin litany".

Even here, however, the trials of Dr. Bale were not terminated. A party of the citizens, having at their head an individual named *Barnaby Bolger*, surrounded his house, threatening him with death, unless he ceased to defile by his presence their Catholic county. It was only by the interposition of the mayor with four hundred soldiers, that the commotion was partially

* "Vocaeyon" in *Harl. Miscell.*, vi. p. 412, seqq. † Mant, *Hist.*, i. 219.

quelled; at night Bale made his escape to Dublin. Instead of protection, he found that new dangers awaited him in that capital of our island; in the disguise of a sailor he was again obliged to seek safety by flight; sailing for Zealand, as *Harris* tells us, he was taken prisoner at sea, and tried for treason in Cornwall; escaping thence he sailed for the Continent, but was once more seized by pirates, and sold as a slave;* having paid his ransom, he lived during the following years at Basle and Geneva. On the accession of Elizabeth he returned to England, but never sought to be restored to the See of Ossory.

The writings of Bale acquired some celebrity on the continent, where they were nearly all composed. They are full, however, of the vilest calumnies against the religious orders and the Holy Sec, and are written with characteristic acrimony of style. Hence Fuller, in his *Catalogue of English Writers*, says: "Bale knew not how to moderate his passions, and hence deservedly received the agnomen *Biliosus Balaeus*". Montacutus also (in *Apparat.*, § 83) styles him, "impotentis linguae et calami scriptor". Pitseus is still more severe, for he thus epitomizes Bale's character, "omnia foedissimus scurra mendacis et calumniis replevit". Andrew Valery, in his preface to the *Bibliotheca Belgica*, writes, "Joannes Balaeus homo impius quidem, nominari tamen hoc loco vel ideo potuit ut quis e sordibus gemmas legat"; and in fine, Gerrard Vossius condemns his bad faith in treating of the early writers, "unum scio in priorum saeculorum scriptoribus non raro Balaei fidem claudicare" (*De Historicis Latinis*, lib. i. cap. 32, pag. 170). Such was the character of this boasted champion of the established church in our island! But it is time to return to the successors of saint Canice.

John Thonery, a native of Kilkenny, was nominated to this see by Queen Mary. The following is the letter of the queen to the lord-deputy, dated October the 14th, an. 1° (*i. e.* an. 1553):

"Whereas we perceive the bishoprick of Ossory to be void, we have thought good, for the learning and integrity of life which we understand to be in John Thonery, bachelor of divinity, to nominate and appoint him to the same bishoprick: these shall be therefore to will and command you to make letters-patent under our great seal to the said John, of the bishoprick, and to give further order for his consecration and installation, according to the order of our said realm".

The congé d'elire to the dean and chapter of the cathedral of

* We learn these facts from Bale himself, in the preface to his *Centur. Script. Britt.* Also from *Harris's Ware*, pag. 416.

St. Canice was issued on December 26th, and the mandate for his consecration was given on 31st December, the same year, (Morrin, i. 306). This prelate is described as a benefactor to his see, and he is especially commended for taking care "to have the antient charters of his church, which otherwise would have perished, transcribed and sealed with his seal" (Ware, pag. 418). Though summoned to Parliament as bishop of Ossory in the first year of Elizabeth, and receiving commissions from the crown even in Elizabeth's reign (Morrin, i. 370, 412), the government found him inflexible in maintaining the Catholic faith, and consequently declared that his election from the beginning was void, and that his acts as bishop could not be valid, since the heretical Bishop Bale was still living.* In this, however, the government fathers of the Establishment only gave another proof of their inconsistency, for a few years before, they declared that the fact of the flight of Dr. Dowdall rendered vacant the see of Armagh, and they actually proceeded to the consecration of Goodacre for that see, though Dowdall was still living. There is one great advantage, however, which we derive from the hostile course pursued by the agents of Elizabeth in regard to Dr. Thonery; it supplies us with the clearest proof we could desire of his unflinching devotedness to the Church of his fathers; and when we find Sir W. Cecil, on the 4th July, 1565, conveying instructions to the lord-deputy, that, "Her majesty understanding that the archbishoprick of Cashel and the bishoprick of Ossory have been long void, whereby hath grown lack to the ecclesiastical government there", would wish to have the sees united, and one bishop appointed "who might serve as counsellor there" (Shirley, *Orig. Lett.*, 207), we are more than justified in concluding that our Catholic bishop was faithful to his trust, and successfully guarded the flock entrusted to his care against all the inroads of heresy. He passed to the crown of his zeal and labours about the year 1567.

The next bishop was *Thomas Strange* (or *Strong*), appointed in consistory of 28th March, 1582. The following is the consistorial entry:

"Die 28 Martii, 1582.

"Sua Sanctitas referente Card. Senonensi providit ecclesiae Ossorien. in Prov. Dublinensi, a pluribus annis vacanti per obitum Joannis O'Thonery, in dicta dioecesi defuncti, per Thomam Strong, Presbyterum Waterfordiensem, Doctorem Theologiae, in curia prae-sentem".

In the Vatican list of the Irish clergy in 1579, Dr. Strong is twice commemorated, first, under the heading of those who

* Cox, i. 300.

were pursuing their studies on the Continent we find him described as "Thomas Strongius, Parisiis, annorum 32"; and again, under the heading: "Qui sunt in Hibernia fideles operarii vel certe facile eo transmitti possunt", we find him thus mentioned in the fourth place: "D. Thomas Strong, Waterfordiensis: hic tenet utramque linguam Anglicanam et Hibernicam sed melius Anglicam" (*Ex Archiv. Vatic.*) Immediately after his consecration he set out for the theatre of his missionary labours; but it was only "in ruffling apparel with gilt rapier and dagger",* that a bishop could then visit his flock, and so vigilant were the agents of Elizabeth in his pursuit, that he was soon compelled to seek refuge in Spain. It is thus the bishop of Killaloe writes on 29th October, 1584:

"Thomas Ossoriensis episcopus mansit in Hibernia aliquot mensibus in habitu saeculari, tandem contulit se ex Hibernia ad Hispaniam".

We cannot say with certainty whether Dr. Strange was able at any time subsequently to return to his see. Whilst in Spain he devoted himself to the sacred ministry as assistant of the bishop of Compostella, and he died there (according to the new computation) on 20th January, 1602. The contemporary, Malachy Hartry, in his *Triumphalia Sanctae Crucis*, thus briefly sketches his career:

"Dum in hac sua patria degisset, Catholicae fidei causâ et ecclesiae permulta et gravissima a persecutoribus sustulit et in Hispaniam ire cogitur; Compostellae in Galicia, demum anno Domini 1601. Januarii die 20^o obiit atque in claustro Cathedralis Ecclesiae D. Jacobo consecratae, sub marmoreo lapide, uti vidi cum Strangorum stemmate inciso, terrae traditur".

PETER FRANCIS XAVIER DE RAM.

The great question of the present day is the question of education. The Catholic Church, as the infallible teacher of men, claims for herself the right to control human thought, and exercises that right by sitting in judgment on each new-fangled system as it appears. This claim is peremptorily rejected by the civil power, which, on its part, wishes to make of education a department of government. The science of the age sides on the whole with the civil power as against the Church. Towards the ecclesiastical authorities it assumes at

* See Prendergast's *Cromwell's Settlement of Ireland*, pag. 156 (London, 1865).

times an air of pity, as towards men whose otherwise estimable qualities are warped by a religious bigotry which is eminently unscientific; at times it exhibits irritation and distrust; at times again it is in open and undisguised antagonism. In the face of a jealous government, to urge, and to urge successfully, the inalienable rights of the Church, requires no ordinary tact; in the face of the contempt, or distrust, or antagonism of the intellect of a country, to take every understanding captive unto Christ, demands no ordinary courage and ability. And yet this is what is meant by founding a Catholic University; and this has been achieved in the nineteenth century in Belgium, under God, through the instrumentality of one priest, Monsignor Peter Francis Xavier De Ram, the late Rector of the Catholic University of Louvain. A life such as his is a model which all may study with great profit. It is only with his spirit and through his principles that we may hope to obtain for Ireland what he obtained for Belgium—the full liberty of Catholic education.

De Ram's great work, but not his only work, was the foundation of the Catholic University of Louvain. At the time when he was called by the bishops of Belgium to form and direct the new institution, he was diligently engaged in promoting the spread of good books, in illustrating the antiquities of his country, and especially in publishing the lives of the saints and other distinguished men who have shed glory on his native land. Almost in his infancy he imbibed a special predilection for the study of the lives of the saints from a holy aunt, a religious of the Premonstratensian Order, who lived in his father's house, having been driven from her convent at the time of the first French Revolution. Even before he had completed his clerical studies, this taste made him publish, as author or editor, several works bearing on the lives of the saints, and before he was twenty-five years of age he undertook a new edition in the Flemish language of the great works on this subject by Alban Butler and Godescard. This taste he preserved through life, and to it when fully developed we are indebted for his other great works, the *Collections of Belgian Synods*, the *Synodicum Belgicum*, the *Synodicum Antverpiense*, and *Ecclesiastical History of Belgium*, *Belgica Sacra*, of which he published the plan in 1830, for which since then he has been collecting most abundant materials, but which, alas! he has not lived to finish.

Later on, we find him labouring strenuously and successfully to obtain for the Jesuit Fathers a state subsidy to enable them to continue the stupendous undertaking of the old Bollandists, the *Acta Sanctorum*. Thanks in great measure to this help, the noble work is now making progress to the great glory of God, to the advantage of religion, and the honour of Belgium. And

among the first eulogists of the departed prelate, we have the great Jesuit Father de Buck, the head of the present Bollandists in Brussels, to whose notice on Mgr. de Ram we are indebted for much that appears in this sketch.

In fine, this same taste for historical research, especially in the history of his native land, made him take a most distinguished place in the Royal Academy of Belgium, of which he was for thirty-one years one of the chief members, and especially in the Royal Commission of History, founded precisely for the promotion of the study of the national annals. Indefatigable in his labours, never-failing in his attendance at the meetings of the Commission, bringing to them the rich treasures of his learning, joined to the affability and conciliatory tone which always characterised him, we are told by one who knew him there, that never during that long period was there between him and his associates in that great work the least shadow of a difference. True to the end to his work for religion and his country, one of his last public acts, two days before his death, was to assist at a meeting of the Academy; and he leaves unfinished three works undertaken in the same holy cause: the Chartulary of the Abbey of Cambron, the preparation of materials for a general and diplomatic history of the University of Louvain, and the collection and arrangement of the short Flemish chronicles scattered in manuscript through the Belgian libraries, with a view to their forming a compendium to the great chronicle of De Dynter.

But it is not with De Ram's historical labours, great as they were, that we are chiefly interested. His great work for us has been the Catholic University of Louvain. That university was proposed by his Holiness Pope Pius IX. as the model which our bishops were to have in view in founding the Catholic University of Ireland. Over it De Ram presided for more than thirty years, in fact since its foundation; the difficulties, seemingly insuperable, with which he had to contend, were almost identical with those that press our Irish institution; the means for overcoming these difficulties in the two countries were very similar, and we may hope that the Catholic University of Belgium is but the harbinger of the success of the Catholic University of Ireland.

The University of Louvain was called into existence to meet a condition of things, the parallel of which existed in Ireland in 1850, and to cope with dangers similar to those which, at that period, impended over the Catholics of this empire. In its working it has wedded together interests which the sophistry of the day makes it fashionable to represent as antagonistic. It is eminently national, eminently scientific, eminently Catholic. It cultivates literature with a zeal which does not interfere with

its devotion to theology and other sacred studies, and pursues even the highest investigations of science in such a way as to prove that nowhere can freedom of scientific research find a more congenial home than in a Catholic university. These sentiments were eloquently expressed by one of the students of the university. M. Van Tomme, as he stood by the bier of Mgr. De Ram, spoke as follows, in the name of his fellow students who stood around him:

"The great work founded by the Belgian episcopacy has grown under the shadow of our political and religious independence, and, as our rector himself expressed it, 'The university is not only a Catholic institution, but also a national institution'. Guided by this noble motto, he directed for thirty-one years the Catholic University, strengthening each day in our hearts the love of religion and of liberty, that two-fold foundation on which rests the glory of our past history, and which guarantees the future of our country. The care of our souls, the cultivation of our minds, these were the objects most dear to his heart as a priest; his love for us made him find in us his reward, his joy, his blessing. How can I express his fatherly tenderness, his boundless devotedness to our interests, his delicate management of our national spirit of independence? These were the principles with which he ruled over this laborious and difficult work. You know the blessed fruits produced in the education of our country by these gifts of mind and heart. Educational liberty, rescued bleeding from stranger hands, first took refuge in the bosom of our University, where Mgr. De Ram stretched out his arms to welcome it, and from that day forward watched over it with zealous care. Our University, the heiress of a glorious name, the offspring of liberty and of faith, under Mgr. De Ram's presidency, has nobly bound up together the past and the present. Those great works urged on with such ardour, the serried phalanx of youths who have gone forth from this Institution, the eminent men whom this University has given to our country and to the Church, all proclaim, that his devoted labours have not been vain, and point out to us unmistakeably the greatness of the loss sustained on this day by Catholic youth".

But we are anticipating the course of events, and we must take up from the commencement the history of this great man's connection with Louvain. We must even go back a little; for, as Father de Buck remarks, it is only thus we can correct some erroneous ideas, which have been freely circulated, and form some notion of the enormous difficulties which surrounded the foundation of the Catholic University of Belgium. Some of these erroneous ideas were thus expressed by Sir Robert Kane, President of the Queen's College, Cork, in his inaugural address at the opening of that establishment, on the 7th November, 1849:—

"After the Revolution, which rendered Belgium an independent kingdom, the question of university education occupied the attention of its government as one of the greatest moment. The heads of the Belgian Church were fully consulted, and they surely deserved to be, from their right to coöperate in every measure of public welfare. The result has been the institution of three great colleges: one at Louvain, formed in the buildings of the old university, and hence popularly called by the name of the 'University of Louvain'; the second college situated at Liege; and the third in Ghent. Students follow their studies in any of these colleges, but they do not there get their degrees. What course did the Belgian authorities take, when, after the Revolution, they had in their own hands the power of giving to all those colleges a code of securities for faith and morals which might have served us here as a model? They demanded to have Louvain absolutely and exclusively under their own control, and consented to leave the colleges of Liege and Ghent in the hands of government absolutely, without any provision for moral discipline or religious instruction. What is the practical result? The College of Louvain contains only the university faculties, conducted on mediæval models, and educating after the forms of old established universities. The Colleges of Ghent and Liege contain the practical branches, to which the majority of the young men attach themselves. The schools of mines and engineering are at Liege. The schools of mechanics and of practical chemistry are at Ghent. There are great schools of medicine at both colleges. Hence the practical education is conducted at those colleges where there is no religion and no discipline. In Belgium there are three colleges, one with ultra-ecclesiastical discipline, attended generally by Catholic foreigners, whom the traditional fame of the mediæval university brings to Louvain. The other two are colleges without religion, to which the majority of Belgian students are drawn for practical education" (*Inaugural Address*, pages 23, 24).

In the course of the notice we shall see how many misstatements or mistakes are contained in these few sentences. In this place suffice it to say, that in the year 1864 alone, 325 students of the Catholic University of Louvain took secular Degrees, viz., 117 in Law, 125 in Medicine, 42 in Philosophy and Letters, and 41 in science; and since 1836, the large number of 6,881 took Degrees in those Faculties, viz., 2,028 in Law, the same number in Medicine, 1,838 in Philosophy and Letters, and 987 in Science. We have taken these figures from the official publication, *l'Annuaire*, or University Calendar, for 1865, and from it we also learn, that of 768 students, the total number in the university in the Session 1863-64, only 121 were Students of Theology. There were in the Faculty of Law 204, in that of Medicine 230, in that of Philosophy and Letters 102, and in that of Science 111.

The true history of the circumstances, which preceded and

accompanied the foundation of the Catholic University of Louvain, may be briefly told, as follows:—

By the treaty of Vienna in 1815, the Catholic and Protestant Netherlands, Belgium and Holland, were united under one king, William I. of the House of Orange. Immediately on his accession this monarch proposed for the acceptance of his whole kingdom a constitution which had been originally intended for Protestant Holland only. This constitution was condemned as anti-Catholic by the ordinaries of all the dioceses of Belgium. It was also rejected by the nobles or other chief men of the state. But it is worthy of remark, that, notwithstanding its condemnation by the bishops, only 126 voters out of 1325 alleged the attacks on the Church as the motive of their rejection of the constitution; and although 766 opposed it, 527 were found to support this most obnoxious portion of it. From this fact we see the great strength of uncatholic opinion in Belgium fifty years ago, since in so large a number of the chief men of the nation, so few were found to follow the teachings of their bishops.

The ten years which followed were spent by the king, William I., in endeavouring to undermine and still more weaken the Catholic and national feeling in Belgium—to mould that country and Holland into one nationality, which would be animated by one spirit, and that spirit Dutch, and consequently Protestant. For this purpose Dutch was made the official language for all administrative purposes and in all the courts of law and other legal transactions. The immediate result of this measure was to throw the education of the greater part of the Belgian youth into the hands of Dutchmen, and Dutchmen were also placed in every post of honour and emolument throughout the kingdom.

At length, on the 14th of June, 1825, two royal decrees were published, by which it was sought to transfer to the hands of the Protestant Government of Holland the education of the whole of the youth of all classes in Catholic Belgium. The chief provisions of the first of these decrees were as follow:

“Whereas many schools and institutions for the teaching of the Latin and Greek languages, and for the training of youth for the ecclesiastical state, as well as for other professions, have been established without our consent; and whereas Article 226 of the Fundamental Law* has given us the charge of public instruction . . . desiring at the same time to facilitate and favour every arrangement by which young men may be fitted to become well educated ecclesiastics for the Roman Catholic Church, . . . we have decreed and do hereby decree . . .

“Art. 2. No Latin school, college, or athenaeum, shall be estab-

* The Constitution of 1815 above mentioned.

lished without the express authorisation of the Department of the Interior.

"Art. 3. No one shall teach the Latin and Greek languages *to the children of more than one family at once*, either in primary schools or in private houses, without having first obtained in one of the universities of the kingdom the degree of *candidat* or of *Docteur en Lettres*.

"Art. 4. All colleges, athenaeums, or Latin schools, are placed under the control of the Department of the Interior.

"All colleges, athenaeums, or Latin schools, named in Art. 1, which at the date of this decree have not been approved as such by former decrees, *shall be closed at the end of the month of September, 1825, unless sanctioned before that time*".

By the second royal decree a "Philosophical College" was established in Louvain for aspirants to the priesthood.

"Whereas some of the heads of the clergy have represented to us that the preparatory education given to young men intended for the ecclesiastical state is insufficient, and whereas we are desirous of providing means to form able ecclesiastics for the Roman Catholic Church.

"Art. 1. An establishment for the preparatory education of young Roman Catholics aspiring to the ecclesiastical state, shall be provisionally erected at one of the universities in the northern provinces of the kingdom. This establishment, under the title of 'Philosophical College', shall be installed in a suitable building. . . . The students shall be received therein, with permission to wear the ecclesiastical habit.

"Art. 14. After the space of two years, to be counted from the opening of the 'Philosophical College', no philosophical lectures shall be given in the episcopal seminaries. . . . After the same time no student shall be admitted into the seminaries who shall not have duly completed his course of studies in the 'Philosophical College'. Each student of the same college must spend therein two years at least".

Thus did the Protestant King of the Netherlands think he had secured the undisputed control of the education, ecclesiastical and lay, of his Belgian subjects; but a very short time sufficed to convince him of his mistake. In vain was the short delay of two years allowed by these decrees of June 14th, refused by a subsequent enactment of the 11th July, which strictly forbade any student to be received from that day forward into any episcopal seminary in Belgium, unless he had completed his preparatory studies in the Philosophical College. In vain, by another decree of the 14th of August following, the youth of Belgium were forbidden to seek abroad the free Catholic education denied to them at home, and unless educated in one of the state institutions, declared incapable of holding any public

office in the gift of the government, or exercising any ecclesiastical function within the kingdom. In vain, by a decree of the 20th November, were the superiors of the diocesan seminaries ordered to dismiss forthwith all youths received since the previous 11th of July; and the young men themselves also commanded to withdraw. On the other hand, in vain was all the influence of the government used to induce the bishops to approve, or at least tolerate, the new system. In vain was it sought to convince the Common Father of the Faithful that the Philosophical College was unexceptionable, by sending to His Holiness' own seminary in Rome some youths of exemplary life, who might, by their good conduct, belie the condemnation pronounced against the institution where they had made their early studies. The episcopacy of Belgium continued firm in its opposition, and the Sovereign Pontiff, Pope Leo XII., directed his internuncio at the Hague to explain that it was impossible for the head of the Catholic Church to assent to measures destructive to the liberties of Catholics, or even to abstain from condemning them and protesting against them. The Belgian youths would not go to the Philosophical College; the few who went would not be admitted to Holy Orders by the bishops; and four years passed slowly along in passive opposition to the inroads of the government on Catholic education.

At last, on the 20th of June, 1829, the Dutch Government had to acknowledge itself vanquished. A decree was published abrogating so much of the legislation of 1825 as rendered attendance at the Philosophical College obligatory.

But along with this concession, and perhaps as it were to neutralize it, came new attacks in other ways on the liberties of Catholic Belgium. The royal message to the States-General at the beginning of 1830, recommended measures tending to a further *unification* of Belgium with Holland. Event followed event, and before the end of August a revolution broke out, and five of the best men in Belgium were installed at Brussels as a provisional government, under the presidency of the Baron de Gerlache, now head of the Society of St. Vincent de Paul, and president also of the recent Catholic congresses at Mechlin.

When the revolution broke out in 1830, the wisest members of the clergy said, as Father de Buck tells us, "*Fieri non debuit, sed factum valet*", and the whole of the priesthood made common cause with the people. But, although the great masses of the country people remained faithful to Catholic principles, and although the nobility was returning to the practices of religion; although the persecution of the clergy by the Dutch Government had aroused the spirit of the nation, and several even of the infidel party began to lay aside their prejudices, and to express

sympathy for the faithful priesthood of their common country, still the religious position of Belgium at that moment was most unsatisfactory.

Mgr. Van Bommel, Bishop of Liege, tells us, that "in 1838 there were in Belgium about 100,000 pseudo-liberals, deadly enemies of the Catholic Church, and most powerful". "And it is not hard", continues the learned prelate, "to explain the fact. For more than forty years all who are destined to occupy positions of importance were, in general, brought up without religious principles. Under the late government the religious element had no part in university teaching; a part of this teaching had even been entrusted to men known to profess anti-religious principles. The wicked passions of men, dangerous occasions, bad example, an immoral theatre, and above all, a literature steeped in wickedness or hostile to Catholic principles;—in fine, the repeated declarations of men who, for party purposes, told the rising generation that to it alone should henceforth belong the rights of government—all resulted in raising this young generation to such a pitch of pride, independence, and licentiousness, that the sweet yoke of faith and the practices of religion became insupportable. Thus was there formed, outside of the masses, who remained faithful, a multitude of men of position and of influence, who know the religion of their fathers only from the bad books where it is attacked, from the stage where it is insulted, from the assemblies where its sacred ministers are ridiculed, from the newspapers where it is calumniated".

Such was the religious position of Belgium when the Belgian episcopacy determined to found the Catholic University of Louvain. Public functionaries, barristers, physicians, merchants, manufacturers, nearly all the men of influence in the country, were infected with that false liberalism which, as Mgr. de Ram himself declared in November, 1830, made many who cried out most loudly for liberty, intend to use it only for self-aggrandisement and at the expense of Catholicity.

The prospect was uninviting; but the bishops were not to be daunted, although in February, 1834, on their publishing their decree establishing the university, there were disturbances in Brussels and in nearly all the episcopal cities. In December, 1833, they had obtained from Pope Gregory XVI. the sanction of their project and an apostolic brief for erecting the new university; and in June, 1834, they published in another meeting the general statutes for its government. On the same occasion the assembled prelates decided that the youthful M. de Ram—he had not yet completed his thirtieth year, and was then a canon of the Metropolitan Church of Mechlin, and professor of canon law and church history in the seminary of that diocese—

should occupy a distinguished place in the new institution. He was formally appointed, within the next few months, head of the Catholic University of Belgium, with the title which in past ages appertained to that office—*Rector Magnificus*, and in that capacity assisted at the solemn inauguration of the university in the Cathedral of Mechlin, on the 4th of November of the same year, 1834.

No sooner was he appointed to his high office than he set about finding professors for the faculties of theology, of science, and of philosophy and letters, which alone were to be opened the first year in the temporary home of the university in Mechlin. All the priests he selected were Belgians. Of the lay professors one was a Belgian, the rest were Dutch, French, Germans, and Danes. The following year the university was transferred to Louvain, and we have the formal act of agreement entered into in October, 1835, between Monsignor de Ram and the burgomaster of the city of Louvain, and afterwards solemnly approved by the bishops and municipality, by which on the one hand the bishops undertake to establish a full university course, and on the other hand the town council “undertakes to give gratuitously to the University the free use of the buildings *des Halles* (the great university lecture halls and other public buildings) *du Collège du Pape, du Collège des Vétérans, du Collège du Roi, du Collège des Prémontrés, du Collège de Saint Esprit, et du Théâtre Anatomique*”. Mgr. de Ram had now to organise the faculties of law and of medicine, and here his difficulties increased. Where was he to find professors in whom faith and true Catholic principles were united with that profound and varied learning which would fit them to occupy chairs in the new university? When we consider the deplorable state of Catholic education among the cultivated classes in Belgium at the time we speak of, these difficulties can be better imagined than expressed; and from these difficulties we may form a judgment of the great prudence and consummate wisdom through which Monsignor de Ram raised the institution to that proud eminence which is now enjoyed by her professors among the learned bodies of Europe. In all her faculties there are among the professors not only men of extraordinary learning, who unite clearness and method with depth and extent of knowledge, but also models of every Christian virtue; so that with good reason does F. de Buck conclude this portion of his notice of the illustrious prelate by exclaiming: “Yes, the professorial staff brought together by Mgr. de Ram, and which can henceforth be easily recruited from amongst the students of the university itself, is the chief glory, the undying crown of his rectorship”. But to understand the relations of Mgr. de Ram with the professorial staff of the university, we

should read the funeral discourses which he pronounced at the obsequies of those who preceded him in death. They are published in the University Calendars from 1838 to this time, and clearly prove the esteem and affection he bore to all who were united with him in the great work of his life, the care with which he selected them, the zeal with which he promoted the honour and happiness of each, and the sincere joy with which he was filled when well-merited success crowned their literary or scientific labours.

His devotedness to the students of the University was not less than his affectionate esteem for the professors. By every means in his power he sought to promote their spiritual, their intellectual, and even their temporal interests. And this anxiety for the welfare of the youth entrusted to him was not confined to the time they spent in the university; it followed them into after life. "His fatherly solicitude", says M. Prosper Staes, of the Brussels bar, formerly a student of the university, "his fatherly solicitude was not limited to the youths who gathered round him each year for the purposes of study. It followed the students in their several careers through life. His old students always found in their rector one to encourage them, to counsel them, to gather them about him, as a father gathers his children, to rejoice in their success—in a word, to make them his joy and his delight".

His feelings towards the students, and theirs to him, as well as the sentiments with which he unceasingly sought to fill their minds, can well be gathered from the touching words pronounced over his lifeless remains by one of the law students of the university, M. Van Tomme:

"To-day on this solemn occasion, the remembrance of the twenty-fifth anniversary of our university, fills us with sentiments of deep emotion. Surrounded by the multitude of your students whom you loved so much, happy in being one heart and one soul with them, you then said: Ever remember our watch-word: God and our country; this word epitomizes our duties and our principles. Yes; we have taken to ourselves this word as our inheritance. It will be our comfort in this moment of sorrow, as in those days of joy it excited our enthusiasm. Wherever our students are called by duty, this noble thought will always be their motto, as it is to-day their hope.

"God, the knowledge of whom you have imparted to us so well, to whom your life of merit, hidden to men's eyes, is manifest for your recompense.

"And our country, which in the persons of these numbers of youths whom you have educated for her, and filled with your spirit, will ever bear upon her the impress of the works you have achieved, and veneration for your memory".

We are told, that in his government of the students, he knew how to follow the *via media* between severity and too great indulgence. He was sometimes blamed for excess in the latter direction; but those who make this accusation seem to forget that he had to do with the direction, not of an ecclesiastical seminary, nor even of a school or college, but of an university, where young men were to be prepared, not for the service of the sanctuary, but for the busy scenes of life, and where opening manhood, freed from the restraints of boyhood, was to be gently led rather than forced, to love the beautiful paths of wisdom on account of their beauty, and to walk steadily in them, because of the goal to which they lead. If he did not hinder everything that is evil, he is not to be blamed; for no legislator can ever aim at this; and we are told by the Incarnate Wisdom Himself, that the cockle must at times be permitted to grow with the wheat, lest in plucking it up, the good grain should be injured. But that his work produced blessed fruits, and that those fruits are likely to remain, is evident to every one who compares the state of religious education among Belgian Catholics when it was founded, with its state at present. He did everything in his power to preserve and strengthen the spirit and practice of religion among the students. He established a regular course of religious instruction, at which all the students of philosophy are obliged to assist, and to which the other students are invited; twice each year he brought the most distinguished preachers to Louvain to deliver religious conferences, which might serve as a preparation for the Paschal communion; he assisted in establishing in the University branches, or conferences of the Society of St. Vincent de Paul, and to the utmost of his power encouraged the Sodality or Congregation of the Blessed Virgin, which was founded by the Jesuit Fathers in the chapel of their residence, and numbers over two hundred members, all lay students of the Catholic University.

What have been the results? At the beginning of this article we saw the deplorable state of educated Catholics in Belgium in 1830, with respect to Catholic feelings and principles. At that time the number of Catholic barristers and physicians who practised their religion was extremely small. Now, in Brussels, Liege, and Ghent, the greater part of the young bar, if not of the whole bar practising in the chief courts of law, which are situated in these three cities, are thoroughly devoted to the Catholic Church. Without doubt, several of these young lawyers did not study in Louvain; they owe the preservation of their faith to the good education received in the bosom of their families, in the Jesuit Colleges, and in other Catholic institutions; but a large number has studied in the Catholic University, and all of

them must be greatly confirmed in their religious feelings and principles, and must derive new strength and courage to declare them openly, from the public spirit redolent of Catholicity which proceeds from Louvain. We are told that one of the most interesting features of the great Catholic Congress of Malines in 1863, was the presence of eight hundred students of the University of Louvain, youths as distinguished for learning as for the truly Catholic spirit by which they were animated on that most interesting occasion. We are also told, that in all the great cities, and some of the smaller towns of Belgium, literary societies are springing up, which publicly proclaim the Catholic principles on which they are founded; and that the class in Belgium most devoted to the interests of religion, is precisely the educated Catholic youth of the country. What wonder, then, that the immense influence for good exercised by the University of Louvain, under the presidency of its distinguished rector, should be acknowledged in Belgium by enemies as well as friends, and that on more occasions than one the Holy See itself should have exhorted the bishops of other countries, as well as of Ireland, to imitate their brethren of Belgium by founding a Catholic University like that of Louvain!

While labouring to make the youth of the University good Christians, Mgr. de Ram laboured also with indefatigable zeal to make them learned men and good citizens. FAITH, LEARNING, LIBERTY, were the words which he loved to unite in his discourses. Every one knows the results of his inculcating those principles without ceasing on the young Belgians entrusted to him by his Catholic country, which had just recovered its liberty from Protestant Holland; and the numerous and high distinctions won by the students of Louvain, in the public examinations to which the whole youth of Belgium is admissible, attest the excellence of the literary and scientific teaching of the University, while the elevated positions now occupied by many of its ancient alumni prove beyond gainsaying, that its educational fruits remain, and will be an abundant source of intellectual, social, and political blessings to Belgium.

Such is the institution which has just lost its first rector, we may say its founder. Such the work which Mgr. de Ram directed with consummate wisdom for thirty-one years. Such the Catholic University of which Belgium, nay Christendom, may well be proud. It is a great lesson to us all to see that even in these days of mere material progress, without faith, without Christian love—when men would fain persuade us that learning, to be a blessing, need not be referred to God or religion—when the apostle's words: "*Scientia inflat, charitas vero aedificat*", are held to be not over true. An University founded and

governed by a Catholic episcopacy, by the aid of their Catholic people only, established on purely Catholic principles, without any of those helps which men of the world value most, already in its infancy rivals the great seats of learning of the middle ages. And all this is due in a great measure to one man, who at thirty years of age was called by the Belgian Episcopacy to rule over it, and who, with untiring energy, consummate wisdom, and gentle perseverance, moulded every part into perfect symmetry, so that schismatical Russia came to study the model, and the Holy See could say to Ireland, as well as to any other country wishing for a Catholic University: "*Inspice, et fac secundum exemplar*". With no more fitting words can we conclude this brief notice, than with those spoken by the Vice-Rector of the University at his funeral: "The Catholic University of Louvain was indebted to God and to the bishops of Belgium for her Rector: to her Rector she owes everything else".*

LITURGICAL QUESTIONS.

A reverend correspondent has taken occasion from our remarks in the last number of the *Record*, to ask a question about the custom prevalent in Ireland of reciting the *De profundis* after mass. We will quote his own words: "In reading the liturgical questions in your last number of the *Record*, it occurred to me to inquire on what authority is founded the practice of reciting the *De profundis* after mass, whether it can be omitted *ad libitum*, *secluso scandalo*, and whether it should be said at the altar, or when the priest descends, or when going into the sacristy". The practice of reciting the *De Profundis* after each low mass, we believe, exists in all Ireland, without any exception

* Mgr. de Ram died in Louvain on the evening of Sunday, May 14th. The funeral obsequies were celebrated on Thursday the 18th, and he was interred on Friday the 19th, at Nylen, near Lieure, where he had his country residence. On the 28th of June there was a second solemn funeral service, at which the Cardinal Archbishop of Malines presided, and the Bishop of Ghent, and the whole professorial body of the University attended. On the 7th of July the Catholic University of Ireland assisted at a solemn Requiem in the University Church, Stephen's Green, Dublin. The Archbishop of Dublin presided at the Mass, which was celebrated by the Bishop of Limerick; and a funeral discourse in honour of the deceased prelate was read by the Rector, Very Rev. Mgr. Woodlock, at a meeting of the University, on Sunday, July 9th.

Among the tokens of sympathy which it received on this sad occasion, the University of Louvain mentions the address of "condolence with her elder sister from the Catholic University of Dublin", as well as the condescension of our Holy Father, in graciously sending by telegraph his apostolic benediction to the bereaved University.

of diocese or district, and has existed for a long period. It is the opinion of many well versed in Irish ecclesiastical matters, that it was introduced and authorised by the Holy See as a substitute for the numerous masses and suffrages for which innumerable endowments were founded by the piety of the faithful in former times, and which were taken away from the Catholic Church at the time of the Reformation. It is more than probable that a rescript from the Holy See authorised this practice, in order that the pious intentions of the founders of such endowments might not altogether be frustrated by the rapacity of the reformers. It is difficult to understand how, under other circumstances, the practice could have become so universal in Ireland. Indeed we have heard it remarked, that possibly a rescript of an old date bearing on this subject might be found; and if any of our readers could aid us in getting authentic documents on the matter, we need scarcely say how anxious we would be to insert them or any information connected with this subject in the *Record*. While writing these lines we have been informed that in the Irish College, Paris, there is a rescript authorising the recital of the *De profundis* after the community mass in the college.

Apart, however, from this consideration we may reply that the recital of the *De profundis* cannot be omitted *ad libitum*. Whatever may have been its origin, it has become a usage with the force of law, against which no individual is at liberty to act. Even if the Holy See did not authorise the practice in the commencement, it must necessarily have been introduced by the bishops of the day, and its continuance for so long a period throughout the entire Irish Church without any reclamation from ecclesiastical authority, would be quite sufficient to show that all should conform to such a practice, which in itself is so holy and useful, and calculated to confer such advantages on the suffering souls in Purgatory.

We are therefore clearly of opinion that no priest can on principle omit the *De profundis*, and we would take the liberty of reminding him of the munificent endowments established in former ages of the Irish Church for the exclusive object of having Requiem Masses said, and securing the suffrages of the faithful in aid of the suffering souls in Purgatory. We would refer our readers, for information on this point, to Dr. Lanigan's *Ecclesiastical History of Ireland*, vol. iii. chap. 21.

With regard to the proper time for saying the *De profundis*, we think that the practice of saying it at the foot of the altar is the most correct. We know this to be the course adopted by many priests, who descend from the altar, make a genuflexion or a reverence to the altar, and then standing recite the *De profundis*. By this plan it is made manifest that the *De profundis* is a thing

quite distinct from the Mass, and not appertaining to it. However, it is right to say that nothing decisive can be laid down as to the place and time of reciting it. There is a decree of the Sacred Congregation of Rites given by Merati in his *Series Decretorum*, p. 436, which is as follows:

“Quando adest legatum quod sacerdos antequam discedat ab altari, recitet aliquod Evangelium, Psalmum, seu orationem post terminatam missam, debet oneri sibi injuncto satisfacere post finem missae exutis vestibus sacerdotalibus et cum sola cotta in altari vel in sacristia et sic legatum adimplere S. R. C., 31 Augusti, 1669, in *Conversanen*”.

These words would appear to imply that in our case the sacred vestments should be taken off. However, on referring to the decree itself in Gardellini, we find its terms are not so comprehensive as the interpretation of Merati would make them. The following are the words:

“2339. *Conversan. Capitulum Collegiatae Rosigliani Dioecesis Conversanensis exposuit in S. R. C. Nicolaum Franciscum in ejus sub quo decessit testamento*, reliquisse ejus bona dicto capitulo cum onere celebrandi Missam quotidianam et singulis diebus veneris de Passione et cum onere, terminata missa post Evangelium in principio erat verbum, etc., recitandi ipsam Passionem secundum Johannem. Et proinde cum dicta dispositio sit contra Ritus Ecclesiasticos supplicavit pro declaratione. An dicta passio recitanda sit post dictum Evangelium alibi per celebrantem?

“Et S. eadem C. censuit: Recitandam esse post finem missae exutis vestibus sacerdotalibus et cum sola cotta in altari vel in sacristia. Hac die 31 Augusti, 1669”.

The words of this decree do not refer to a psalm or prayer, but simply to the passion of St. John, and hence, as far as our question is concerned, no conclusion can be clearly established except by analogy, and by whatever weight may attach to the authority of Merati, who manifestly thus extends the meaning of the decree. After writing these lines, we have learned from a distinguished ecclesiastic, that there exists a Rescript of the Holy See about the recital of the *De profundis* in Ireland after Mass. He has kindly promised to procure it for a future number of the *Record*, when we shall gladly insert it.

The same reverend correspondent calls our attention to another matter which indeed is of very great importance, and on which we shall make a few remarks. Our correspondent says, that the altar bread used in this country is of a very inferior kind, and not elegant, and that it leaves on the corporal many fragments. If this be the case in some parts of the country, it is unnecessary to say that it is a matter of such importance that immediate

attention should be called to it by the parish priests or the superiors of the different churches. As far as we are aware, we have no grounds for complaint on this head, as generally speaking the breads are made in this city with care and neatness and very few fragments fall from them. It is quite possible, however, that in some districts sufficient care may not be bestowed on this matter, and the breads may not be made with that care which the majesty of the great Sacrifice demands. We have heard from persons competent to give an opinion on the subject, that in some districts abuses have crept in; for instance, when the superior of a church, personally responsible for the due observance of the rubrics concerning the Holy Sacrifice, leaves to a servant the making and cutting of the breads for the use of the altar. In such cases there is great danger that through carelessness or negligence they will not be properly made. The cutters or the machines for making them in the course of time will become impaired and quite unfit for their purpose, and a mere servant may not try to remedy the evil. For this reason, we would strongly recommend all concerned to engage some community of nuns or others well versed in such matters, and who at the same time fully understand the importance of what they are engaged in, to make the altar breads. We have ourselves examined the altar breads made by various communities, and seldom had we any reason to find fault, except in some instances when the large altar breads appeared to us to be too thick.

This suggestion, we think, will meet our reverend correspondent's question as to the improvements that may be made in connection with this matter.

He then proceeds: "It may be observed here that the cutters too are of no regular size. They are generally over small. I have seen breads no larger than a sixpence intended for communicating the faithful. In the distribution of such very small particles there is evidently danger of irreverence". No one can question the truth of what our correspondent states; but we must say that we have generally found the breads sufficiently large when made by the convents or others duly charged with so important a matter, and we may also remark that the cutters will not be made too small if there be no demand for them on the part of the clergy. The small breads ought to be considerably larger than a shilling and very little under a two-shilling piece.

We are much obliged to our reverend correspondent for calling our attention to this matter, and we hope the observations which we have taken the liberty of making, will have the effect of correcting any abuses that may exist, and inducing all persons con-

cerned to provide themselves with cutters of a proper size, or what would be still better, to secure the services of a religious community, or of others duly authorized to prepare the breads for the use of the altar.

We shall close these observations by giving some extracts on the present subject, from a very useful book published at Louvain, by Rev. P. J. F. De Herdt, entitled *Sacrae Liturgiae Praxis*, which is very highly esteemed.

I. Qualis debet esse Hostia, ut valide et licite sit consecrabilis ?

R. Ut valide consecratur, debet esse confecta ex tritico cum aqua, saltem in majori quantitate, et esse non corrupta : ut licite consecratur, debet esse 1^o sine admixtione aliorum granorum et liquorum praeter triticum et aquam naturalem ; 2^o panis azymus ; 3^o recenter confecta (*Vide p. 2. n. 30. ad. III.*) ; 4^o rotunda, integra et non fracta ; 5^o candida et non maculata ; 6^o tenuis ; 7^o ordinariae magnitudinis ; 8^o cum imagine Crucifixi, quam ei impressam esse convenit : in eo tamen servandam esse consuetudinem respondit. S. R. C. 26. Ap. 1834. n. 4574. *Vid. Quarti quaest. proaem. s. 5. puncto 4. dub. 3. Hinc hi duo versus.*

Candida, triticea, ac tenuis, non magna, rotunda.

Expers fermenti, non falsa, sit hostia Christi.

II. Quoad confectionem Hostiarum notanda sunt sequentia : “ Conveniret a Sacerdotibus, Clericis aut Religiosis hostias in Missa usurpandas confici, ut omni errori, praesertim admixtionis liquoris vel grani alterius obviaretur, et cum majori nitore et reverentia tractarentur : passim enim venales satis incurie tractantur et sordide, quod est indecens in materia tanti tamque puri Sacrificii . . . Ut autem hostiae purissime sine ulla admixtione, nec non honestissime fiant ; haec erunt singulariter observanda : imprimis triticum, si fieri potest, magno studio granatim eligatur ; electum in sacculo mundo et de bono panno ad hoc opus tantum facto ponatur, atque a famulo boni studii ad molendinum deferatur. Quo delato, famulus aliud frumentum in ipso molendino moli prius faciat, ut illud, unde hostiae fieri debent, sine aliqua sorde moli postea valeat. Reportata farina, Clerici antequam incipiant, manus lavent, ipsamque cribrent. Deinde unus super tabulam mundissimam ipsam farinam aqua conspergat, et manibus fortiter compingat, atque maceret. Postea in ferrum, in quo coquuntur, ponat et coquat, advertens ut imago sacra Crucifixi, et non alia tam majoribus, quam minoribus sit impressa. Nec non ut nitide et studiose fiant, eas forcipibus ad id tantum paratis, vel alio simili instrumento tondeat”. *Vinitor p. 3. tit. 3. annot. 11.*

DOCUMENTS.

I.

DUBIA CIRCA MISSARUM ITERATIONEM, APPLICATIONEM MISSAE PRO POPULO, ET RECEPTIONEM ELEEMOSYNAE.

Ex S. Congregatione Concilii Tridentini Interpretum.

VISITATIONIS SS. LIMINUM.*

Compendium Facti.—Episcopus A in relatione status suae Dioecesis ad S. Sedem transmissa, haec exposuit: “Ducentae circiter Paroeciae, in hac Dioecesi extant, quae aliam filialem sibi adnexam habent, in qua Parochus diebus dominicis et festis per annum, secundam Missam celebrat: et circa hanc consuetudinem, diversa dubia, suboriuntur super quibus declarationem necessariam a S. Congregatione humiliter expostulo. Et primum animadvertere debeo, quod fidelium numerus iuxta has ecclesias commorantium, valde varius est: in aliquibus sunt quinque vel decem, in aliis ducenti, imo et sexcenti. Distantia a matrice, modo ad milliarium non attingit, modo sunt duo, tria, aut quatuor milliaria. Valde difficile foret etiam post exquisitam investigationem definire utrum hae ecclesiae nunc filiales, fuerint aliquando ecclesiae matricae, seu verae paroeciae”. Quatuor proinde dubia proponebat S. Concilii Congregationi, quae antequam solverentur, rogatus est Episcopus, ut magis praecise referret de omnimoda deficientia Sacerdotum, ac mediorum quibus per alium celebrari posset in filialibus ecclesiis; et utrum ecclesiae modo filiales nuncupatae, dotem aliquam seu congruam, distinctam a matrice haberent, perquisitis actis Curiae, ac SS. Visitationum. At, quae relata sunt, sufficientia non erant ad integram quaestionem singillatim definiendam, quae ingentem paroeciarum numerum complectebatur. Relatum enim est de magna et generica presbiterorum deficientia, eorumque reddituum paupertate, qui dum prius ex decimis alebantur; deinde, his subtractis, assignata est pro quolibet paroco, certa pensio, independenter omnino a populorum numero, vel paroeciarum quas quilibet regit. Concinnata itaque hac ratione fuerunt proposita ab Episcopo dubia.

I. “Utrum haec consuetudo secundam Missam celebrandi, toleranda sit in omnibus praedictis ecclesiis adnexis, ubi hic mos ita invaluit, ut populus etiam ius ad illam exigendam existimet se habere”.

II. “Utrum Parochus necessario debeat illam secundam Missam applicare pro Populo sicuti primam, vel liberam retineat illius applicationem cum stipendio”.

III. “Utrum licentiam dare queat Episcopus ad illam secundam Missam celebrandam in casibus similibus, et in locis ubi talis consuetudo usque adhuc non invaluit”.

IV. “Utrum praesertim praedictam licentiam concedere possit tem-

* Hic est titulus quo indicari solent causae seu dubia quae S. Congregationi Concilii solvenda, ab Episcopis proponuntur quando exhibent relationem status suae Dioecesis S. Sedi.

pore collectionis messium, cum plurimi operarii in uno praedio seu villa concurrant, qui certe missam non audirent, nisi Parochus secundam in eo loco diceret, ex eo quod alius Sacerdos ad illam dicendam haberi non possit”.

DISCEPTATIO SYNOPTICA.

Quoad missae iterationem.—Ex officio, haec praecipua capita iuris proponebantur S. Congregationi. Praemissa nempe notione historica disciplinae quae successive hanc missarum iterationem moderata est, allegabatur caput 3 *de celebrat. missar.* in quo ita sanxit Innocentius III. “Excepto die Nativitatis Dominicae nisi causa necessitatis suadeat, sufficit Sacerdoti semel in die unam Missam solummodo celebrare”. Ubi verbum sufficit, non convenientiam aliquam commendat, sed verum praeceptum continet, ceu etiam docuit Benedict. XIV. in *Const. Declarasti nobis*. Quatenam porro debeat esse necessitas ab Innocentio indicata, licet disputaverint de ea Doctores, hodie, praesertim post hanc Benedicti XIV. Constitutionem, illa est (subiungebatur) qua reperitur presbiter qui duas habeat paroecias, et in alterutram nequeat Populus convenire, nec alius habeatur presbiter praeter Parochum, qui missam possit celebrare. Et similis reputatur etiam casus quo Parochus etsi non praesit duabus paroeciis, tamen vel duos regat inter se dissitos populos, quorum unus ob magnam locorum distantiam, assistere non possit Parocho celebranti, vel etiam si una sit Ecclesia, quae universum Populum simul capere non possit. Extra huiusmodi necessitatis casus, neque consuetudo, etsi vetustissima suffragari potest Missarum iterationi, ut S. C. C. in *Dertusen* 20 Augusti 1768, et alibi censuit. Adnotabatur vero *in facto* quod licet haberetur generica presbiterorum deficientia, tamen ex ea argui non poterat vera necessitas in qualibet paroecia.

Caeterum observabatur, distantiam Ecclesiarum quae filiales nuncupabantur, a Parochiali Ecclesia, ab uno circiter lapide, usque ad tria et quatuor passuum millia protendi: et fideles in multis Ecclesiis usque ad biscentum et sexcentum ascendere, quamvis in nonnullis, non nisi quinque vel decem tantum, reperiantur. Ob quas peculiares circumstantias, exponebatur responsio S. C. in casu non absimili, proposito per *Summaria precum die 12 Ianuarii 1847 in Lingonen*. In eo enim pariter agebatur I. de consuetudine qua nonnulli animarum Pastores, Missam iterabant eodem die; et aderat II. quaedam Communitas, uno circiter lapide, a Parochiali Ecclesia separata, constans viginti circiter personis. Et S. C. respondit: “Scribatur Episcopo ut concedat bis Missam celebrandi licentiam, quatenus eae circumstantiae, et praecisae necessitatis casus concurrant, quos Benedict. XIV. in sua *Const. Declarasti nobis* requirit; in casu vero quem idem orator proponit, (seu in secundo casu) licentiam esse concedendam”.

Quando applicanda non est secunda missa pro populo.—Quod attinet vero ad applicationem secundae Missae pro populo, afferebatur Resolutio S. C. C. in *Lucen. applicationis Missarum 12 Martii 1774* in qua proposito dubio: “An Parochi duabus Ecclesiis parochialibus praepositi, teneantur Dominicis, aliisque Festis diebus, Missam in unaquaque Ecclesia sive per se sive per alios applicare pro populo in casu” respon-

sum prodiit: *Affirmative, exceptis tantum parochiis unitis, unione plenaria et extinctiva, et scribatur Episcopo iuxta instructionem.* Instructio vero continebat: S. Congregationem nunquam dubitasse, quod Parochi teneantur applicationi supradictae Missae pro populo singulis diebus Dominicis, et Festis in unaquaque ex Ecclesiis Parochialibus quae vel aequè principaliter, vel subiective coniunctae sunt, atque incorporatae; cum applicatio unius tantummodo Missae pro populo, locum habeat in iis parochialibus quae invicem adeo unitae et coniunctae atque incorporatae sunt, ut ex duabus una prorsus cum extinctione tituli alterius evaserit.

In praesenti autem facto quamvis ex deductis non poterat certo determinari natura unionis, animadvertebatur tamen, non deesse indicia quae videbantur excludere plenariam et extinctivam unionem.

Caeterum, subiungebatur, si Parochi iterare Missam deberent, non ratione duplicis Paroeciae, sed solummodo ratione necessitatis, quamvis secundam Missam ad libitum applicare possent, nullam tamen pro hac celebratione recipere possunt eleemosynam; quod dici etiam debet de quolibet Sacerdote qui nullam habeat animarum curam, ceu omissis ceteris, definitum fuit in *Cameracen. Missae pro Populo 25 Septemb. 1858*, cuius resoluta dubia videbis inferius.

Resolutio Dubiorum.—Sacra Congregatio Concilii die 22 Februarii 1862 respondere censuit: ad I. et III. *affirmative iudicio Episcopi, nulla habita ratione consuetudinis, et quatenus in unoquoque casu concurrant circumstantiae necessitatis ad formam Constitutionis Benedictinae et Declarationis sacrae Congregationis diei 14 Octobris 1843 relatae in Cameracen. Missae pro Populo 25 Septembris 1858.*

Ad II. *dentur resolutiones in Cameracen. diei 25 Sept. 1858.*

Ad IV. *provisum in praecedentibus.*

Haec porro est indicata declaratio, ipsis verbis quibus in citata *Cameracen.* reperitur. “De adiunctis Amplitudinis tuae precibus cum ad SS^mum. Dominum Nostrum relatum fuerit placuit eidem Sanctitati Suae, eadem et tibi dare responsa quae ad alios quoque Antistites, per hanc Sacram Congregationem Concilii transmissa sunt. Ordinariorum scilicet esse de re cognoscere et pendere, num revera necessitas urgeat ut Sacerdos duas Missas celebrare cogatur, nec aliter utendum concessa hac iteratione, quam iuxta condiciones ab ipsis apponendas, habita locorum, populorum, et paucitatis Sacerdotum, ac proinde verae necessitatis ratione de qua legatur Benedicti XIV. *Constitutio Declarasti . . . ad Episcopum Oscensem anni 1746*, et in eius apere *De sacrificio Missae lib. 3 cap. 5, et 6.* Ipsorum vero conscientia oneratur stricte, nec permissio concedatur generaliter, quasi privilegium alicui Sacerdoti; sed ob peculiares casus, et necessitatis causa, ab ipso examinata, qui praeterea moneat Parochos quibus facultatem iterum, eadem die, secundam Missam celebrandi concesserit, ne eleemosynam vel stipendium a quovis et sub quocumque pretextu, pro ea percipiant, iuxta decreta alias edita a S. Congregatione, sed eam pro populo sibi commisso gratis applicent”.

Resolutiones vero quae in *Cameracen.* reperiuntur quibus S. C. C. censuit ad secundum propositum superius dubium respondere, sunt sequentes. Cum in *Cameracen.* quaereretur. I. “An Parochus qui duas Parochias regit et ideo bis in die celebrat, utrique Paro-

chiaae suam missam applicare teneatur non obstante reddituum exiguitate".

II. "An Parochus, qui in una eademque Parochia, bis eadem die celebrat, utramque Missam populo sibi commisso, gratis applicare omnino teneatur".

III. "An Vicarii aut alii Sacerdotes curam animarum non habentes, si quando bis in die celebrant ut fit quandoque, seu ut numero sufficienti, Missae in Ecclesia Parochiali celebrentur, seu ut Hospitalia, Carceres, sanctimonialium Conventus, Missa non careant, secundum et ipsi Missam pro populo gratis applicare teneantur".

"Et quatenus affirmative ad I. II. et III."

IV. "An et quomodo concedendum sit Parochis, qui diebus dominicis aliisque festis bis celebrant, ut unius Missae liberam habeant applicationem, et stipendium pro ea recipere valeant in casu".

V. "An et quomodo concedendum sit Sacerdotibus curam animarum non habentibus, quoad utramque Missam in casu".

Sacra Congregatio Concilii die praedicta respondit: Ad I. *Affirmative*. Ad II. *Negative firma prohibitionem recipiendi eleemosynam pro secunda Missa*. Ad III. *Negative quatenus curam animarum non habeant, firma semper prohibitionem recipiendi eleemosynam pro secunda Missa*. Ad IV. *Negative, et Episcopus provideat ad formam Constitutionis Benedicti XIV.* "Cum semper oblatas §. 8". Ad V. *provisum in tertio*.

EX QUIBUS OMNIBUS BREVITER COLLIGES:

I. Extra verae necessitatis casus, Missam iterare non licere.*

II. Huius necessitatis existentiam agnoscendam esse ab Episcopo singulis in casibus, prae oculis habito criterio seu norma, quam tradit Benedictus XIV. in Constit. *Declarasti*, et in eius opere de Sacrificio Missae lib. 3. cc. 5 et 6.†

III. Qua necessitate cognita Episcopum permittere debere hanc Missae iterationem, non quidem generaliter et ad instar privilegii, sed secundum cognitam necessitatem, apposis etiam conditionibus opportunis, a Sacerdotibus omnino servandis.

IV. Neque allegari posse consuetudinem, quamvis immemoriam, veluti titulum ad Missam legitime iterandam quae consuetudo ex se sola, dicenda est potius corruptela.

V. Colliges insuper, nunquam recipi posse eleemosynam pro secunda Missa celebranda, quicumque sit qui eam celebret, neque ad hanc eleemosynam recipiendam, allegari posse titulum egestatis, seu defectus reddituum.‡

* Excipe festum Nativitatis diem, vel ubi privilegium concessum est, Missam iterandi, die commem. omnium defunct.

† Vid. append. I.

‡ Errant itaque auctores illi etiam recentiores, qui docent extra Italiam posse recipi eleemosynam pro secunda Missa, quando redditus tenues sunt qui assignantur pro implemento proprii officii; vel ex vi consuetudinis. Errant pariter cum docent extra Italiam, Parochos non teneri missas applicare pro Populo, vigentibus illis rationibus, ac cum dissimulant Const. Benedicti XIV. *Cum semper oblatas*, utpote ad Italiae Episcopos directam; non distinguentes Constitutiones quae ad aliquam determinatam provinciam ideo diriguntur, ut in ea peculiare ius statuatur; ab iis quae, quamvis ad unam provinciam oeconomice dirigantur, tamen commune ius declarant. Et reapse S. C. Concilii, in dirimendis dubiis, circa missam pro Populo, extra Italiam exortis, secundum hanc Constitutionem, constanter iudicavit:

VI. Imo Parochum teneri secundam *Pro populo*, sicut primam, gratis, diebus festis applicare, in parochiis unitis, excepto casu in quo Parochiarum unio talis sit, ex qua unica prorsus parochia exurgat.

II.

LETTER FROM FROF. UBAGHS TO THE CARDINAL
ARCHBISHOP OF MALINES.

EMINENCE REVERENDISSIME,

Je viens avant tout confirmer par écrit la déclaration, que j'ai eu l'honneur de vous faire oralement, de ma soumission entière et absolue aux décrets de la S. Congrégation de l' Index* de 1843 et 1844 et à celui de Leurs Eminences les Cardinaux de l' Index et du Saint-Office, réunis le 21 septembre 1864, avec la promesse formelle de me conformer exactement à ces trois dècrets.

Ensuite, sans vouloir restreindre ou affaiblir en rien cette soumission complète, j'ai l'honneur de transmettre à Votre Eminence les explications que j'ai demandé de pouvoir Lui présenter, afin de justifier ma bonne foi et de montrer que, si pendant vingt ans je n'ai pas satisfait aux décrets de la S. Congregation de l'Index, ce n'est point par manque de respect et de soumission aux jugements des Congrégations romaines, mais uniquement parce que, jusqu' au moment où le décret du 21 Septembre 1864 m'a été notifié, je croyais très-sincèrement m'y être conformé.

Je déclare tout d'abord et d'une manière bien nette qu'en cela je me suis trompé ; les deux Congrégations réunies ayant décidé que je n'avais pas satisfait, il ne saurait plus y avoir de doute à cet égard ; aussi n'y en a-t-il aucun dans ma propre pensée ni dans ma conviction intime. Mes explications ont donc pour but unique de montrer que pendant vingt ans j' ai été dans une erreur absolument involontaire, et que jamais je n'ai éprouvé la moindre hésitation dans mes sentiments de respectueuse et entière soumission aux ordres, aux conseils et aux désirs du Saint-Siège, soumission que je considère comme le premier devoir de tout catholique.

Pour qu'on puisse juger de ma bonne foi, Votre Eminence me permettra de rappeler quelques faits et de citer quelques documents.

Au mois de Septembre 1843, mon ami, M. le comte Van der Vrecken, qui pendant l'été avait fait un voyage à Rome, m'apprit, dans une conversation particulière, que mes ouvrages étaient déférés à la S. Congrégation de l'Index. Craignant que mes principes n' eussent été mal exposés, je fis des démarches pour obtenir que les chefs

nec non S. C. de Propaganda Fide, in varias orbis partes, pro opportunitate, veluti legem servandam hanc constitutionem transmisit. Caeterum quilibet in hac repraetextus sublatus est per Constit. regnantis Pontificis quem Deus incolumem diu servet, quae incipit *Amantissimi Redemptoris*.

Aliter est iudicandum, cum agitur de locis Missionum, in quibus *paroeeciae, canonice erectae non sunt*. De qua re exponemus suo loco, doctrinam a S. Congregatione de Propaganda Fide, accurate definitam.

* See *I. E. Record*, p. 344.

d'accusation me fussent communiqués et qu'ainsi je pusse fournir des explications. Deux mois plus tard, je reçus de la part du secrétaire d'Etat, S. Em. le cardinal Lambruschini, par l'intermédiaire de Son Excellence le Nonce apostolique et Votre Eminence Révérendissime, les cinq propositions contenues dans le décret du 23 juin 1843.

La pièce qui me fut communiquée ne renfermait point les mots : "Observationes S. Indicis Congregationis diei 23 junii 1843. Rev. D. Ubaghs in sua Theodicea, et interdum etiam in Logica, subsequentes propositiones docet, quas S. Congregatio Indici praeposita emendandas esse judicat". Elle ne contenait pas non plus les mots suivants : "Hae sunt praecipuae sententiae quae in praedicto libro corrigendae videntur. Monet igitur S. Congregatio Rev. Auctorem, ut nova aliqua editione librum suum emendandum curet, atque interim in scholasticis suis lectionibus ab iis sententiis dicendis abstinere velit". La pièce qui me fut remise porte simplement : "Docet auctor in Theodicea et interdum etiam in Logica seqq. propositiones", avec les cinq propositions.

En recevant cette communication, j'ai compris que je devais fournir des explications et des éclaircissements au sujet de ces cinq propositions. Je croyais que la S. Congrégation de l'Index, ayant égard à ma position de professeur à l'Université catholique de Louvain, avait daigné m'appliquer le § 10 de la constitution de Benoît XIV. *Sollicita ac provida*, et n'avait pas voulu porter de jugement définitif avant de m'avoir entendu. C'est dans cette persuasion que je m'empressai de rédiger un *Mémoire explicatif et justificatif*, que votre Eminence a bien voulu transmettre à Rome. Un tel *mémoire*, en présence d'un jugement que j'aurais considéré comme définitif, aurait été de ma part un manque de respect. Ce n'est pas ainsi que la S. Congrégation l'a apprécié. Elle a daigné accueillir mes explications avec bienveillance comme en témoigne une lettre de Monseigneur Pecci, Nonce apostolique à Bruxelles : cette lettre accompagnait la communication du décret de 1844, et celle me fut transmise par Votre Eminence. En voici la teneur :

"Bruxelles, Nonciature Apostolique, N° 227.

"EMINENCE REVERENDISSIME,

"J'ai reçu de Rome la réponse qu'on attendait avec impatience en égard de l'ouvrage du professeur Ubaghs.—Quoique les explications que celui-ci avait remises aient été hautement appréciées, on a cru néanmoins qu'il serait prudent et nécessaire d'introduire dans la nouvelle réimpression les corrections qui sont marquées dans la feuille qui m'a été envoyée par le Secrétaire d'Etat, et que j'ai l'honneur de remettre ci-jointe à Son Eminence Votre Révérendissime, afin qu'elle daigne de la faire parvenir au susdit Professeur avec injonction de vouloir bien dans sa nouvelle publication se conformer aux désirs qui par la S. Congrégation ont été manifestés, de manière qu'elle soit réglée par les principes de sa religion et de sa probité, surtout quand il doit parler de ce qui est très-essentiel, c'est-à-dire de l'existence de Dieu.

"En portant à la connaissance de S. E. Votre R^{me} le résultat de cette affaire, je suis chargé de la part de S. Eminence le Secrétaire

d'Etat de déclarer que ç'a été précisément en egard de l'empressement et des recommandations très-respectables de V. Eminence qu'on a tâché que le jugement attendu fut au plutôt prononcé pour en donner ensuite sans retardement la communication nécessaire.

"En m'acquittant ainsi des ordres qui m'ont été données, j'ai l'honneur, etc., etc.

"Bruxelles, 23 septembre 1844.

"(Signe) ✠ J. Archevêque de Damiette, Nonce Apostolique.

Dès que j'eus reçu le décret de 1844, que cette lettre accompagnait, je me hâtai de préparer une nouvelle édition de la Logique et de la Théodicée, en y introduisant les corrections que j'estimais nécessaires pour répondre aux désirs de la S. Congrégation de l'Index.

Ces corrections n'ont pas été suffisantes. C'est un point qui est aujourd'hui définitivement jugé. Mais jusqu'au moment où j'ai eu connaissance du décret du 21 septembre 1864, j'ai cru très-sincèrement qu'elles l'étaient. Je prie Votre Eminence de me permettre d'entrer ici dans quelques détails.

Les faits que j'ai rappelés établissent comment j'ai été amené à considérer le décret de 1844 comme étant le seul décret définitif rendu à mon égard. Quant à ce décret, il renferme, entre autres, les expressions suivantes : "*Pauca quaedam loca in opere quod a cl. viro G. C. Ubaghs anno 1844 Lovanii editum est et inscribitur Theodiceae seu Theologiae naturalis elementa adnotanda esse videntur, ut doctissimus auctor, additis quibusdam illustrationibus, obortas circa eiusdem operis intelligentiam difficultates e medio tollere possit.....*"—"In his omnibus mens doctissimi auctoris paulo clarius explicanda videtur, ne quis inde occasionem sumat vim elevandi argumentorum quae Dei existentiam demonstrant.....—Plura alia eiusdem generis ibi obvia sunt quae contra mentem auctoris forte in alienos sensus torqueri possent".—Ces termes me firent supposer que la S. Congregation n'avait pas voulu me signaler des erreurs de doctrine à corriger, ni des principes faux à abandonner, mais qu'elle me demandait seulement des éclaircissements et des explications propres à faire mieux comprendre ma pensée. C'est là ce qui explique le langage que j'ai tenu dans la préface de ma Logique en 1844 et dans une lettre récente à Son Eminence le Cardinal Altieri, Préf. de la S. Congrégation de l'Index.

En 1845 je remis à Monseigneur Pecci, Nonce Apostolique, deux exemplaires de la nouvelle édition de la Logique et de la Théodicée, en priant Son Excellence de vouloir bien les faire parvenir à Rome, afin que la S. Congrégation pût juger si les additions et les changements introduits répondaient entièrement aux vœux exprimés pareille. A plusieurs reprises je reçus des assurances qui me persuadèrent que j'avais fait ce qui m'était demandé. Les documents dont je veux parler n'ayant pas été approuvés par la S. Congrégation ni surtout par le Souverain-Pontife, ils n'ont de valeur que pour justifier ma bonne foi ; aussi c'est à ce titre seul que je les invoque. Parmi ces documents qu'il me soit permis de transcrire ici la lettre que m'adressa, en 1846, le T. R. P. Degola, secrétaire de la Congrégation de l'Index. La voici :

REVERENDE DOMINE,

Quamquam scio id Tibi ab aliis iam nuntiatum, quod ego his

litteris dicturus sum, attamen ut postulationi tuae, nec non Em. Card. praefecti mandato morem geram, libenter significo, declarationes illas atque varietates, quas monente S. Congregatione in novissima tuorum operum *Logicae* ac *Theodiceae* editione fideliter abundanterque effecisti, voto ac sententiae eiusdem S. Congregationis prorsus respondisse. Quam ob rem docilitati tuae, prout par est, gratulor, et ut de sacris humanisque doctrinis, pro tuo excellenti ingenio et religioni, bene mereri pergas, plurimum opto. Vale.

Romae kal. Septembris 1846.

Humill. devotis. servus

FR. TH. ANTONINUS DEGOLA, O. P.

S. C. I. Secret.

Finalement, je le déclare de nouveau, j'aurai le plus grand soin de me conformer scrupuleusement aux décrets émanés du Saint-Siège, et je m'empresserai de corriger, le plus tôt possible, mes ouvrages selon les prescriptions de ces décrets.

J'ai la confiance, Eminence Révérendissime, que les explications dans les quelles je viens d'entrer suffiront pour montrer que je n'ai jamais varié dans mes sentiments de soumission absolue aux décrets du Siège apostolique, l'oracle de la vérité.

Comme Votre Eminence a été chargée de me communiquer les susdits décrets, je serais heureux qu'Elle daignât aussi me servir d'intermédiaire pour faire parvenir aux pieds du Vicaire de Jésus-Christ l'expression de ma soumission la plus respectueuse et la plus complète.

Veuillez agréer, Monseigneur, l'hommage des sentiments de profond respect avec lesquels j'ai l'honneur d'être.

Louvain, le 14 November, 1864.

De Votre Eminence

le très-humble et très-obéissant serviteur,
(Signé) G. C. UBAGHS.

NOTICES OF BOOKS.

I.

Acta ex iis decerpta quae apud Sanctam Sedem geruntur, in compendium opportune redacta et illustrata. Romae: Typis Polyglottae officinae S. C. De Propaganda Fide, Eq. Petro Marietti, ejusdem S. C. Socio administro edente, 1865. 8vo. pagg. 26.

A brilliant writer has left a well-known sketch of the life and bustle of the Appian Way in the days when pagan Rome was ruler of the world. That great highway—leading from the capital to the Eastern provinces—was ever thronged by a

ceaseless crowd of men, engaged in the varied business, and swayed by the various interests, that centre in the seat of a mighty government. Through the chair of St. Peter, Christian Rome has been made the seat of an empire surpassing that of pagan Rome, by as much as the power of religion surpasses that of the sword. Each line of the network of railways and telegraphs with which modern progress has girded the globe, is in itself a new Appian Way, by which some distant country communicate, on its spiritual concerns with Rome; and there is this difference between the pagan and the Christian governors, that, whereas the acts of the former were of but passing interest, those of the latter are laws forever; and while the former concerned only individual powers or states, the latter become directing principles for the entire Christian world. The acts of the several congregations which assist the Holy Father in the ecclesiastical government of the world, are of great importance to the Church, and a knowledge of these acts must be of the utmost value to those who govern dioceses or parishes. Hence, all will hail with pleasure the appearance of the first number of the monthly periodical we have now before us. The title declares that it is not intended to publish in it a full report of all the ecclesiastical business transacted at Rome. A very large share of that business, of its very nature, demands secrecy from its close connection with matters of conscience; many other cases are of no interest except to the parties immediately concerned; but, after these exceptions, there still remains an ample supply of decisions which throw light upon the practice of the Church in many things, and show how the laws of the Church are applied to novel cases that occur as time goes on and events progress. The *Irish Ecclesiastical Record* has aimed at keeping its readers acquainted with new decisions of this kind. The work before us proposes to effect this for all, and to effect it fully and completely. It will do even more than this. Besides a brief, yet clear statement of the facts of each case, it will furnish the heads of the arguments adduced *pro and contra* before the Congregation, either *ex officio* by the secretary of the Congregation, or by the advocates engaged upon the case; and finally, it will give the authentic decision of the Congregation. Besides, it will draw attention to such theoretical or practical principles as may be of use in dealing with similar cases whenever they may occur, and in explanation of difficult points will add such remarks as may be necessary. Such documents as have been directly published by the Holy See will be given in full whenever they regard Canon Law; in those not directly published by the Holy See, the names of persons and places will be thoroughly suppressed or altered, and the substance of the

fact only will be given in the way in which moral cases are usually proposed.

The contents of the first number are as follows. After the preface there is a full discussion of the important practical question touching *missarum iterationem, applicationem missae pro populo, et receptionem eleemosynae*. This discussion, with the decision of the Congregation, etc., we have given above.

Next follows: *Circa nullitatem matrimonii ratione, raptus*.

Next follows: *Juris funerandi et restitutionis emolumentorum seu causa orta, occasione publici coemeterii noviter erecti*.

Next comes an appendix, *quod jus funerandi* (pag. 24).

We shall have frequent occasion for the future to recur to this valuable collection.

II.

Grammar of Gregorian and Modern Music. Originally compiled by the Very Rev. L. F. Renehan, D.D., late President of Saint Patrick's College, Maynooth. New and enlarged edition, containing numerous exercises, the Gregorian Chants for High Mass and the Divine Office; Litanies of the Blessed Virgin, instructions regarding the use of the organ, etc. By the Rev. Richard Hackett, Professor, Saint Patrick's College, Maynooth. Dublin: James Duffy. 1865, xxiv.—297. 12mo.

This useful book is divided into five parts. The first part (p. 1-68) is a reprint of the *Choir Manual* published by the late Dr. Renehan for the use of the students of Saint Patrick's College, Maynooth, and republished with additions in 1858 by the accomplished editor, or rather author, of the work under notice. This part contains a complete explanation of the theory and notation of Gregorian music, with some elementary instructions in modern Italian music. The remaining four parts and appendix (p. 69-297) we owe to the Rev. R. Hackett himself. The purpose of his labour has been to supply ecclesiastical students in this country with a complete manual of the principal chants which are sung at High Mass, Solemn Vespers, Benediction, Mass and Office for the Dead, etc. With this view he has collected into the second part an abundant supply of exercises on the intervals ordinarily in use in Gregorian music, together with a selection of easy chants in which these intervals occur. Part the third contains the principal chants of the office for the dead, of the Mass for the dead, and instructions on the method of chanting prayers. It is greatly to be regretted that there should exist a difference between the Roman method of chanting prayers and that in use in some dioceses in Ireland. We hope that, as far as Ireland is concerned, by help of the judicious selection of

Roman chants given in this work, we may soon be able to say with Guidetti (quoted by our author at page 134), though in another sense, *semper et ubique sic cantatur*. The present want of uniformity appears still more unseemly when we learn (p. 158) that the epistle and gospel of the Mass for the dead are often chanted according to the Roman method in many dioceses in which the Irish intonation is used on other occasions. Part the fourth contains chants for High Mass. Part the fifth sets forth the chants for vespers, chants for Holy Week, including those used at the blessing of the oils on Holy Thursday, and miscellaneous chants. A great deal of most useful information is condensed in the five short appendixes which complete the work, respectively headed: directions for the choir and organist at High Mass—use of the organ at solemn vespers—playing of the organ at Mass and the Divine Office, when prohibited—directions for chanting the Divine Office—Office for the Dead—Gregorian and modern music—character of sacred music—instrumental accompaniments and symphonies—vernacular chants. In drawing up these instructions, the author has had recourse to the safest guides. His counsels are in exact accordance with the *Caeremoniale Episcoporum*, the Constitution *Annus qui nunc* of Benedict XIV., the decrees of the Sacred Congregation of Rites, and the teaching of approved writers. The *Grammar* has one other merit to which we wish to draw attention. Scattered here and there throughout the work, wherever the subject requires or permits, we find passages from the Milanese Councils of St. Charles Borromeo, or from the works of Cardinal Wiseman, or from other sources, which serve to inspire youthful ecclesiastics with a true estimate of the majesty of the Liturgy, and to draw their attention to those treasures of tender grace which it contains. It is pious and wise thus to remind ecclesiastics that it is the *Vox Sponsae* which speaks from their lips in the Divine Office.

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